

LIGHT, May 6th, 1922.

# HAPPINESS IN THE HEREAFTER.

PRICE FOURPENCE.

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# LIGHT

A JOURNAL OF SPIRITUAL  
PROGRESS & PSYCHICAL RESEARCH

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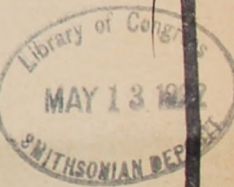
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SATURDAY, MAY 6th, 1922

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THE LITTLE PAPER WITH A GREAT MESSAGE







# LIGHT

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SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,156 VOL. XLII. [Registered as] SATURDAY, MAY 6, 1922. [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.

Oh, who would bear life's stormy doom  
Did not thy Wing of Love  
Come, brightly wafting through the gloom  
Our Peace-branch from above!  
Then sorrow touched by Thee grows bright  
With more than rapture's ray;  
As darkness shows us worlds of light  
We never saw by day!

—THOMAS MOORE.

## THE PROOF OF PSYCHIC PHOTOGRAPHY.

Very wisely one of the societies interested in this phase of psychic exploration describes so-called spirit photographs as "supernormal pictures"—a description which does not "beg the question" in its major aspect, i.e., the agency of spirits. Our own attitude is to state the facts as we observe them over a field much larger than the average critic of the subject can easily realise. For him the question of psychic photography resolves itself usually into examination of the results obtained in the case of a very few public or professional mediums. Of the psychological elements at work in the process he is usually in a state of dense ignorance. His activities rather remind us of a stonemason amongst experts in precious stones or a bricklayer turned electrician. He chuckles over the discovery now and again of a "spirit photograph" which turns out to be a precise reproduction of some picture or photograph in the "real" (that is to say, the material) world. Scientific investigators into the subject are quite well aware of these things, but they are utterly sure by their own tests that no theory of trickery could account for the result. In short, the result is "supernormal."

## WHY DON'T THE SPIRITS EXPLAIN?

That is a question which can be simply answered. Spirits, like "humans," have their own handicaps. Like us they have to feel their way in an unfamiliar region. They are often quite unaware of the effects they are producing on this side. A spirit communicator may promise to try and produce a picture of himself at some circle for psychic photography. His friends,

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on visiting the photographic medium and conducting their test experiments, may or may not be rewarded by a likeness. They may get nothing at all, or the picture of some other relative or friend, or, it may be, the portrait of a complete stranger. Now and again the expected face comes through, to the general satisfaction. The spirit concerned is usually unaware whether his effort to show himself was successful or not. He frequently has to be told of it—a fact significant of the state of affairs on his side of life. If these experiences were confined to the three or four public mediums there might be scope for much adverse criticism. But as the same things occur in private homes with no professional mediums or conjurers present, the case for "supernormal photography" is a much stronger one than the superficial critic might suppose.

## CRITICISM: SOME SIGNS OF GROWTH.

The "Two Worlds" prints the report of an address on Spiritualism, by Father Degen, of Coalville, who is reported to have said that however unsound and dangerous the subject might be it was not so demoralising as the gross materialism that pointed to the dust heap as our final destination. He further remarked that the consciousness of one person is able to act upon the consciousness of another: "this power is known as telepathy." Also he told his audience—a gathering of members of the local Y.M.C.A.—that he did not believe that mediumistic messages were attributable to Satan. They were not clever enough to be ascribed to such a highly-intellectual source. "It would be more subtle policy for the devil to lie low and keep in the background instead of gratuitously supplying a strong additional proof of the existence of a hereafter beyond the grave." And he told his hearers that—

the supposed utterances from the dead exactly reflect the uncertainties, wanderings, errors and incapacity for sustained thought of the average muddle-headed medium.

We have frequently occasion to observe that utterances from the living—especially when they set up as critics of Spiritualism—present much the same evidences of muddle-headedness. Under-valuing the intelligence of the people they attack, they show a strange disposition to lay great emphasis on the obvious; to advance objections that are even more familiar to Spiritualists than to themselves; to state a case in part instead of in a complete form, and to regard as something entirely new an idea which to the instructed Spiritualist is quite old and threadbare. We are not referring to Father Degen in particular, for, on the whole, he has done very well, showing a distinct advance on the banality and obscurantism of the average clerical critic of our subject.

THERE shall never be one lost good! What was shall live as before:

The evil is null, is naught, is silence implying sound;  
What was good shall be good, with, for evil, so much good more:

On the earth the broken arcs; in the heaven a perfect round..

—BROWNING.



## 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 259.)

December 2nd, 1917.

### THE INFLUENCE OF MIND ON THE WILLS OF OTHERS.

"The mind comes with the man into the future life, and it is therefore part of the spirit in him. Perhaps no friend, however intimate, can really fathom the mind of another. We sometimes 'do not know our own minds' in a different sense from that in which the phrase is commonly used; that is to say we do not know what we may become under temptation, under unusual prosperity or adversity, or any non-normal conditions. Few people could predict how they would act under any sudden stress or strain, and it is impossible that anyone else on the earth-plane should know us better than we know ourselves. Yet we can cultivate our minds, and if we think out how we should desire to act in any given circumstances, we shall find when these arise we shall automatically follow out the course we wished to take. So with our influence on others. One who has a definite and well thought-out plan of action will preserve a calmer and firmer attitude than he who is swayed by impulse; and even where the will-powers of two people are equal, the trained mind will always influence the untrained one: and if for good, this is a desirable thing; but there are also minds with a trend towards evil, and these can do incalculable harm, especially to the young. The ideal man should be calm and gentle, yet firm as a rock. His ideas should be formed on most subjects, yet not in such a way that he will refuse to admit any fresh light that may come to him. He will not hesitate to change or modify his opinion, however firmly he may previously have adhered to it. We have many such men in our world: men who on earth were very keen in upholding their own views, but who have now learnt that there is no opinion on any subject which is not, in some way, capable of being modified. Tolerance is taught us here, and no progress would be possible did we remain intolerant and dogmatic. In earth life we do not think it is well for anyone to urge his own opinions too strongly, or force his own knowledge on others. Suppose a friend should refuse to accept the fact of spirit-return, it may be well, having put the case before him, not to insist on it, but leave the seed to germinate at leisure. But should sorrow or circumstances make the knowledge badly needed then persistence may be praiseworthy. The same is the case in our spirit-world, where progression may be delayed by wrong ideas and opinions. To be a propagandist requires tact, patience and understanding, and all these qualities are not gained at once even here. We have to fight our way step by step before we are fit to teach others, but we have all of us, most probably, gone through the same experiences as they have, and though there is nothing so disappointing either on earth or in the spirit-world as to be coldly met by those whom we are seeking to benefit, yet it is a frequent experience here, and by it we learn self-command under disappointment, patience under defeat, and confidence in the ultimate success of our endeavours."

December 9th, 1917.

### THE WORK BEING DONE TO HELP THE SOLDIERS AND SAILORS WHO HAVE PASSED OVER IN THE WAR.

"It may seem to you a curious fact that, by coming back to earth, these men gain a new insight into their present conditions of existence, and yet it is so, and we often see that those whom we have been trying to help, and who seem to have arrived at a point where progress is arrested, gain a new impulse by coming and writing through the hand of a medium or speaking through her and expressing their difficulties or their desires. These new conditions into which they have passed affect some differently to others. Some who come over see little change in their surroundings, and have to be convinced that they are not still in the same earth-body. Others find everything so strange that they cannot reconcile themselves to the change, and wander about disconsolately, and these are the hardest to deal with. Then take the case of a man who knew a little about the future life beforehand, and could therefore realise that return to earth was possible, but although knowing all this in theory, is in practice very much surprised at finding that the descriptions given him of the spirit-world are true. He wishes to progress but feels 'all adrift' as a sailor might express it.

Then we come to him and propose a visit to earth. He is brought back, and is amazed to find there an immense crowd of other spirits, all eager listeners to what is going on, all, like himself, befogged and perplexed, and he realises that in this meeting together once more in the old life, there is fellowship in all having a common aim and purpose. Then one of the spirits expresses his wishes through the medium, and he sees the man's face brighten with hope, and the dazed expression leave it as the medium says some comforting words to him; and possibly he may for the first time recognise his friends around him, who welcome and encourage him, and take him back to the spirit-world again. He now recognises the difference between the earthly and spiritual planes of existence. He thought he would feel at home in coming back to earth, but instead he has learnt that he has changed, and that it is a strain and an effort to breathe the earth atmosphere, and on returning to the spiritual plane he feels that this is his true home, and the one for which his present body now fits him. If more psychics would hold open sittings for the soldiers and sailors killed during this war much help could be given and much misery saved. But there are also the mourners, and if they could be convinced that those whom they think 'dead' are as near as ever they were to those who love them still, then a most valuable work would be accomplished."

December 23rd, 1917.

### THE TREND OF MODERN EDUCATION.

"I mean, in the earth life, for we have no 'modern' or 'ancient' here—all is one. But on earth I think there is a tendency to exercise the memory at the expense of the reasoning faculties. Children are taught in the elementary schools to memorise a number of facts which will probably be useless to them in after life, and which they will soon forget, whereas if they were compelled to use their brains more than their memories by puzzling out things for themselves they would be able to solve other problems in later life. Unless new difficulties can be overcome, all schooling is of little practical value, and the deductive and reasoning powers are apt to lie fallow and atrophy for want of use. Geography, though better taught now than formerly, is not too clearly apprehended, and I should be inclined to let geography and history be studied together, not as separate subjects, for after every great war the boundaries of different countries have changed, and it is little use to know this unless the mind connects the alteration with what has caused it. Languages, too, when taught should be associated with the growth of the country they represent, and the development of it. History, studied intelligently, seems to me the keystone to many other branches of knowledge and not a self-contained subject. I feel I am taking a rather didactic tone this afternoon, but we see from here so clearly the mistakes that are being made that we are keen to get them altered; and we desire that all should receive an education which will fit them for the part they have to play both on earth and in the future world, and which will enable them to perform their work with intelligence and satisfaction to themselves. Far from wishing to stop the spread of education to all classes, as some think we do, we want to press it on, but it must be education in the right knowledge, only to be gained by right teaching, and so I say once more—reform your educational system in accordance with the requirements of the future life as well as that of earth."

December 30th, 1917.

### THE INCREASE OF WEALTH—DOES IT HINDER SPIRITUALITY?

"It all depends upon the use to which wealth is put. Wealth does not mean merely money. With the present scarcity of commodities, however much money a man possesses he cannot purchase what is not there for him to buy. Money on a desert island would be of no value at all. Wealth in a country means the plentifulness of all the necessities of life, and the power of everyone to enjoy them. For ensuring this ideal state of things it is essential that each man shall do his duty in producing food, clothing, furniture, buildings, or working at some other sort of useful trade, or else that he shall engage in some alternative work which will set other men free to be producers. Even where a man has inherited a fortune he should work with his



## SOCIAL MEETING OF THE L.S.A.

## OPENING OF SUMMER SESSION.

The opening meeting of the Summer Session of the London Spiritualist Alliance took place on the evening of Thursday, April 27th, at No. 6, Queen-square. In spite of most inclement weather there was an excellent attendance.

Before the meeting, light refreshments were served in the anterooms. The company then proceeded to the large hall where fare of a more aesthetic character awaited them. Miss Emmeline Brooke at the piano led off with two charming compositions—a concert study by herself, entitled "A Sea Dream," and "A Study" in C. by Cyril Scott—and Miss Dorothea Waylen followed with four exquisitely rendered violin solos—"Two Gipsy Movements" (Coleridge Taylor), "Berceuse" (Mlynarski), "Habanera" (Margeson) and "Berceuse" (De Grasse). In an interlude between two of the musical items, Mrs. Kenyon Musgrave (Miss Barbara Fenn) gave a very clever and amusing recitation entitled "The Discipline of Consequences."

MR. GEORGE E. WRIGHT, the Organising Secretary of the Alliance, after thanking these talented ladies, on behalf of the Society, for the great pleasure they had given, proceeded to make a few observations on the general progress of Spiritualism during the past three months. He thought it might truly be said that in that brief period they had seen an exceptional display of interest in both Spiritualism and Psychical Phenomena in the general Press. The Sunday papers especially had devoted considerable space to the subject. As might have been expected, a great deal of rubbish had been written, but there had also been some sound and valuable matter. Among the work of real value they might specially note the articles by A. V. E. in the "Weekly Dispatch." Another clairvoyant who had made valuable contributions to their knowledge of the processes of extranormal perception was Mr. Horace Leaf. He recalled the fact that Mr. Leaf made his last public appearance before his departure to Australia on that platform, and that they had in the chair on that occasion Sir Arthur Conan Doyle, who had himself now left for America. He took the opportunity of saying that their movement owed much to those ladies and gentlemen who gave clairvoyance on their platform. Public clairvoyance was a development of psychical science which had been far too much neglected. Whatever the actual process might be, there could be no doubt that valuable evidential proof of spirit identity might be often obtained at those meetings, and it was greatly to be desired that those persons who obtained evidential descriptions or information should make a careful note of what they received.

Returning to the subject of the treatment of Spiritualism in the Press, and more especially in the Sunday Press, he noted with gratification a wider and more tolerant attitude in certain organs and among certain public men, than had, he thought, ever been seen before. From such prominent publicists as Mr. Robert Blatchford, Mr. Alexander Thompson, and Mr. G. R. Sims, they had articles which took quite a definite stand against the shallow and ready conclusions of some of their brethren of the pen, who were lightheartedly prepared to dismiss all psychical science as rubbish.

Furthermore, that very old established Sunday paper, "The Referee," with which Mr. Sims has been so long and so intimately connected, had shown great fairness in publishing correspondence from Spiritualists as well as from their opponents. Thus they gave publicity in their columns to a letter which he (Mr. Wright) wrote, stating that they (the Spiritualists) were prepared to submit their evidence to the judgment of any impartially constituted court, that judgment to be given on the ordinary rules of legal evidence. That challenge, although made more than two months ago, had remained unanswered by their opponents.

Another well-known journalist who had been interesting himself in their great subject was Mr. James Douglas, editor of the "Sunday Express." Much of Mr. Douglas' comment and criticism had been illogical and ill-informed. Yet he could at least be credited with some desire to arrive at the truth, since he had not been content, like some of his fellow journalists, to cease his investigations after one or two sittings. Mr. Wright here referred to a sitting which Mr. Douglas had recently had with Mr. Hope, at the British College, in which, under conclusive test conditions laid down by Mr. Douglas himself, extranormal effects were obtained on photographic plates. Mr. Douglas had given prominence in his paper to the results which he obtained under what he considered to be inadequate test conditions. He had also given much space to the alleged production of ostensible extras by a well-known conjurer. It was therefore to be hoped that he would give the same publicity to the positive results which he had now obtained.

The speaker passed on to allude to the activities of the Alliance during the little more than three months since he commenced his duties. He again thanked the friends who had given voluntary help. He explained in detail the arrangements for the coming season, and the meeting concluded with a vote of thanks to the artists.

brain, if not with his hands. In the case of large fortunes amassed and passing to descendants, I am inclined to think that only a certain amount should be allowed to be inherited by any one person, and that the rest should be distributed amongst other relatives, or some of them, as the testator may decree, or if none exist, pass to the State for the carrying out of national work of utility or improvement. A man's own earnings or fortune he should be allowed to benefit by during his life, as is only right, but his power of leaving it by will should be regulated. This would distribute wealth more equally and tend to the necessity of every man working for himself. You may argue that this would do away with the incentive to build up large industries. I do not think so. Many men go on in business from the love of it long after they have amassed enough money for all possible wants, and they would continue to do so. Many rich men no doubt do great good with their money during their lifetime. Yes, but if there were no chance of leaving a hoard of wealth to one favourite son or relative, intact, they would very probably give more during their own life-time than they do even now. But you are advocating rank Socialism! it may be objected. No, for Socialism denies the right of a man to the products of his own industry, whereas my scheme would only prevent a man being unduly enriched by the industry of another, even should that other be his own father. My plan might seem unjust in some cases, but I do think that it would mostly act in a beneficial way, and would prevent the excessive accumulation of wealth in one family for generation after generation, and after a time it might tend to produce fewer extremes of richness and poverty. I am studying these matters with several others on our side who, like myself, are interested in such subjects. We admit that there may always be some poverty, because ill-health may come and deprive a man of his power to work, but in our ideal state there would be provision made for such cases, with no stigma attached to the relief. Where the innocent suffer for the guilty, and the weak fall and are trodden under foot we have by no means reached the ideal stage of existence, and reconstruction will be needed, not only after the war, but down through the ages, until the earth has as nearly reached perfection as is possible under earth-conditions; for only when material cares have been reduced to a minimum will spirituality have a chance of asserting itself in the lives of mankind."

(To be continued.)

## THE MAN IN THE CHAIR.

Amongst the items on the programme at the London Coliseum, St. Martin's-lane, is a powerful little sketch, "The Man in the Chair," which has a special psychical interest. It is played by Mr. Owen Nares, Miss Marie Polini and Mr. Hubert Harben in the characters respectively of Dr. Selwyn Musgrave, a Harley-street practitioner, Iris Heselton, the ill-used wife of one of the doctor's patients, and Mark Bellingham, the doctor's friend. Driven distracted by the bad treatment she receives from her husband who, as a drug-fiend, is receiving a course of treatment from Dr. Selwyn, the wife suggests that the doctor shall cut short instead of prolonging a worthless and mischievous life. The doctor consents the more readily that he and his patient's wife have long been passionately in love with each other. Only he audibly wishes that his old friend Mark, the friend to whose wise guidance he owed his success in life, were at hand to advise him. But Mark is abroad, no one knows where. The doctor points to the armchair in which Mark Selwyn was wont to sit and smoke his pipe by the consulting-room fire. He feels sometimes, he says, as though Mark, wherever he might be, still exercises some guiding power over his destinies. But on this question of freeing the unhappy wife from her bondage to a cruel tyrant his mind is made up. He is sure Mark would approve. As he sits alone at midnight in his own room, after Iris has left, engaged in preparing an effective "medicine" for the patient, to be used on the morrow, he becomes conscious that someone has entered the room. Looking up he sees Mark sitting in his old arm-chair by the fire, smoking his pipe as he was wont to do. The conversation which ensues is one of the finest passages in the little drama. Mark puts some probing questions which the doctor vainly tries to parry. He shows an uncanny knowledge of what is going on, and gives advice and warning so solemn that the doctor is convinced of his error and destroys the poison he has compounded.

A loud knocking calls the doctor to the outer door. It is a messenger with a cablegram announcing the death of Mark Selwyn. The doctor reads it with a mixture of perplexity and amazement. There is clearly some mistake. He crosses the room to show the cablegram to his friend. The chair is empty—he is alone in the room.

Ye suffer from yourselves. None else compels,  
None other holds you that ye live and die,  
And whirl upon the wheel, and hug and kiss  
Its spokes of agony, its tire of tears, its nave of  
nothingness.

—EDWIN ARNOLD.



## THE VALE'OWEN SCRIPT: MAGNETISM AND THOUGHT-TRANSFERENCE.

BY A. J. WOOD.

The following extract from the Vale Owen Messages is not undeserving of attention, especially as it suggests a possible, though perhaps difficult, line of enquiry into the mystery of telepathy. The communication is given in the third person plural, though Mr. Vale Owen's mother is the "speaker" on the "other side." She says, to Mr. Vale Owen:—

"Place your hand against your head, and you will notice that we are then able the more readily to speak to you so that you will be able to understand."

V. O.: Like this?

Yes; it helps you and us, both.

V. O.: How?

Because there is a stream of magnetism proceeding from us to you, and by doing as we have suggested it is not so quickly dissipated.

V. O.: I don't understand a word of all this.

Maybe not. There are many things you have yet to learn, and what we are saying now is one of those things, little in itself, but still of account. . . . While we are not over anxious to explain the methods we employ in the transmission of these messages, because we can only make you understand imperfectly, still we may say this: the power we use is *best described as magnetism*, and by means of this the vibrations of our minds are directed on your own. Your hand being so placed, serves as a kind of magnet and reservoir in one, and helps us."

On reading the above statements we naturally ask ourselves (*i.e.*, if we are something more than readers merely) if it is true, as suggested, that *magnetism*, or something analogous thereto—for the word is qualified in the last paragraph—plays any part in the phenomena of thought-transference? If so, it is safe to say that it is a *role* that is little understood, even if it has ever occurred to anyone to connect it in any definite way with what is commonly called "telepathy." And yet, if we accept the genuineness of the above message, its contents are worth more than a passing attention.

It is common enough to hear certain people spoken of as possessing "magnetic" personalities, but the word is then used in a figurative sense. They "attract," but their attraction is psychical rather than physical. It would be strange indeed if there was, after all, a deeper truth underlying this expression than is commonly realised, and that some sort of "magnetism" was actually present to account for their peculiar powers.

This, however, by the way.

### THE TRANSMISSION OF THOUGHT.

That thought may be transferred from one mind to another is a fact now established beyond question; but the *how* of it is, as yet, a matter of conjecture.

Sir O. Lodge, in Part III. of "Raymond," commenting on the subject of telepathy, and affirming that mind is able to act directly upon mind, says, "Yet the means whereby it accomplishes the feat are *essentially unknown*, and the fact that such interaction is possible would be strange and surprising if we were not too much accustomed to it."

Whilst making no pretence to have solved the problem of the means by which thoughts are transferred from one mind to another, the writer of the present paper offers a tentative solution which may not be without interest to those who have long puzzled over the same mystery without coming to any satisfactory conclusion. It is a solution by way of suggestion based upon other well-known and possibly analogous facts in what was once—and not so very long ago—an equally unknown and consequently unexplored domain of Nature; that domain in short, which, amongst other wonders, led to the discovery of "wireless" and its many marvels. Now Nature is not inconsistent in her methods, so that it is not unreasonable to assume that, on her higher planes, and in those things which bear some sort of resemblance to those on the lower, she works, not by the same methods, but by corresponding or analogous processes. If everything in the natural world has its counterpart in the spiritual, then, although we may not be able to prove by demonstration the truth of those spiritual "facts" which, in this paper, we shall assume to be correspondent with certain physical—for they could only be "spiritually discerned"—yet the assumptions may be useful as affording some sort of satisfaction to that very human reason which is more or less uneasy until it has got hold of a theory to account for its unexplained phenomena. Let

us, then, examine the problem more closely, and not allow ourselves to be deterred by its apparent difficulty if haply thereby we might let in even a glimmer of light.

### MIND AND ITS MODE OF ACTION.

Glancing first of all at certain well-known physical facts pertinent to our subject, we know that sound is conducted by the *air*; and that the *ether* is the vehicle of heat, electricity, and light; but what the vehicle or medium is by means of which intellectual light or *thought* is conveyed from one mind to another we do not know. Yet medium there *must* be, or the phenomenon could not take place; for, if force of any kind is present, whether thought-force, physical force, or mechanical force, then there must be a *substance* present through which it acts, or manifests itself. Thought, we say, is mental vibration, and, as Swedenborg declares, radiates or diffuses itself in every direction in its own medium or atmosphere, which is obviously not material, but mental or spiritual. Is it possible, then, that in the above extract from the Script we are afforded an indication of a clue to the mystery, or to a line of thought which would suggest the existence of a sort of fluid which serves a similar purpose for the transmission of thought that the ether does for the transmission of light—a fluid of so rare, and yet so elastic a nature, that it is capable of receiving and transmitting vibrations of thought with even greater ease and rapidity than the vehicle of light, etc? If analogy is a safe guide in this matter, then it is difficult to escape the conclusion that such a fluid exists, whatever might be its nature.

### THE TEACHING OF SWEDENBORG.

In this connection it is not without interest and significance to point out that Swedenborg in his "Divine Love and Wisdom" speaks definitely of *three* atmospheres or fluids belonging to the natural universe, which, he says, correspond to the three atmospheres of the spiritual. The natural atmospheres are the air, the ether, and a still more rarefied fluid which he calls the *aura*. These atmospheres are, in both worlds, he informs us, *discrete* (*i.e.*, distinct) substances of most minute forms originating from their respective suns—the natural atmospheres from the sun of the natural world, and the spiritual atmospheres from the sun of the spiritual; which latter sun is the first or proximate emanation from the Divine Itself. These atmospheres are *discrete*, or distinct, because they are not merely gradations of one substance by continuity from rarer to grosser—*i.e.*, they are not different in quantity, but in *quality*; each possessing different properties, and serving distinctly different uses; even as the air and the ether do; and, presumably, the *aura*.

He illustrates this teaching in the following way:—

"The existence of atmospheres in the Spiritual world, as well as in the natural, may appear from the fact that angels and spirits breathe, hear, and speak, equally with men in the natural world; and respiration, like speech and hearing, is effected by means of the air or *ultimate* atmosphere; also from the fact that angels and spirits see equally with men, and sight is not possible but by means of an atmosphere purer than air. Also from this, that angels and spirits think, and are affected equally with men; and thought and affection do not exist but by means of still purer atmospheres."

### THE FINER FORCES.

These last few words open out an entirely new line of thought, for very few, I imagine, have considered that an atmosphere of some kind was essential to the act of thinking. And yet if thought is mental or spiritual *sight*, which it undoubtedly is, there is nothing at all incongruous in the idea that it requires Spiritual light, and consequently a medium of such light in which to become effective. This seems to touch the problem of thought transference very closely, and the whole process indicated, to be in keeping with its physical analogues.

However, as stated above, to this still rarer fluid than the ether of the natural world, Swedenborg gives the name of *aura*; so that we shall not be transgressing any principle of analogy, if we assume that, equally with angels and spirits whose thought depends upon a purer medium than those which serve their speech and sight, man's lower or natural degree of thought depends for its functioning upon this subtler form of natural atmosphere called the *aura*; and further, that it is to this medium that the phenomenon of thought-transference owes its existence.



But whether this *aura* is of magnetic properties is not so easily determined. It may be, that like the *ether*, which is not itself *electric*, but capable, under certain conditions, of vibrations which are called such, the *aura* is not itself magnetic, but vibrational to thought-force in a manner which might be so designated. To pursue the analogy a little further; we know that a "current" of electricity flowing along a wire sets up what is called a "magnetic field" around it, and that this "field" is capable of inducing an electric current in another wire of substance sympathetic, although situated at a distance. If then, rising from the physical plane to the mental, we compare a "train" of thought to a "current" of electricity, there is no reason why we should not assume—especially in view of the known fact of thought-transference, and the necessity for a *medium* of such transference—that it sets up a series of corresponding vibrations in the *aura*, which is capable under the right conditions of inducing a similar "train" of thought in a mind sympathetically "situated" to receive it; and so give rise to the phenomenon of telepathy, or, as the word obviously means, "feeling at a distance."

#### THOUGHT AS A FORM OF ENERGY.

The analogy would seem to be complete, and the hypothesis built upon it to answer the facts so far as we know them. For, given the existence of a medium of transmission, which is a scientific, as well as a spiritual necessity, then it is difficult to escape the conclusion that some such law or principle is in operation, as suggested. Thought, of course, would not travel as thought, any more than light from the sun travels as light; but as *energy* or motion through its medium, becoming retranslated into thought in the mind receiving it, and more or less clear and distinct according to the quality of the mind of the recipient; or, as the communicators say in one of their messages:—

"The vibrations (of thought) as they leave us are of high intensity, and the fineness of their quality is a hindrance to their effecting a correspondence in the human brain, which is gross by comparison."

It is often rendered grosser than it need be by our own unwisdom in the manner of living. Where the above analogy fails, however, is just where one would expect it to fail; not seriously, but just sufficient to emphasise the essential difference between things natural and spiritual. Electric and magnetic phenomena, so far as *induction* is concerned, is subject to material conditions, and *distance* becomes an important factor of limitation. With thought-transference, however, or mental induction, no such limitation holds, for *state*, not place, becomes the governing factor, and distance, as such, erects no obstacle. People have been separated by thousands of miles, and yet thought has passed between them quite easily, because similarity of state has joined them together under the same conditions which obtain in the world of spirits. And the reason is, of course, though apt to be overlooked, because man is, even here, a spirit in the world of spirits; and, as a spirit, just as subject to its laws as his physical body is to the laws of the natural world. In fact, man *himself* is not *here* at all; consequently his real self, which functions in an interior sphere, is already in those interior atmospheres and subject to their laws, the nature of which we can only dimly surmise. "Leader," in one of his messages, attempts to convey some idea of it to us in the following words:—

"Call it ether, or what you will, the fluid which fills these spheres is of so sensitive, so compact, and so continuous a substance, that if you touch it with a sigh at one end of the universe, the effect is registered at the other end."

In another message, speaking of Sphere Ten, the same communicator says:—

"Here is an atmosphere of what ether should be if ten times refined by sublimation."

Naturally, all this does not help us very much; and it merely emphasises the great gap which exists between the material and the spiritual with respect to *substance*, and its distinctive qualities and attributes in these two different forms.

In conclusion, and referring once more to the extract from the Script at the beginning of this article: Why should the placing of one's hand against one's head help the communicators on the "Other Side"? Probably for the same reason that a curved or "horseshoe" magnet is more effective for some things than a straight or "bar magnet"; for its lines of force are brought together and concentrated, and not so readily dissipated. It is known that streams of magnetic power can flow from certain people, especially from their hands, and the laying on of hands is a well-recognised form of procedure in many cases of magnetic healing. So that the placing of the hand on the head would tend to return any such stream of force to the body and "complete the circuit," as it were; and so serve, as the communicator expresses it, "as a kind of magnet and reservoir in one."

#### RAYS AND REFLECTIONS.

Mr. Percy Street once gave an amusing description of the grim, hard-faced manager of a variety entertainment interviewing an applicant for a post as popular entertainer. The candidate brings testimonials regarding his powers as a comedian, and the manager, setting his heavy jaw and scowling at the visitor, thus adjures him: "So you're a funny man, are ye? You can make people laugh, can ye? Well, now then, go on, make *me* laugh!" Mr. Street used this description as an apt illustration of the method pursued by a certain type of psychical investigator in examining into the question of mediums and mediumship. There is a good deal of truth in it.

We who are not mediums, sensitive or highly-strung, who know our world and can face it, are not subjected to this kind of treatment. The aggressors know better. They are well aware that we would not endure their arrogance, and they know, too, that it would be exceedingly unsafe to practise, in the case of ordinary persons, those libels and slanders which they can circulate about mediums with impunity.

I was told once of a certain medium-baiter that his career had been a long course of attacks on his fellow-creatures, first selecting one class of persons and then another. It was a kind of "phobia," and the results were so damaging to his reputation and his purse, that in the end he was driven to confine his attention to the one class that seemed quite defenceless, and therefore perfectly safe targets—the mediums. But even here the practice did not turn out to be an unqualified success. There are those today who can be capable champions of the weak and who will not stand supine when the noble sportsmen, who may be composed of a motley crowd of professors, parsons, conjurers and mountebanks, take up their favourite pastime of medium-hunting—much cheaper and safer than shooting big game in Africa or interfering with people who can hit back.

Mr. James Douglas has been writing in the "Sunday Express" on the perils of occultism. There are also grave perils in tea-drinking. It has done far more injury to the human nervous system than all the occultism that was ever practised. There are also certain perils in the failure to discriminate between different subjects and to "observe the categories." Spiritualism and occultism are not the same things by any means, as every informed student of one or the other would know. That each subject has its good and bad side simply means that it is of precisely the same nature as every matter of human interest.

I am continually running up against the stalest (not to say the weakest) arguments against psychic evidences. Here is the author of a recent book against Spiritualism claiming that the movement of tables and other objects without physical contact does not prove human survival. But who on earth ever said that it did? We have laughed at the idea often enough in *LIGHT*. "The table rose six inches from the ground. Therefore we live after death!" Quite an amusing *non sequitur*.

But—and it is a very important "but"—when we find, as we have found countless times, that these phenomena provide clear evidences of intelligence apart from the experimenters, then it is time seriously to consider whether the question of human survival is not fairly thrust on our consideration. The author I allude to has only stated part of the question. If our critics would give to the practical side of the subject only a fraction of the attention they bestow on its theory—to say nothing of "hearsay" evidence and preconceptions—their attentions would be much more valuable and interesting.

Those propagandists of Spiritualism who in their zeal for the world's good make reckless statements and put forward "cases" in a form bristling with inaccuracies offset the good they do with a fair amount of mischief. They remind me of the Chinese general who fitted up a fort with some heavy guns of great destructive power, obtained (of course) from one of the Christian and civilised countries of Europe. Very proudly he showed them to some European artillerymen who were instructing the Chinese army. The experts pointed out that the guns were mounted in such a position and fired in such a way that they were likely to damage the Chinese gunners who discharged them. "That," said the Chinese general blandly, "that is what we found, but we do not mind that if we can kill a sufficient number of the enemy!" We cannot afford to carry on our spiritual warfare on the Chinese plan.

D. G.



# SOME ASPECTS OF SPIRITUALISM.

6019 PAPERS FOR BEGINNERS.

By STANLEY DE BRATH.

(Continued from page 263.)

## OUR LIMITATIONS.

It is an old philosophical truth, well developed by J. S. Mill in his "Examination of Sir Wm. Hamilton's Philosophy," that all human knowledge is conditioned by the senses, which are adapted only to perception of physical facts and to a limited number of vibrations out of an immense scale. Sound, Light, and Heat, for instance, are each of them portions of a continuous scale of vibration, of which our senses only respond to a few groups, with great gaps between the groups.

The senses are our natural limitations. They pertain to the material body, and the only functions that transcend them are those of Mind—known to each of us by Consciousness and by the Subconsciousness that directs the mechanism of all life. They are the basis of the common-sense in which we may all agree.

The first and most obvious testimony of the senses is to the reality of Matter. Gross Matter, *i.e.*, ordinary chemical matter is sharply marked off from the finer forms of substance, one at least of which is known to us as the electron. This latter, it may be noted, is very much more inconceivable by human faculty than the psychic facts. We are told that each atom is composed of a single positive electrical nucleus with negative electrons whose mass is 1,700 times less still, vibrating in this minute space at a speed of 10,000 to 90,000 miles per second. If this motion is rotary, what an inconceivable number of revolutions in a space a million times too small for any microscope to make visible!

The plain man believes this inconceivable thing on the authority of physicists, but is perhaps aided to this belief by the fact that it involves no moral obligations, whereas the much more realisable evidence of survival does involve such obligations.

But the electron theory, profoundly interesting as it is and subversive of our notions of the inertness of matter, is in no way necessary to

## COMMON-SENSE COMPREHENSION

of the psychic facts. However the chemical atom may have originated or whatever its composition, once formed it and its compounds constitute all that we know as "matter." Inorganic bodies are formed of groups of these atoms (molecules), and organic bodies are composed of groups of molecules organised into cells. Chemical matter is in fact a distinct category in Nature. Whether the electrons have "mass" or not, they are not matter in the ordinary sense, even though they be the basis of matter. Wherever in these pages "matter" is spoken of, ordinary chemical matter is meant. This ordinary matter determines our chief limitations and is the basis of nearly all our concepts.

What we call Space is the distance between masses, measured in three directions perpendicular to one another like the edges of a cube. What we call Time is a rate of motion or of change in masses of matter; either recognisable and measurable as days or years by the motion of the material planet or by the swing of a pendulum; or non-measurable as by the ageing of a man or a tree. Matter is the fundamental reality, Space and Time are derived concepts.

Matter, Space and Time are therefore co-relatives: our concepts of the two latter are strictly dependent on our notions of the first. The next great primary reality of which our senses inform us is Energy, often mis-called "Force." It presents strong contrasts with Matter. Force is the impulsion due to energy in transfer. Energy, whether of motion, gravitation, heat, light, cohesion, electricity, magnetism, chemical affinity, radio-activity or muscular power, is readily interconvertible in all its forms. Magnetic energy, for instance, is easily converted into electrical energy and into heat, light, or chemical action for electro-plating, illumination, or motive power. This is in strong contrast with Matter; whose elementary forms are, as yet, inconvertible on the large scale. It is true that the electric theory of matter which infers that all atoms are derived from some primitive substance by successive additions of electrons, is supported by experiments in which small amounts of other elements have been converted into hydrogen or helium; and that this transmutation possibly extends to some metals also; but on the large scale the chemical elements are inconvertible.

Those experiments tend towards a unification of Matter and Energy, but the identity of these two cannot be

regarded as proven. The hypothesis of the Ether—started by Newton—is still required to account for the transmission of luminous, thermal, electrical, and magnetic energy across the abysses of interstellar space. This Ether is credited with properties that present an even greater contrast than that between Matter and Energy; it is capable of transmitting energy at the unimaginable (though measured) speed of 186,000 miles per second; it is so tenuous that it seems frictionless, not impeding the planetary motions; yet it has a certain rigidity and density; it pervades all space and permeates all matter.

Such things belong to

## A REGION OF SCIENCE

in which the plain man can only await fuller developments; but they do not affect his functions and duties whether as an electrician, an engineer, an architect, a practical chemist, or as a member of any other profession that has to do with material things. Nor do they affect his appreciation of spiritual values.

In short: Matter—ordinary atomic chemical matter appreciable by the balances—and Energy—measurable in foot-pounds—are the very distinct and categorical entities with which we have to deal for constructing the material basis of civilisation and for our concepts of reality. The sequences of phenomena which we call "natural laws" are just sequences, whose causes must be sought elsewhere. They are expressed by the sciences of mathematics, physics, chemistry, biology, and the like—the exact, the physical, and the natural sciences.

There are therefore in each of these sciences two separate though connected departments, one of which is concerned with pure practical applications of what is already known, and one which essays to penetrate further into the realm of the unknown.

It is the same with psychic science: the investigation of the physical and mental mechanism whereby the phenomena take place is one department—psychical research; and the exact statement of experimental facts and of the practical inferences to be drawn from them is another. To this latter the name "Spiritualism" is correctly applied.

Both departments are, however, hampered by the fact that all our theories in the former, and descriptions in the latter are conditioned by the relativity in which we live, *i.e.*, by Matter, Energy, Time, and Space as we know them independently of what these may be in themselves or to higher faculties than ours.

It has already been shown that our notions of Time and Space are strictly conditioned by ordinary matter. Our senses are instruments composed of nervous matter, they are correlated to matter and to a limited range of vibrations that we call "etherial." They are aided by material instruments which reduce invisible, impalpable, and non-measurable physical influences to effects that are visible, and measurable, that is they bring forces that are outside our perceptions into cognizance. These are expressed by mathematics, by arithmetic, which deals with concrete numbers; by algebra as generalised arithmetic (Comte's "calculus of function" as compared with the calculus of values) and by geometry, dealing with concrete and finite magnitudes.

But just as the chemistry of the elements on which large industries are founded starts from the nature of the elementary atom, which it finds ready-made in metals and compounds, so mathematics start with notions of number, time, and dimension (length, area, and volume) which are inherent in our consciousness. All engineering science is built on such concrete mathematics and experimental work; it does not go behind finite quantities. For the engineer, iron is a metal having an ascertainable tensile strength; it is nothing to him whether it may possibly be transmutable into something else. To him, energy means a non-material power; always associated, however, with some form of matter—the motion of a waterfall, the heat of coal, the power of explosives and so forth; and this energy is

## THE INSTRUMENT OF MIND.

In "Mind" or "Intelligence" we have an instance of that which is (so far as we can perceive) entirely non-material and quite separable from the energy it directs; though (within our experience) generally associated both with matter and energy.

Hence there arose a school of "materialists" who maintained (as a few belated stalwarts still maintain) that energy is one of the "properties" of matter, that there can be no life without protoplasm, and no thought without



## SOME PERTINENT QUESTIONS.

BY ELLIS G. ROBERTS, M.A. (OXON.).

I have read with the keenest appreciation the "pertinent questions" propounded by Mr. Summers (LIGHT, p. 256). They have enabled me for the moment to ignore the horrors of a British April. True they are far from new, and most of them have already been answered by Dr. Ellis T. Powell, but my own professional experience entitles me to say that in setting a paper on a stock subject it is exceedingly difficult to depart from the conventional. Mr. Summers has not succeeded in doing this to any appreciable extent, but it is obvious that he has done his best to deserve our gratitude. To myself, for reasons that shall immediately appear, the advent of Mr. Summers is "welcome" flowers that bloom in the spring.

I will confide to the sympathetic reader that I have long cherished a lofty ambition. All of us are familiar with that masterpiece of thought—Kant's "Critique of the Pure Reason." Not for a moment would I disparage the *magnum opus* of that profoundest of thinkers. But it is increasingly clear that a supplement is sorely needed. It is impossible to grasp the idea of The Pure Reason without a study of that much more familiar phenomenon which is its exact antithesis. Accordingly, during the course of a lifetime I have been preparing for the production of a Supplement which shall bear the name of "A Critique of the Pure Ass." A stupendous task, but the labour of amassing material has been greatly lightened of recent years. The Pure Ass has discovered in Spiritualism a field for the lavish display of certain energies which in other spheres must be kept to some extent under control. Under the influence of those overwhelming emotions—rage and fear—he has employed such energies to the nth in warfare against his bugbear. Abandoning therefore the works of the theologian and political theorist, I have for some time confined my research to the productions of the Anti-Spiritualists. It is impossible for me to over-estimate the debt I owe to these gentlemen for their kindness in submitting so many specimens of Pure Ass for my analysis.

In return for the kind assistance of the brotherhood, I submit a few specimen problems on which they themselves may sharpen their intellects. Should my goodness be appreciated I would go so far as to set them a three hours' paper. The following questions afford a fair idea of the standard at which I desire them to aim:—

1. Give an analysis of "Spurious drivell," showing exactly how it differs from the genuine article, and quoting examples of each from your favourite author. In which category would you place "The Sorrows of Satan"?

2. What is "Truth," and why should we credit its "reports"? Prove that the latter must be received without criticism, no matter what strain they impose on our credulity. Write the life of "Truth's" favourite hero, and show that he combines the qualities of Aesculapius, Apollo, Hercules, and Hermes Tris-Megistus. Is he identical with the Sun-God?

(Continued from previous column.)

phosphorus; that morality is a human convention alterable at will; that beauty is a matter of taste; and that all genius, piety, literature, Art and Religion were latent in the nebula, produced by the clash of molecules in the fire-mist. That is, they regard the limited and relative sciences as final and absolute.

The psychic facts, however, introduce us to existence in an entirely new relativity; to life without protoplasm, to thought without phosphorus, to telepathic action independent of space; and to intelligence (lucidity) independent of time.

It is no wonder then that we find great difficulty in accepting the facts; still greater difficulty in expressing them in the language which is derived from sense-experiences; and the greatest difficulty of all in accounting for the facts; for the full explanation of them must necessarily involve notions that we have not yet formed, compelling us to use language in symbolical senses. The facts are within our relativity, their causes are not. Psychological research is concerned to discover these causes and to correlate them with the results of physical research; Spiritualism seeks to apply them to our mental and moral life.

But the psychic facts touch another great branch of science which is more aptly named Philosophy—the Love of Wisdom—dealing with mental and moral phenomena and consciousness. This also has its analytical and practical sides: the analytical seeks to find the reason for the universe as we see it; the practical deals with generalised science and the phenomena of Mind. Philosophy labours under the same disadvantage as psychic science—that all language except the expression of the emotions being drawn from material experiences, it must necessarily be symbolic when applied to spiritual things. It has also to face the difficulty that dealing with the manifestations of

3. Justify the sending of trick-letters, and show that in dealing with a medium it is legitimate to tell lies, and to adopt an *alias*. Are promises of gentlemanly behaviour binding on the Editor of a Review?

4. According to distinguished precedent a working-class medium must necessarily be guilty of fraud, while a wealthy or titled Spiritualist must not be accused of anything worse than credulity. Explain the relation between snobbishness and criticism. Do you accept the Pooh-Bah line of social demarcation? Show that the offensiveness of your attack on an opponent should vary inversely as the square of his retaliatory powers. Assuming all the following to have incurred your resentment to an equal degree, how would you deal with them respectively: (1) a nursery governess; (2) a millionaire with a penchant for litigation; (3) Mr. Jack Dempsey?

5. Explain the Universe. Is there anything in it which you do not understand? (This question is specially commended to the attention of Mr. H. G. Wells. Time allowed: one hour.)

And now for more serious matters: I rejoice to see the announcement of a third edition of "Psychic Philosophy." I hope that a third edition of Mr. Tweedale's "Man's Survival After Death" will presently appear. Were it only as an encyclopædia of psychical knowledge in convenient and handy form, this book is invaluable. But it is far more than this: it is a storehouse of first-hand, well-attested evidence. Mr. Tweedale fights in the open: his testimony is in all cases clear and explicit, and in many instances supported by affidavits. There is no more striking proof of the moral and intellectual feebleness of the opposition to Spiritualism than the fact that no one has come forward for a fight to a finish with Mr. Tweedale.

The mission of Mr. Tweedale is to establish the reality of Spiritualism, that of Mr. De Brath to demonstrate its tremendous importance. "Psychic Philosophy" is the work of a most unusual type of mind—one gifted by nature with the qualities usually associated with the academic, and also trained by long experience of the practical affairs of life. It is therefore no matter of surprise that its author is able to throw light into many an abyss which to most of us, whether mystics or men of affairs, present simply a horror of great darkness. The two books I mention are the complement, the one of the other, and no earnest-minded Spiritualist can afford to be without them.

INSPIRATIONAL MESSAGES.—"Thought For Help: From Those Who Know Men's Need," by William C. Comstock (Boston: Richard G. Baxter, The Gorham Press) is a volume which, we are told, was dictated word by word to the writer's mind, while he sat conscious, but quite unaware of what was coming. It is composed of advice and instruction respecting man's life on earth. Among the communicators mentioned are Milton, Washington, Miltiades, Bishop Wilberforce, Martin Luther, Newton and Herschel (!) The teaching is sound, if at times rather obvious. An excellent Foreword of 27 pages is contributed by the Rev. Joseph A. Milburn, Pastor of Plymouth, U.S.A., Congregational Church.

## MIND IN NATURE,

it has to interpret these in terms of the lesser mind in Man. Here again we are bound by our limitations. Our ground is tolerably firm while we keep within these, but becomes unstable when we try to transcend them and to analyse the things which the Intuition perceives as true, beautiful, and good.

There is no need that the plain man should follow this analysis, for which as a rule he has neither the leisure nor the training; but not so with Religion. For Religion is wisdom brought down within the reach of all men by allegiance to and contact with the Higher Power that Intuition calls "God" and perceives as the necessary Source of the Intelligence that directs energy to purposes of good, and the origin of spiritual and moral prompting. A man is at liberty to heed or to neglect those promptings, but if he despises the greatest Reality of all and neglects the most important and permanent part of his being, he will inevitably reap the consequences of that neglect in the life he must sooner or later enter. It is now possible to learn what some of those consequences are.

Spiritualism, then, if it is to fulfil its mission, must first establish the real existence of the entity which (without definition) we call "the human spirit," with its faculties of memory, love, admiration, reverence and intelligence.

In fine: it has several aspects without straying into the transcendental—the scientific, proving that the phenomena are objectively real; the psychological, mainly dealing with the constitution of the Universe, the religions connecting it with the subconscious mind; the philosophical, linking it with the subconscious mind; the philosophical, linking it with spiritual law; and yet others which touch national and social life. All of these can be presented under practical and provable aspects without touching the recondite psychic mechanism, or the supposed antinomy of spirit and matter, or the unification of these two that goes by the name of Monism. It can remain within the limits of our present relativity and yet minister to faith and hope and give satisfaction and rest to the mind.



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## HAPPINESS IN THE HERE-AFTER.

SOME COMMENTS ON A "RASH STATEMENT."

There are some people to whom the misdeeds of their fellow-creatures are a perpetual cause of offence. They are quite good people, but their virtuous indignation is apt at times to be overdone. Finding the process of "strait lacing" necessary for themselves, they would fain impose it upon others. In the extreme degree they are represented by that type of sour Puritan of whom it was said that to him hell would be some condition of existence in which he could not interfere in other people's business.

We were led into these reflections by observing the pious indignation excited in some quarters by a statement attributed to Sir Arthur Conan Doyle somewhat to the effect that there was no hell hereafter; that the death change would result for everyone in a state of happiness unknown on earth. Let us suppose that he actually said this and not—as was probably the case—that he was mis-reported, either ignorantly or of malice.

Taking a broad-minded view of the matter, we reflect, first, that a great many things are said, especially from platforms in the heat of oratory, that no intelligent person is expected to take literally. A very small course of reading in political discussion—especially nowadays!—should be sufficient to enforce the lesson.

The indignation excited by Sir Arthur's "universalism" may next be examined. It would come from the extreme pietist as a matter of course—he is always particularly incensed by the idea that happiness in the hereafter should be possible for anybody but himself and his like. It would come from the orator's enemies also with great naturalness, for they would perceive in it something they could trade upon in pietistic directions, just as in Bradlaugh's day the veriest rogues and rascals amongst his enemies were moved to a most religious fervour at the idea of an Atheist entering Parliament! It would come, furthermore, from those of us who are inclined to be vexed by what we regard as reckless and unconsidered utterances in a subject which, scientifically regarded, is eminently in need of the utmost precision and moderation of statement.

Let it be remembered that we are not assuming that Sir Arthur Conan Doyle actually made the statement attributed to him. We are only examining the statement, as reported, to ascertain what amount, if any, of truth might be contained in it. We are looking for the truth in the general and not in the particular aspect.

We glance around us and see how vast is the amount of evil and wrong-doing which is not the result of positive and deliberate intention. We find that nearly all of us would rather do right than wrong, but that the circumstances of heredity, parental error and the "struggle for life," to name but a few of "life's handicaps," are too much for any but the strongest

moral natures. We reflect that in the next world we are judged by our *motives* rather than by our acts. Further, we picture to ourselves the vast change that would come as the result of the human spirit being no longer chained to earth conditions of poverty, squalor, strife and temptation. We rarely see a man's true self here—we usually see only a distorted picture of it. The hereafter will doubtless hold some tremendous surprises for the Pharisee, the Puritan and that section of the community which Burns described as the "uncouth guid."

Heaven for all? Yes, but not all at once in every case. There are devils in human form amongst us to-day—but even for them we may feel compassion as Burns did for the Devil himself. Doubtless, in a way of speaking, there will be some taste of "hell" for all of us in the way of purgation and penitence and the pains of moral growth. But we are already undergoing these here. The change to the next world is not a supernatural one, it is just a continuation of the life here. Too much is said of death as being a radical and revolutionary change, involving a transit to a region outside of all knowledge and experience. And too much is said about "punishment." There is no "punishment"—unless we apply the term to the effects which inexorably follow causes.

The suicide is not likely to find his plunge into the next world a heavenly one. Not because he is punished for a crime, but because the laws of life are inexorable. Let us take the homely illustration of a man who only partially dressed finds himself in the midst of a brilliant social gathering (it is a nightmare-dream with some of us to imagine ourselves in this position). Would he not be more than human if he felt at ease in such a distressing situation? It is much the same with the suicide. His will be one of the exceptions to the general truth concerning happiness in the hereafter.

## "THE RAISING OF LAZARUS."

J. K. writes:—

"I have been very greatly interested in Dr. Ellis Powell's address on the raising of Lazarus, as reported in a recent issue of LIGHT, with a great deal of which I am in thorough agreement. There is, however, one point I should be glad if Dr. Powell would give me further information upon, if he is good enough to do so.

"The lecturer draws an important contrast between the Resurrection of Christ and the Resurrection of Lazarus—the one being a type of rising with the Body, the other without it. May I ask Dr. Powell how he proceeds to dispose of Christ's physical body. Does he believe the truth of the Magdalene's statement, viz., 'They have taken away the Lord out of the sepulchre and we know not where they have laid Him.'

"Dr. Powell will no doubt agree that Christ's physical body was laid in the tomb by Joseph of Arimathea and Nicodemus. What became of it? Was the grave afterwards violated and the body secretly buried elsewhere? or was it etherialised?

"Perhaps Dr. Powell has already dealt with this point in a former address which I have not had the good fortune to see—if not, it would be interesting to have his opinion."

We sent the above letter to Dr. Ellis Powell, who replies as follows:—

"The body of Christ was dematerialised by the powerful celestial agents who surrounded Him during His mission to this world. This we might have inferred from the disappearance of the body, especially when that fact is combined with our own experimental knowledge of the capacity of a spirit 'band' to materialise or dematerialise full form manifestations. But that view is also confirmed by direct statements from the intelligences on the Other Side. Moreover, a close scrutiny of the original Greek of the Resurrection story will afford further confirmation. Such, for instance, is to be found in the statement that the handkerchief which was round the head was not lying with the linen cloths, but was 'moulded up' in a place by itself. That is to say, it had been lying over the physical face, and when the body was dematerialised the task was performed with such exquisite skill and delicacy that the handkerchief retained the outline of the features although they had actually been dematerialised from beneath it."

HAPPY is the man who is able to know the causes of things and to put fear and fate under his feet.

—VIRGIL.



## THE OBSERVATORY.

### LIGHT ON THINGS IN GENERAL.

"St. Martin-in-the-Fields Review" for May publishes a number of answers by Mr. Bernard Shaw to questions put to him on religion. On the subject of the failure of the Church, the following question was put:—

You think the Church has "failed grossly in the courage of its profession," and therefore you disbelieve in it. But the Labour Party has equally missed its opportunity, yet you believe in it. Why?

To which Mr. Bernard Shaw replied:—

The Church has failed infamously: I can hardly imagine how it has the face to exist after its recreancy during the war. — But what has that to do with belief or disbelief? The Church of England is only a society of gentlemen amateurs, half of them pretending to be properly trained and disciplined priests, and the other half pretending that they are breezy public schoolboys with no parsonic nonsense about them. They profess to sustain and propagate religious faith; but their failure or success, their honesty or dishonesty, their sense or their folly, cannot affect the faith: it can only affect the attendance in the buildings in which they pontificate. If a man sells me a bad motor-car, I can take my custom away from him, and denounce him as an impostor, without ceasing to believe in the science of mechanics. There are churches where the parson snarls the services and bullies God like a barrister at the Old Bailey. There are churches where he is a duffer, and churches where he is a snob. But that does not prevent people going to St. Martin's. The Church is what the parsons make it; and when a man says he does not hold with the Church, and that parsons are frauds, we generally find either that he never goes to church, or else that his particular parson is a fraud. The same thing is true of the Labour Party. It, also, is what the Labour men make it. But the truths it stands for remain none the less true.

The "Daily Mail" on Monday last published a story concerning a little hero in a London hospital. For weeks past the little boy, who is eleven years old and whom all the nurses called "Sonny," has been tortured by agonising pain. He never sobs nor cries; he never complains. The surgeons pronounce his case as hopeless. The contributor asks: "Is the age of miracles over?" and then relates the following happening: "A strange thing has happened to 'Sonny.' On Good Friday morning a congregation of 3,000 people attended the Three Hours' Service at a well-known West End church. The preacher told the story of our boy patient, and throughout the whole of that service the suffering child was constantly brought before the minds of the congregation. On Good Friday night 'Sonny' had his first natural sleep for months. He awoke, refreshed and strengthened, and he has been free from pain since. Every night he has slept soundly without the administering of any drugs: every day he has chatted with me about the heroes in the books of adventure he was reading, and I think to myself that never was there a greater hero than this boy who lies helpless before me. I know not what the end may be, but I do know that this experience has been one of the most wonderful things in my life."

The New York correspondent of "The Pall Mall and Globe," commenting on Sir Arthur Conan Doyle's visit to New York, says: "Like Sir Oliver Lodge, whose remarkable success as a lecturer about two years ago has never been equalled, Sir Arthur is to discuss psychic phenomena and spirit communication. That the public is profoundly interested is shown by the fact that the newspapers have devoted columns to interviews with the distinguished visitor, while an unusually large amount of space is being given to reports of his lectures. Editorial comments have been, for the most part, fairly sympathetic, although a few newspapers speak somewhat harshly of Sir Arthur's psychic ideas and are unsparing in their denunciation of Spiritualism. That these newspapers do not represent the popular view was evidenced by what occurred when Sir Arthur delivered his first lecture, an audience of over three thousand having packed Carnegie Hall, while his reception was most enthusiastic. Scores of women in mourning were present, and the lecturer brought tears to the eyes of many when he told of his personal communication with his son. A host of Spiritualists who attended the lecture were evidently impressed by the announcement of Mr. Hamlin Garland, the veteran American author, who presided, that Sir Arthur's entire profits from his tour would be given in aid of psychical research."

The same journal, in the course of a report from its own correspondent, in New York, who cabled on April 25th, states: "Although he has been in New York almost a week, and has delivered two lectures on psychic phenomena, Sir Arthur Conan Doyle is still being lionised by the newspapers, and has also aroused an unusual amount of interest in other quarters. In addition to being interviewed repeatedly by men and women reporters, he has received hundreds of letters and constant telephone calls from people interested in Spiritualism, as well as from mere curiosity seekers, all eager to see him. There have also been numerous inquiries from men with a keen eye to business, who conceived the idea of interesting Sir Arthur in their schemes with a view to obtaining some publicity for themselves. He has been invited, for instance, to pose for various moving picture companies, and to inspect the radio stations, the suggestion having been made that he should give a talk on Spiritualism, and by speaking into a radio transmitter have his words 'broadcasted' all over the country."

Mr. Robert Blatchford continues his quest for proof of a future life and records his progress and difficulties in the "Sunday Herald" for last Sunday; he writes: "I do not seem to arrive anywhere. But I keep on trying to understand, and I have had a great many very kind and thoughtful letters from readers who are anxious to help me. And that reminds me of the article in the 'Evening Standard' by Dean Inge. Dean Inge is angry with the Spiritualists, and in the article in question he took the gloves off. This is what he said:—

'By a curious contradiction, of which history has seen other examples, there is a widespread want of faith in the Christian revelation, combined with an outbreak of puerile superstition which carries us back to the mentality of primitive barbarians.'

"Is it quite logical or fair for a Christian minister to describe the beliefs of the Spiritualists as 'puerile superstition'? From an agnostic such language might be logical, if unkind, but why is the belief in the soul and in a future life religion in a dean and puerile superstition in a Spiritualist? Dean Inge believes in a soul and in a life after death; so do the Spiritualists. The Bible and the Testament tell us that spirits returned from the dead; so do the Spiritualist books. The fact is, Dean Inge has a feeling that Spiritualism is not respectable. Then there is that jibe about the 'mentality of primitive barbarians.' Surely Dean Inge wrote that in haste or in wrath. We cannot get rid of Spiritualism by calling Spiritualists barbarians or fools. Let us remind ourselves of some well-known Spiritualists. There occur to us the names of Sir William Crookes, Alfred Russel Wallace, Monsieur Flammarion, Sir Arthur Conan Doyle, and Sir Oliver Lodge. Are those men to be told that they have the mentality of primitive barbarians? If Dean Inge will cast an eye across the Sea he may discover certain members of the Roman Catholic and Protestant Churches whose superstition seems to have carried them back to the mentality of primitive barbarians; but there is nothing wrong with the mentality of the men I have named. And here I come up against a difficulty of my own. I have found so far, that the experiences of many intellectual Spiritualists are as incredible to my mind as is the suggestion that those men are dishonourable or unintelligent. What does one do when one cannot doubt a man's word and cannot believe what he says? I will give an instance of the kind of mental bewilderment I mean."

Last week we referred to the much discussed story of angel visions in St. Mary's Church, Ilford. A "Westminster Gazette" representative interviewed the vicar, the Rev. C. Eardley-Wilmot, who made the following statement, published in that journal on April 25th:—

"All I am disposed to say," he explained, "is what I have already stated in one of my sermons, merely as an illustration of the nearness of spiritual things to our lives—namely, that a perfectly sane, level-headed lady, whose testimony I could not lightly disregard, told me that, a few Sundays ago, during the celebration of the Holy Mysteries, she had seen an angel on either side of the altar, with a company of saints around; and had not spoken to others of it from fear of ridicule. Also, that two children recently confessed to me that during a service they had seen a vision of the Lord. Visions of that kind are purely a matter of individual testimony. Personally, I do not see why such visions should not appear to people to-day as they did in the days of the Apostles. I believe that we are only prevented from seeing spirits by the grossness of our vision. But I would earnestly warn people against coming to church in the expectation of seeing visions; that might have an unhealthy effect on persons of a susceptible, neurotic temperament." St. Mary's Church, curiously enough, is the reverse of the gloomy, shadowy sort which might induce hallucinations. The chancel is brightly lit by a plain, unstained window, and the other windows have only slightly stained diamond panes.



## THE WALK TO EMMAUS.

A MESSAGE OF CONSOLATION.

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

In the Gospel according to St. Luke xxiv., 21, we read, "But we hoped that it was He which should redeem Israel. Yea and beside all this, it is now the third day since these things came to pass."

What utter despondency and hopelessness these words betray! The two disciples were walking to Emmaus and talking with great sadness of their shattered hopes—their Master had been torn from them and murdered on the Cross—a life full of promise, crowned with every virtue had been ruthlessly cut short in young manhood!

The state of the disciples' mind is to be gathered from the context—their humiliation, their doubts, and their state of awful bewilderment. They no longer call their Master "Son of God," or "Messiah"—all idea of His being the "anointed One" of Israel seems to have been destroyed—"but we hoped that it was He which should redeem Israel!" And now, they thought, all such hopes were buried in His rock-bewn tomb and despair was deepened because, "beside all this, it is now the third day since these things came to pass," so the faint hope they once had that He might revive, had now left them.

Yet all this while they were actually close to the subject of their conversation! He was actually speaking with them and teaching them still! In St. Mark we get the explanation of this almost incredible fact that they did not recognise Him even then, for we are told "He was manifest in another form," that is, He did not materialise in such a manner as to reproduce the terrible wounds in His hands and feet by which they would immediately have known Him. The same phenomenon evidently occurred when He showed Himself to Mary Magdalene (John xx.) for "she knew not that it was Jesus" until He spoke to her—then she recognised the voice and the manner of uttering her own name.

When Jesus appeared to the eleven apostles, we are told He drew their attention to His wounds, and it was the sight of these marks of suffering that convinced Thomas that the Crucified and the Living Christ was one and the same Individual.

All these details go to prove the accuracy with which the writers of the Gospels recorded what actually took place without seeking to bring down the facts to fit their own interpretation of them—in this they acted in true scientific manner.

Modern scientific research has thrown a flood of light on these records, and we now know the reason of much that was incomprehensible to the Higher Critics and Rationalists. We have learned that Christ did not appear in His mortal body of flesh which had been killed on the Cross, but in His glorious psychic body which resembled the physical form, but had no wounds or blemishes. He would not allow Mary to "handle Him" because He was but newly materialised, but later on we are told He actually ate in the presence of the disciples and allowed them to touch Him, all of which is easily understood by anyone accustomed to psychic phenomena at the present day.

The attitude of very many to-day is closely akin to that of the disciples on the journey to Emmaus—they cling to the presence of the material form, and when that is withdrawn they assume the spirit which manifested through that familiar body of flesh has left their proximity altogether, that an impassable barrier is set up between them and the loved one.

Yet here for our instruction and consolation is the recorded fact that the Master walked and talked with his heart-broken followers after the destruction of His earthly body—though they believed it not and all His teaching on the subject had apparently made but little impression on their belief—yet He came to comfort them. He was close beside them, and finally He gave them a sign by which they knew Him, and then He "vanished out of their sight."

Evolution teaches us that there are no vast gaps in Nature—progress from the lower to the higher is gradual—our "dead" friends do not become angels the instant they leave the body of flesh, nor have they more wisdom—they are the same, and herein lies our greatest comfort, for the majority of us would rather meet again the loved one we have known, with all his failings, than an angel we have not known, however good and beautiful.

The young life offered up is not wasted—"we hoped that he should redeem Israel," and we can go on hoping it with greater assurance, for it was expedient that he—your son—should have gone West that he might have greater work to do and a fuller, grander life in which to give his talents free scope, and gain more rapid development. Nothing he learned here in his short life has been wasted—all that was pure and good in his ambitions will grow and prosper. His affection for those he has left has not changed, except it be to deepen, he will not leave you comfortless—he walks beside you even now though your "eyes are holden" and you cannot see him, and though he speaks you may not hear. But there are some who can hear and see, and we must have faith in their reports. The mind is very sensitive to suggestion, therefore think of him as alive and often present, and you will in time realise its truth. Remember your thoughts can and do reach him, therefore see to it that they are helpful, loving thoughts. Your prayers, if sincere, reach the Christ, and by that same telepathic law your thoughts reach him whom you love in that other state of existence. The more we are in accord with the object of our thoughts, so much the more readily do they reach him.

So do not regard your slain son as "dead and gone," act and think as if he were but on a journey, his life becometh in a new country but his love still coming back to you, and at times drawing him so strongly that he even comes into your surroundings and tries to make his presence known. Yes, and if you give him the right conditions he will prove his identity by some trivial act or expression, even as Christ did by "the breaking of bread." He will show his scars, not that he still bears them, but that you who cannot see may know from the description—just as Christ showed His wounds that they might know Him.

Finally, when you yourself are convinced that your boy is indeed still with you, follow the example of the men in our text, "they rose up that very hour and returned to Jerusalem," and told the disciples that they had seen and talked with the Master! They wished the rest to have their own joy, their grand knowledge that the Christ had conquered death. Their fear had vanished, from henceforth the resurrection, the continuity of life was the corner stone of the Christian Faith.

There is no impassable gulf between the incarnate and discarnate spirits, for "love bridges the chasm," and we are spirits here and now.

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Mrs. CANNOCK, who has been on tour in Ireland and Scotland, where her meetings have been well attended, will return to London on the 14th inst.

THE LONDON SPIRITUALIST ALLIANCE.—The social gathering of the L.S.A., of which we give a report in another column, was an exhilarating event. Mr. G. E. Wright is to be congratulated upon the ardour with which he carries out his duties as Organising Secretary and on the fact that he has gathered round him a body of helpers so admirably qualified to carry on both the official and the social enterprises of the Alliance.

LEWISHAM SPIRITUALIST CHURCH.—The last social of the season was held on Wednesday, April 26th. The programme was a very varied one, consisting of songs, dances, recitations, juvenile fancy dancing, guessing competitions, and impromptu speeches for prizes. Two presentations were made during the evening by Mrs. Chesketts on behalf of members, one to Mrs. Leechman for her good work as organist, and also as organiser in other capacities, and the

other to Mr. Leechman after the completion of his year of presidency, during which a large increase of members was registered. Mrs. Fenn organised and carried out all the arrangements, and Mrs. and Mr. Payne and other members of the Denmark Hill Church by their presence and help, did much to make the evening a success.—F.J.S.

THE LONDON LIBRARY.—Writing with regard to the London Library in St. James's Square, Dr. Ellis Powell asks if other subscribers have experienced the curious sense of intellectual exhilaration which he says always comes over him when he enters the building. Doubtless there is a psychic explanation of it. Originally established as the result of an agitation initiated by Carlyle, the London Library has been for a couple of generations the haunt of hundreds of the ripest and most aspiring intellects of the time. Is it not very probable that their spirits occasionally roam among the familiar bookshelves, and that their presence and sympathy uplifts and exhilarates their successors in the eternal quest for knowledge?



## HORACE LEAF IN AUSTRALIA.

## HIS FIRST LECTURE.

The large numbers of friends and well-wishers of Mr. Horace Leaf in the old country will be pleased to hear that this able exponent of Modern Spiritualism has met with every degree of success in his first lecture given in the city of Perth, Western Australia, on March 12th last. The "West Australian," Perth, gives a considerable amount of space to a report of Mr. Leaf's opening lecture in the Perth Town Hall, in course of which the journal states:—

"Supporters of the spiritualistic cause were promised a treat as a result of the visit of Mr. Horace Leaf, the noted English exponent, and those who attended his opening lecture in the Perth Town Hall on Saturday evening found their expectations fully realised. The fact of the hall being practically filled may be regarded as a good augury for the success of the tour, but more important still, it demonstrated that in this State, where Spiritualism has not made such conspicuous progress as in other parts of Australia, a not inconsiderable section of the community are looking to psychic research to throw light on doubts that otherwise have not been satisfactorily resolved. Mr. Leaf has a happy knack of forestalling objections, anticipating suspicions, and boldly meeting them, thus effectively disarming criticism."

A representative of "The Call," a well-known journal published in Perth, Western Australia, in the course of an interview with Mr. Leaf, writes:—

At present visiting Perth is a noted disciple of Spiritualism in Mr. Horace Leaf, who is commencing a mission which is to embrace all the States of the Commonwealth and New Zealand. He follows in the train of Sir Arthur Conan Doyle, and is a splendid intellectual exponent of the Spiritual Philosophy.

I hope Mr. Horace Leaf's visit to Australia will be successful from every standpoint. I hope his clear and forceful exposition of a subject to which he has given many years of careful and studious work will have the effect of clearing the air of much misconception, and so follow up the splendid campaign opened by Sir Arthur Conan Doyle during his late visit to the land of the Southern Cross.

That's how the Rev. G. Vale Owen, Vicar of Orford, England, and author of several world-famous books on mediumship, referred to the Australian mission of Mr. Horace Leaf, the Spiritualist and lecturer at present visiting Perth.

Mr. Leaf left London, accompanied by his wife, on February 1st in the "Euripides," of the Aberdeen line, and arrived in Albany on March 8th, where he was welcomed to the Commonwealth by representatives of the Victorian Association of Spiritualists and members of the Perth Branch of the Association. The reception which was accorded the distinguished visitor on the occasion of his opening lecture in Perth augurs brightly for the success of his tour in this Continent.

During the week "The Call" man popped in on Mr. Leaf to gain a few impressions regarding the tour of the lecturer, medium and author.

Horace Leaf, who is one of the ablest and acutest critics on the subject of Psychical Research in modern times, has a most arresting personality. Apart from his mission Mr. Leaf, as a man, will appeal to Australians. Although he has had such a wide experience as a Spiritualist, he is still comparatively young. "I'm only in my thirty-sixth year," he explained. He has a commanding figure, his height being 6ft. 3in. Most of the people who have visited Perth in the past who have been connected with mediumship have brought with them a sense of the uncanny. So long engaged in sensing the unseen, they have assumed an air of personal eccentricity. Mr. Leaf has nothing of the unearthly about him. He is just an intellectual young man, and speaks as such. Our few minutes' chat with him disclosed the fact that he is large-hearted, genial, tolerant, and endowed with a decidedly good sense of humour.

Towards the close of the interview "The Call" man put the following question to Mr. Leaf:—

"Have you any outstanding personal instance to relate regarding the receiving of messages from the world after death?"

Mr. Leaf replied:—

"I could tell you of hundreds of them. But here is one. Some years ago a young man came to me and stated he was a clergyman of the Church of England. The name he gave me was Harry Thompson. He wanted to assist me in my work. I had an interesting talk with him, and he went away, and this entity passed out of my life altogether. However, a brother of mine in America was present at a séance in Los Angeles when a distinctly clear voice could be heard addressing the gathering. The voice was that of the same man who had interviewed me

(Continued at foot of next column.)

## MR. GEO. E. WRIGHT AT WELWYN GARDEN CITY.

On Sunday, April 23rd, Mr. George E. Wright, Organising Secretary of the London Spiritualist Alliance, gave an address on "Psychical Research and Spiritualism" at Welwyn Garden City.

This most active community have for some time past organised a series of Sunday morning meetings which are addressed by speakers on all subjects of public interest.

Mr. Wright took as the main theme of his address the need for inquiry into the claims of Spiritualism and Psychical Science. He began by pointing out that, if the facts which psychical research appear to prove were indeed true, their profound importance to humanity could not be contested. Remarking that the public were at the present time gravely misled by the unfair and ignorant manner in which psychical phenomena were dealt with in the daily Press, he proceeded to deal with some of the common objections to the reality of those phenomena.

Discussing the great subject of communication with the departed, he showed the extreme care which was taken to exclude alternative hypotheses before any alleged communication from beyond the veil was accepted as veridical, and concluded his address with an appeal to his hearers to study the evidence.

The address was followed with close attention, and at the close a number of questions were asked and answered. These questions displayed a keen and intelligent interest in the subject and were very different to the usual feeble comments with which public lecturers on Spiritualism are unfortunately all too familiar.

The Welwyn Garden City is certainly a centre of vigorous social and intellectual life. It is very satisfactory that, in such a community, an address from a convinced Spiritualist such as Mr. Wright should be welcomed and appreciated.

## A TEST OF IDENTITY.

Dr. Ellis Powell writes:

"In the report of my Scottish tour there was an allusion to my experiences with a Glasgow trumpet medium. One of these was very remarkable. The voice indicated the presence of A., whom I did not identify. The A. was then expanded to A.B., together with a message, but in my ignorance of the full facts I thought there was confusion on the Other Side. Both A. and B. were Christian names. To settle the matter, however, the communicating intelligence gave the title Lord X., by which he had been known on earth. He had been, he said, a member of the present Government, who passed away not so long ago, one whom I had known well in earth life and with whom the late Mr. A. P. Sinnett, across the luncheon table, I had often discussed the world whither both my friends have now departed.

"With the identity clear, Lord X. went on to say, 'I have found this life so much different from what I expected. Rank and title do not count, just a plain man. May the good God guide you in the right way.' The visitor then left us, after, as the control intimated, making the sign of the Cross.

"The mention of the name B. had puzzled me, and as I said, I thought there was confusion. But when I returned home I looked up the reference book and found, to my astonishment, that my friend had borne the name B., though I was quite unaware of it. Altogether it was a most interesting and suggestive episode, all the more so because it was totally unexpected."

many years before, and unknown to me, had since died. It was Harry Thompson. He told my brother that he had met me in England, and wished to be kindly remembered."

"And how do you find the cause in Perth?"

"In a surprisingly flourishing state. In point of fact, I was quite taken aback. Let's hope the other States are as forward."

And with that, Mr. Leaf left us.

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## THE PLACE OF IMAGINATION IN PSYCHICAL RESEARCH.

By F. E. LEANING.

### I.—ITS ABUSE.

Imagination is at once the deadliest foe and the most valuable ally which we have to reckon with in the study of the unseen. It is deadly whenever we have the slightest reason to suspect any admixture of it in the relating of an experience, and it is always considered to add to the credibility of such, that an account, though often repeated, does not vary in its details. Even the behaviour of an animal, if present, is taken as evidence in favour of the happening not being "all imagination." We often hear that a given person's testimony should be more readily accepted because he or she is very practical, hard-headed, and business-like, the implication being that these qualities are incompatible with the dreaded liveliness of the fancy which in popular estimation can always "conjure up a ghost." And this marks the rough popular grasp of the fact that tellers of a tale, whether at first or second hand, are liable to various temptations to which an active imagination is a willing servant. Exaggeration is not lying, but the opportunity of awakening the surprise or wonder of others is sometimes too inviting to sacrifice to accuracy. Some also have an artistic temperament quite incapable of restraint, and if they are the sole vouchers for a psychic, or seeming psychic, incident, there is no one to act the Prince Hal to their Falstaff, and come in upon their climax with the chilling rejoinder, "Mark how a plain tale shall put you down."

It was in view of this common human weakness that the investigators of the early days of the S.P.R. screwed the standard of evidence up to such a height as to require that all stories should if possible be first-hand, be not more than twenty years old, and be open to some kind of external corroboration, such as a diary note or a letter to a friend, or definite action like the taking of a journey in consequence of the experience. These requirements, simple as they seem, were an innovation which was received with pained surprise in some quarters, people not realising that it was the safeguarding of truth and not an attack upon their good faith that was aimed at. And how necessary such precautions were may be seen by the way in which some widely-received stories, with every appearance of sober fact and produced on careful and reputable authority, yet melted like sand-castles when elementary investigation worthy of the name was applied to them. Such was the case with the story of Francis Tantum, related by Dale Owen in "Footfalls on the Boundary of Another World." Readers will remember that the "gay young man about twenty," graceful as Absalom, entered his sister's bedroom, where she was convalescent after an illness, and in the still and bright summer afternoon, drew the curtains and looked silently in upon her, and left again without heeding her words of welcome. The next news they had of him was his death by stabbing at the door of the village inn, the story making it appear that the two events were practically simultaneous. But consultation of the burial records brought out the fact that Mr. F. Tantum was buried in early February, was aged thirty-six; and further analysis, of which the steps are open to everyone to judge for himself, leads to the conclusion that there is no reason to suppose the appearance any other than that of the living man, "his conduct, though undoubtedly odd, being explicable by the state of slight intoxication which the narrative suggests." ("Phantasms of the Living," i., 154.)

Here, then, is a case where imagination possibly had to do with the inception of the story, and certainly with its elaboration; and both are corrected by the use, in the hands of a masterly analyst like Edmund Gurney, of the same power. He provides us with an admirable example of the legitimate use of imagination, which should alone take place when all the facts are securely established. Among these facts the one which the ordinary reader would see little significance in is the actual time of year when it was stated to have occurred: yet this turns out to be crucial, for the search for Francis, after the invalid had rung her bell, must have taken place in the half-light of a winter afternoon, and the time taken in looking through the house and the large garden, and visiting neighbouring cottages would reasonably have allowed for him to go on to the place where his own impatient use of his whip drew on him his death in hot blood.

The method, however, of imaginatively rebuilding all the

setting of an incident, enriching it by the inductive following up of every little clue, allowing full play to probabilities and the element of "perhaps," is one which can be, and very often is, made use of by the sceptic to undermine and discredit some case which, taken exactly as it stands, would be too hard a nut for him to crack. This may be considered the illegitimate use of imagination. It is "frequent and free" and most astonishing sometimes, for it will begin by attributing a perfectly gratuitous mental feat to someone, such as the creation of a figure in vacant space, and on this hollow premise will build an airy tissue of its own which is as easily dissolved as it was made. Thus does Dr. Millais Culpin in his recent book on "Spiritualism and the New Psychology" deal with the case of Captain Towns' appearance some weeks after his death to several members of his family. The incident took place in Australia, and the original account is to be found in "Phantasms of the Living," Vol. ii., p. 213 (Abr. Ed. p. 491). It is also quoted in Delanne's "Evidence of a Future Life," and Wilson's "Occultism and Common Sense." Two ladies, one of them a sister of the deceased, entering a gas-lighted bedroom at night, saw the half-figure of Captain Towns against the dark background of the wardrobe. He was distinctly recognised by them, by a second sister, who adds her attestation to the account, by his wife, and by a group of men and women servants separately summoned without any indication of the reason. In all, eight persons witnessed the appearance, and it is expressly stated by the first that no kind of intimation was afforded by those present to the newcomers as to what they saw. This was naturally made a point of special enquiry when the case was sent up to the S. P. R. However, "Where there's a will there's a way," and Dr. Culpin being determined that there shall be nothing in the story but an illustration of the power of imagination and "eight-fold suggestion," presents as the product of his own an excited emotional household group, whispering, pointing, and exercising a sort of psychic coercion on the mind of each addition to the party.

Dr. W. F. Prince, in the course of a trenchant counter-criticism of this book, in the February "Journal" of the American S. P. R., remarks: "I will agree to invalidate any story that he [the author] may tell if I am at liberty to contradict any of his statements according to my notion of what is likely or conceivable, and to ascribe to him, without any ascertained data, whatever psychological make-up is convenient for my purpose." The whole case is typical of the *impasse* to which the abuse of imagination in this fashion may lead. For let us look at the end, in the light of Dr. Culpin's theory. The apparition slowly faded when Mrs. Towns advanced towards the wardrobe and passed her hand over it. What becomes of suggestion now? Here were the same eight persons, the same degree of light, and in the mind of everyone of them the image of the same well-known worn figure in the grey bed-coat—yet where a moment before all had seen, now no one saw, nor did they ever see again. Every condition still held, but the central effect was gone. When a material object is removed, it no longer affects the retina: when this phantasm, whatever its nature, was gone, neither did it continue to affect the retina. If the source of it had been a thought in someone's mind, a memory of the husband and brother recently taken from the household, that source was not only still active but reinforced by all the other minds. Yet all the eight together could not re-objectify the figure. Reason, therefore, and not imagination, steps in to justify acceptance of the manifestation as an evidence of a far-reaching claim. And as we look upon the marching ranks of a thousand similar stories, whose van is led by the some hundreds of modern attested and well-ried instances, we know that neither conscious nor sub-conscious imagination can possibly be made responsible for them all.

Does this sober dissection seem unworthy of the brilliant-winged faculty we have named? Does it seem too like reducing the forest giant to the scale of mere moss, forgetting that our average capacity is moss-like compared to the towering use which genius has put it to, in some members of the race? If so, it is because this is only an attempt, a beginning, and we will go on to examine the scope of imagination as revealed in an extraordinary degree by psychic research.



**PIONEERING BACKWARDS.\***

THE LAST REFUGE OF THE SADDUCEE.

BY STANLEY DE BRATH.

Mr. Cohen's clever choice of title may lead misguided believers in the Other Side to buy the book under the impression that they will learn something positive. The purpose is to prove that there is no Other Side. His book derives a certain importance by its representative character; it sums up the threadbare arguments against survival with an occasional divagation against Religion and Spiritualism alike.

His view on religion is substantially that of Rousseau (1712-1778) that it has spoiled the beautiful simplicity of the natural man. He goes back to Jeremy Taylor and Jonathan Edwards (1703-1758) to find suitable examples of the horrors of "hell," presenting these as modern clerical beliefs. These need not detain us.

The writer is nothing if not "scientific," and he uses throughout the language, if not the method, of science. The quality of his science may be judged from the following facts:—

(1) The aim is to prove a universal negative—there is no soul apart from the physical body.

(2) There is not a line to show that he has made a single experiment.

(3) When authorities are quoted, one side only of their statements is given. Flammarion is quoted (p. 125) as if he rejected the spiritist theory, which is notoriously not the case. Hyslop is similarly treated. Weissmann is mentioned (p. 40) without his essential declaration that the causes and the mechanism by which it comes about that the infinitely various materials of which organisms are built up "are always in the right place and develop into cells at the right time." It is never touched upon in the various theories of heredity put forward. This, however, is the starting point for the modern biologic science that refers Variation to a psychic cause. Darwin, too, admitted this fundamental fact in Nature, without which Natural Selection would be powerless. The point is that if, as Huxley and John Hunter state, life is the cause and not the consequence of organisation, life must be antecedent to organisation, and can only be conceived as indissolubly connected with spirit and with thought, and with the cause of the directive energy everywhere manifested in the growth of living things. (Wallace, "World of Life," p. 8.)

Mr. Cohen's method is not scientific, it is polemic disguised as science. It abounds in *obiter dicta*, e. g., "There is only one way in which it could be shown that belief in immortality is of vital consequence to human society. This would be by proving that in its absence human nature stagnates or deteriorates. But this no one has ever been able to prove." History, even very recent history, is proof enough. Haeckel, taking the same line, declared that man has no more moral responsibility than the bacilli; it followed logically that unmitigated competition and endless conflict is the law of human nature. This reasoning pervaded Germany, producing results that are obvious enough to most people.

The two concluding chapters deal specifically with Spiritualism, which in so far as it testifies to survival is "an epidemic illusion."

"The appeal to great names leaves the genuinely scientific enquirer quite cold." . . . "Those who approach the subject from a genuinely scientific point of view, know that there is with Spiritualism no greater evidence of the existence of a future life than there is proof of a hell or heaven in the visions of a mediæval monk."

Let us now see how "the genuinely scientific enquirer" approaches the matter:—

"To take these alleged spiritual communications at their face-value is absurd, but it is equally ridiculous to accept the theory that Spiritualism is no more than the product of deliberate and conscious trickery." . . . "it will suffice to say here that there is not a single one of the phenomena associated with Spiritualism that expert performers have been found incapable of producing, and there is hardly a well-known medium who has not at one time or another been detected in trickery." (p. 128.) "There is trickery, conscious and unconscious, in plenty. There is self-deception galore, and we are faced with faked spirit photographs, and all the paraphernalia of deliberate deception." (p. 122.)

Nevertheless the "genuinely scientific enquirer" will proceed, not by making all trickery, conscious or unconscious, physically impossible and then go by the experimental results, but by compiling a life-record of the various mediums who come under his observation! (p. 127). He would not have time to do much more!

Mr. Cohen is "convinced that at the foundation of the belief in Spiritualism there exists a misunderstanding of abnormal states of mind, varying from the very mildest forms of automatism on the one hand to pronounced patho-

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\* "The Other Side of Death," by Chapman Cohen. (Pioneer Press, 1922.)



logical states on the other." This is his key to all the phenomena that he here considers. Materialisation is set aside as irrelevant to survival, supernormal photography as a fake; he disregards cases of pre-cognition, and ignores modern writers on the whole subject, preferring (naturally) to take his information chiefly from Podmore; and confining himself to trance-mediumship, automatism and such phenomena as can be explained by duplex personalities or mental dissociations, he takes these as explanatory of the whole spiritist theory. These dissociations are, of course, fully and willingly admitted by intelligent and informed Spiritualists; they form a large part of Myers' book.

In spite of the frequent claims to "genuinely scientific enquiry," the reader misses in the whole book that collection and comparison of experimental facts which is the only scientific method, quite irrespective of any life-records. The questions that really bear on survival may be put thus:

Are there recognised apparitions? Do they ever convey veridical information necessarily unknown to those present? Are recognised portraits of deceased persons ever produced under strict test conditions? Are personal handwriting and signatures ever so produced? Do automatism ever give verifiable matter concerning the deceased necessarily unknown to those present? Are there genuine cases of prophecy?

If there are, and of all these there is proof that has fully satisfied competent persons, that amounts to demonstration of the existence of supernormal faculties independent of physical functions, that could not have been developed by the physical environment, and makes survival highly probable, to say the least.

But Mr. Cohen says, that after eliminating the deliberate swindler, "there is not the least evidence here for belief in a future state of existence." Well, this dictum leaves us colder than scientific authorities for the facts leave Mr. Cohen. He says (p. 21) that he "is not conscious of a desire to meet anyone in the next world," forgetting that this may explain his negative bias quite as much as the contrary desire may explain a positive one that can at least adduce some evidence. Even on an off-chance of survival, the position of the "Miller of the Dee" is not a promising one.

In short, Mr. Cohen is "pioneering" backwards to the obsolete materialism of 1850. He follows the usual procedure of sceptics—he claims to be ultra-scientific, passes by every unwelcome fact, explains the easy parts, denies or ignores the hard parts, and thinks he has proved his negation.

#### THE RUSSIAN FAMINE: AN APPEAL.

Mr. John D. Bellett, of 13, Romford-street, Sunderland, sends us a letter on this subject from which we take the following extracts:—

The sad circumstances obtaining in the Famine Area of Russia hardly need, I think, to be stressed as most of us, no doubt, are cognisant of them. My object, however, in addressing this appeal is to create, in addition to local effort, a national contribution from Spiritualists as an organised religious body.

It is because I have had the misfortune to serve in a British Expedition in Soviet Russia that I feel a great responsibility incumbent upon me in helping to the fullest extent of my powers our unfortunate fellow-souls who are now most urgently in need of world-help. Those of us who have heard the stirring appeals of workers returned from the Volga; who have seen, pictured beyond human description, the intense suffering of helpless women and children; who have seen those photographs of great heaps of human bodies—stripped of every vestige of clothing—skeletons even before burial; who have heard the anguished cry of the Russian peasant mother and her emotional, pathetic and heartrending thanks to the brave souls endeavouring against all odds to save her child, cannot fail to move to all the action in our power towards help in this, the most humanitarian and urgent need of our day.

Fifteen shillings means the saving of one precious life! One hundred pounds establishes a soup kitchen! Is it not possible for us, as British Spiritualists, to establish a Spiritualist Kitchen in the Volga region?

I am painfully aware that the economic affairs of most of us are much below par at this present, but the need of Russia is greater and more urgent. Immediate action is necessary for the saving of human life, and I am prepared to devote the little leisure I have to the acknowledging and forwarding to the proper quarter of whatever help, however small, we, as Spiritualists, can contribute in ministering to human suffering.

As churches we could help greatly by having a collection solely for this cause—as individuals, we may extend what help our pockets will allow.

\* \* A considerable sum of money has been given by generous readers of *LIGHT* for the relief of the Russian famine. The difficulty of the position arises out of the amount of distress in our own country with which it seems impossible to cope.

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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.

### CLAIRVOYANCE AND TRANCE SPEAKING.

J. W. T.—Your question shows that you are very new to the subject, for you appear to confuse clairvoyance with trance-speaking. It is true that some mediums are both clairvoyants and trance (or inspirational) speakers. In the latter case it is understood that they speak under the influence of their spirit guides, an influence that may vary from the degree of absolute trance to that of simple inspiration or impression. You will thus see that the circumstances which you note in the meetings you attended are quite explainable on the ground that the speaker may have been under the influence of the controlling spirit only to the extent of slightly increasing the normal abilities. Very few mediumistic speakers are completely entranced so as to be utterly unconscious of what is said through their mediumship. Where there is any substantial degree of entrancement it is customary for the medium to speak with closed eyes—trance is a sleep or partial sleep. Clairvoyance is the power of seeing things invisible to the physical sight, and is only remotely related to trance-speaking. Some trance-speakers are not clairvoyant, and most clairvoyants have no trance mediumship.

### MATERIALIZATIONS.

LIVIC.—Your enquiry raises a very abstruse subject. "Apports" are not a question of materialisation, as the object never ceases to exist as material, although it may not retain its visible form, while "materialisation" is the production in objective form of a personality, or part of a personality, with the aid of borrowed material; material which is foreign to the personality itself and borrowed from the medium and the sitter for the purpose. There are various theories on the actual method of apportionment; but it is never assumed that Christ's body passed through closed doors; on the contrary, it was materialised within the room, some, probably all, of the disciples present being presumably mediumistic. "Materialisation" requires the use of that elusive quasi-material called ectoplasm, and according to the power available, may be "partial," that is to say, a certain part of the form, hands, face, etc., or an indefinite outline of the whole figure, or on the other hand, as in the experiences of Sir William Crookes, the complete organism may be produced. In "apports" there is no question of a personal spirit being present, except as operator or assistant, but in "materialisation" the presence of the spirit is the essential, and the result is the evidence of this presence. It seems to be a case of the projection from the unseen world of a form dense enough to be visible to the physical sight.

### THE DEATH PROCESS.

H. C. (Horbury).—The death process must necessarily occupy a certain amount of time for the release of the spiritual body and its organisation on the spiritual plane, and although we believe it is the general rule that some three days pass before the newly enfranchised spirit awakens to full consciousness, there are very naturally exceptions to this rule. Some people are so spiritually alive and the circumstances of their death such that within a very brief period they awaken to full consciousness and activity on the other side. Usually, we believe, this applies to persons of a high quality of life who have passed through the full measure of earth experiences and, dying in old age, have arrived at a high degree of spiritual maturity. It is as well not to take all the statements which reach us from "the other side" as being of universal application; every rule has its exceptions. In some cases it may be that the spirit remains more or less unconscious for quite a long period (as we reckon time). This is usually where the life is very undeveloped or after long illness and exhaustion.

### REINCARNATION.

"PUZZLED."—We do not concern ourselves particularly with this subject. For us, it is not "practical politics," being at the best merely a speculation, something which can neither be proved nor disproved. Some people find it a fascinating matter, and we have no quarrel with them. Everyone to his taste. We might be disposed to consider the question if it were in anything like a coherent and definite shape. But when we find some authorities asserting that re-birth usually occurs every 1,500 years or so, while another school maintains that a person may be reincarnated during the lifetime of his brothers and sisters on earth, and that between these extremes are many other doctrines as to the intervals, we may be excused for not knowing exactly where we are. To add to the confusion there are all kinds of contradictory teachings as to what reincarnation really means, and the arguments for the doctrine are usually of the flimsiest kind. And yet we believe in reincarnation throughout Nature—the reincarnation of the life element or spiritual unit through countless forms of ascending life until man is reached. There is a spiritual sense in which reincarnation may be accepted—the reincarnation of the spirit of a race or an age, for example. We cannot say positively that some John Jones dying to-day will not return to earth years or centuries hence as some other person. But we do not see the necessity, and we have no proof of any such possibility.

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### A NEW GUILD OF SPIRITUALISTS FOR SUSSEX.

An inaugural meeting was held at the Old Steine Hall, Brighton, on the afternoon of April 26th to create a County Guild of Spiritualists for Sussex. A number of well-known ladies and gentlemen were appointed to the first Committee, under the chairmanship of Mr. Lloyd Williams. The Hon. President of the Guild is Sir Arthur Conan Doyle, and the Hon. Vice-Presidents are Lady Doyle and the Dowager Lady Oakley. Mr. Goodwin was elected Hon. Secretary and Treasurer.

The objects of the Guild are to draw together the scattered Sussex Spiritualist communities and to further the cause by propaganda meetings in these outlying districts.

The same evening, under the auspices of the newly formed Guild, a public meeting was held in the Royal Pavilion, Brighton, when Mr. H. W. Engholm, the Editor of the *Vale Owen Script*, delivered an address entitled the "Message of Spiritualism." In the course of his address, Mr. Engholm said Spiritualism is the call to modern man that he has reached a further stage in his evolution. Scientists are agreed that in evolution man has reached certain limitations. Spiritualism tells man that he is now evolving into a reality and a daily conception of a new dimension. Spiritualism not only extends a man's religion, but widens his views of everyday life and gives him a knowledge of what he is now. Human survival is not a question of theology at all. In olden times men and women largely had faith—and a beautiful and wonderful thing that faith was; but in the present age everything is called into question. Men and women want to know, and as a result psychical research has come into being.

In the course of close association with the Rev. Vale Owen, proceeded Mr. Engholm, he had discussed the religious question very deeply. "Strange as it might seem to some people, Spiritualism, instead of pulling me out of my church, has made me stronger and greater for it." Spiritualism is such a tremendous thing that it is only partly understood by its greatest exponents. "It does this: it awakens the spirituality within you, and gives you a definite understanding of the fact that you are a spirit here and now, and that every moment of your life you are building a body in which to live in the next dimension when this present body of the flesh is abandoned." In the light of modern Spiritualistic revelations, the New Testament gains a new meaning. Spiritualism properly and reverently understood, reveals the truth of what Our Lord Himself said: "And, lo, I am with you always, even unto the end of the world." "It teaches us that the Spiritual world is within us, that we are living in it now, and that we are travelling along the road that leads us to those spiritual heights where we may perhaps one day be worthy to be welcomed by the Lord Himself."

Mr. G. Lloyd Williams, who presided, spoke in earnest advocacy of the claims of Spiritualism.

The latter part of the meeting consisted of a striking "demonstration of spirit return" by Mr. W. R. Sutton, who was described as "the marvellous Sheffield seer."

### NEW PUBLICATIONS RECEIVED.

"The War of the Gods." By Mary O'Brien. C. W. Daniel, Ltd. (5s. net.)

"Hutchinson's Magazine" (May). (1s. net.)

"Birds of Our Country," Part I. (To be published in about twenty fortnightly parts). (1s. 3d. net.)

"The Beacon" (April). Blackwell, Oxford. (2s. 6d.)

"Le Spiritisme Humanitaire." By Felix Remo. Henri Durville, Paris. (Price, 9 fr.)

"Healing Methods, Old and New." By Eliza Adelaide Draper, B.A. (Theosophical Order of Service). (Price, 1s. net.)

OBITUARY.—Mrs. E. M. Ensor (Hon. Sec., London District Council, S.N.U.) writes: "You will be sorry to learn that our good friend and Treasurer, Mr. Nuthall, passed away on Tuesday (25th ulto.), after an illness of about three weeks. We shall miss him very greatly, for he was one of those quiet, unassuming men who get through an immense amount of work without calling attention to themselves."

AMERICAN POSTAGE.—American correspondents who write to English exponents of psychic research are asked to remember that United States stamps will not frank a letter from this side. Dr. Ellis Powell tells us that he receives shoals of letters from trans-Atlantic correspondents who very courteously enclosed a stamped addressed envelope, but as this envelope is quite useless, their courtesy is superfluous. At least, this is so unless there is some American postal regulation which permits this kind of thing. The English postal authorities officially state that American stamps have no validity for franking a letter posted in Great Britain.

### ANSWERS TO CORRESPONDENTS.

J. DAVIDSON.—Thank you for letter and cutting. We are dealing with the matter on broad lines. It is impossible to deal with all the attacks in detail.

Mrs. MACLACHLAN.—We have now traced the book about which you make inquiry. It is "The Glands Regulating Personality," by Dr. Louis Berman, published by Macmillan (New York).

MATERIALIST.—We are interested in the letter of one who after being a Spiritualist became a Materialist, an odd retroversion, but evidently not an impossible one. But, we think you protest too much. If you have read *LIGHT* with attention you will have seen that we have a very definite idea of Materialism as a philosophic doctrine, while yet recognising that man, being at once a material being and a spiritual existence, can in no wise afford to despise the material side of things. In short, every Spiritualist should be a Materialist to the degree necessary to balance his Spiritualism. It is a mistake to put absolute values on words, which, as the proverb says, are "the wise man's counters, but the money of fools." Finally, we echo your words, "May the true cause win!" adding, as a "rider" to the wish, that it most certainly will!

A READER OF *LIGHT* (Brighton).—We have your letter, but we think the article was informing and useful, a point of view in which we find other readers are in agreement. Remember that we have readers and sympathisers in that particular religious community, and we must in fairness consider them in a spirit of friendliness and tolerance.

T. G.—We do not know the author's address. But the publishers, Messrs. Gay and Hancock, of 34, Henrietta-street, W.C., may be able to inform you.

C. E. COATES (Pisa, Italy).—Thank you very much for the Rules you adopt in psychic communication. We have read them with interest, but do not think it necessary to publish them.

L. HAMILTON (Winnipeg).—We thank you for your letter to which we have replied personally. The case you relate is a very striking one.

J. D. B. (Sunderland).—You will have seen that we have published many full-page advertisements appealing for help for the starving people in Russia. With all our sympathy for these, however, we cannot help feeling at times that we have much suffering at home which is apt to be overlooked. Still we will refer to your letter.

JOSEPHINE B. SCOTT.—You overlook the advertisement of the British College in *LIGHT* every week. The address is, as stated, 59, Holland Park, London, W.11.

### SUNDAY'S SOCIETY MEETINGS.

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

Lewisham.—Limes Hall, Limes Grove.—Sunday, 11.15, open circle (Mr. Cowlam): 6.30, the Rev. J. M. Matthias. Croydon.—Harewood Hall, 96, High-street.—11, Mr. Percy Scholey: 6.30, Mr. H. Ernest Hunt.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Mrs. J. Chricketts. 6.30, Mr. Ali.

Holloway.—Grovevale Hall, Grovevale-road (near Highgate tube station).—To-day (Saturday). 7.30, whist drive in aid of building fund. Sunday, 11 and 7, Mr. A. Punter, address and clairvoyance; 3, Lyceum. Monday, 8, developing circle (members only). Wednesday, 8, Mrs. G. W. Sharpe, floral readings. Friday, 8, free healing centre. N.B.—Thursday, May 25th, special lecture by Mrs. Mary Gordon, "Zones of Consciousness from the Birth-date." Proceeds to building fund. Membership subscription: 6/- per annum.

St. John's Spiritual Mission, Woodberry Grove, North Finchley (opposite tram depot).—7, Mr. J. Harold Carpenter. Thursday, 8, service and address by Mr. Dewhurst.

Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mr. R. H. Sturdy. Thursday, Mr. and Mrs. Brownjohn.

Brighton.—Athenaeum Hall.—11.15 and 7, Mrs. A. de Beaurepaire; 3, Lyceum. Monday, 8, healing. Wednesday, 8.15, Miss A. Scroggins.

Peckham.—Lausanne-road.—7, Mr. A. T. Kirby. Thursday, 8.15, Mrs. E. Neville.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (Down Side).—Sunday, May 7th, at 7, Mrs. Florence Everett.

St. Leonards Christian Spiritual Mission (Bottom of West Hill-street, St. Leonards-on-Sea).—To-day, Saturday, at 7, psychometry. Sunday, at 11 and 6.30, Monday, 3, Mrs. Neville.

Worthing Spiritualist Mission.—17, Warwick-street.—May 7th, 6.30, Mrs. C. O. Hadley. May 10th, Mrs. Ormerod.

CORNWALL.—to let, two furnished rooms, in farm house, beautifully situated, facing sea. Moderate.—Apply Miss S. E. Hutchinson's, 34, Paternoster Row, London, E.C. 4.



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## TO ALL READERS OF "LIGHT."

At the beginning of this Year I put forward the claims of this Alliance on all those who are interested in Psychical Science and Spiritualism.

This appeal has had satisfactory results.

In view, however, of the rapidly increasing circulation of "Light" there must be many readers who have not seen my previous letter in these columns. There are also, no doubt, other readers, who have deferred acting thereupon.

In both cases many prospective members may feel reluctant to pay the full subscription of one guinea now that the Spring Session has come to a close.

To meet this very reasonable feeling it has been decided to admit new members after Easter for a payment of FIFTEEN SHILLINGS only, which amount will entitle them to membership for the present year, ending December 31st, 1922.

I need not commend the advantages of membership to definite Spiritualists.

I would, however, repeat that the L.S.A. offers unique advantages to the inquirer, however sceptical he may be. Thus, members have the use of the best lending library of psychical and occult literature in the Empire. A library which contains not merely all works on the Spiritualistic side of the subject, but also everything of serious importance which has been written on the other side of the argument.

The member who joins as an inquirer has also the advantage of hearing all departments of the subject dealt with by men and women who are acknowledged authorities.

Inquirers are necessarily and properly unwilling to identify themselves with Spiritualism until they have convinced themselves of its truth. I would therefore emphasise the fact that the L.S.A. demands no "credo" from its members. No list of members is published, and the sole qualification for membership is a serious interest in the great subject of the powers and processes of the spirit of man.

I therefore earnestly urge every subscriber to "Light" to support this Alliance.

GEORGE E. WRIGHT,  
Organising Secretary.

## MEETINGS FOR THE WEEK.

**SPECIAL MEETING.**—THURSDAY, MAY 11TH, 7.30 P.M., Mr. ALBERT J. STUART, "Spiritualism from a Business Man's Point of View."

**CLAIRVOYANCE.**—TUESDAY, MAY 9TH, 3.15 P.M., MISS MCCREADIE.

**LECTURE CLASS.**—WEDNESDAY, MAY 10TH, 3 P.M., MISS PHILLIMORE.

**CONVERSATIONAL GATHERING AT 3 P.M.—TRANCE ADDRESS AT 4 P.M.**—FRIDAY, MAY 12TH, MRS. WALLIS.  
Subject, "How Spirit People Communicate."

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### WAITING FOR DEATH.

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LIGHT, May 13th 1922.

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SEE PAGE 298.

# LIGHT

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May 28th, being Eid Festival at the Morgue, Woking, there will be no meeting in London. May we ask our Spiritualist friends to join us on that day. Would those who intend to come kindly write, to enable us to know for how many to provide.

**LECTURES at "THE PORCHWAY," 13, CRAVEN RD.,** W. 2, on FRIDAYS, at 3.30. Series on "The Super-Normal Powers of Man." May 19th, "Ecstasy and Divine Frenzy," W. Leftus Hare. Admission free.

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Thursday, May 18th, 1922

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AT 11 A.M.

## "PAST, PRESENT & FUTURE"

WILL BE PRESENTED FOR DISCUSSION BY

MR. FRANK T. BLAKE (of Bournemouth).

President of Southern Counties District Council.

AT 3 P.M.

## CLAIRVOYANCE

BY

MRS. EDITH CLEMENTS & MRS. FLORENCE KINGSTONE.

AT 7 P.M.

## MASS MEETING

Speakers:—MR. FRANK T. BLAKE & MR. R. H. YATES (of Huddersfield). Sec., S.N.U.

Chairman:—MR. RICHARD BODDINGTON (President, L.D.C.).

Vocalists:—MISS JOAN MATHER and MISS ETHEL STANBROUGH

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A JOURNAL OF  
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,157—VOL. XLIII. [Registered as] SATURDAY, MAY 13, 1922. [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.

Light draws unto it darkness—we are dark—  
And whilst our eyes draw to the stars and mark  
The fascination in the face of night  
Our souls draw to a light *within* starlight,  
And darkness, drawn to light, grows light; our eyes,  
Our souls, grow light, and all that near them lies  
Is brought within the lustre of their sphere  
Till earth and life grow beautiful and clear.

—ROBERT LEIGHTON ("The Light of Stars.")

## A HINT FROM EMERSON.

We know no better guide for the seeker after spiritual knowledge than Nature. Wisdom, inspiration and insight may come from diviner sources, but Nature is the great monitor as to the method of Life, even if she cannot teach us much regarding its source. Some of our inquirers might turn with advantage to Emerson's essay on Nature for light on their difficulties. They would find, for instance, his solution of the problem as to the use of certain physical faculties and organs in the spiritual world. He sees that the senses and appetites which man derived from his animal inheritance have a higher warrant and a nobler use. They can be raised to be the instruments of finer and higher senses:—

"The same old atoms which subserve your animal wants have themselves been striving to unite into lines which shall respond to your higher sense of beauty, as sounds when they pass through the mind are woven into harmony and music."

## THE AUTHORITY OF THE POETS.

We find quotations from the poets excellent for illustrating some idea or giving a touch of beauty to some sentiment which is not so beautifully expressed in prose. But we should never refer to the poets as authorities on questions of fact. An opponent once quoted to us some lines from Wordsworth reflecting on the absurdity of the idea of spirit return. He seemed to suppose that the quotation settled the whole question, and doubtless thought from our puzzled silence that the shaft had gone home! But

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we were only puzzled by the suggestion that Wordsworth could have written anything of the sort. On looking up the passage we were relieved to find that Wordsworth had simply put the words into the mouth of one of the characters in a poem. One might as well try to prove that Shakespeare was a Jew by quoting some of the sentiments he makes Shylock utter in defence of his race! Another opponent quoted Swinburne's lines in which the poet thanks "whatever gods there be" that "dead men rise up never." Well, that was real Swinburne. But it was only Swinburne's opinion—probably in a mood of depression. It no more affects the facts than the utterances of a much greater poet, Milton, concerning Adam and Eve—as set out in "Paradise Lost"—affect the truth of Evolution.

## LEX TALIONIS.

In the "Journal" of the American S.P.R. for April, Dr. W. F. Prince, the editor, has an amusing little article entitled "A Certain Condescension," in allusion to Lowell's essay on "A Certain Condescension in Foreigners." It is provoked by some passages in articles by two English writers on psychical research who take up a rather patronising attitude towards Americans; one indeed suggests that "it seems difficult to believe that any but an American audience could be taken in" by certain very thin forms of fraud in materialisation. Dr. Prince hits back rather neatly. He asks why the writer of this slur on America did not say it seems difficult to believe that

anywhere but in America—a man could run a "psychic college" with a large following, who publicly maintains that Houdini dematerialises in one of his stage acts, bones, lungs, liver and clothing, passes through the glass walls of a tank, comes together in good shape again behind the curtain with every stitch intact, and walks out before the audience? Why did he not observe that it seems difficult to believe that Eglinton could, elsewhere than in America, fool so many people into believing that they were getting spirit scripts with the true life characteristics of their relatives' writing, when the published book of examples shows so clearly that they are by one hand? Why did he not, in the article of his in our "Journal" last month, nonchalantly wonder if any but an American creator of shrewd detective stories could make such crude apologies for the trickster Bailey? Evidently because all these people happened to belong to the tight little island.

These be shrewd knocks, but we may take them smiling, although as regards the second and third instances there is more to be said in justification than might at first appear.

THEN, to side with truth is noble when we share her  
wretched crust:  
Ere her cause bring fame or profit and 'tis prosperous to  
be just.  
Then it is the brave man chooses, while the coward stands  
aside,  
Doubting, in his abject spirit, till his lord is crucified,  
And the multitude makes virtue of the faith it had denied.

—LOWELL.



## 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 275.)

January 6th, 1918.

### WHY WAR HAS NOT YET BEEN ABANDONED—ITS CAUSES.

"War first arose in the very savage times when each man fought his neighbour for some disputed possession; then their friends took part in the quarrel, and so the numbers grew until the whole tribe were arrayed against another tribe, and warfare has continued until the present day. If it had not commenced so gradually it would have been seen what cruelty and misery it led to, and would have been abandoned long ago for other methods. But even the Bible is full of the records of ancient wars, and it has even so libelled God as to call Him 'The God of Battles'; and so people imagine that because war always has been, it always must be. There are so-called religious people, too, who think that wars are a punishment for sin, ordained by God Himself, and they blaspheme their Creator with the crude ideas to which they would make Him a party. Believing as they do in the Old Testament as an absolutely inspired book, it is easy to understand that they think of war as a sort of cleansing process for the nations, where the 'unfit' are weeded out and only the 'chosen' remain. But even during this war those ultra-narrow religionists must have realised that, far from it being the 'unfit' who perish it has been the very flower and best of our young men who, in most cases, have died, or else suffered permanent injury. We hope that the soldiers who do return home will do so with the fixed determination to preach peace principles, and surely the horrors and misery they have witnessed will have left an indelible impression on them, and they will feel that no efforts on their part can be too great to prevent a recurrence of wars in the future. I would like to say that the belief that God can and should interfere to stop war is quite a mistaken one. If a man sows a seed, should God interfere to prevent it germinating? Nations have, for centuries, been sowing the seeds of hatred, ambition, greed, revenge, and many other unlovely attributes, and when these weeds spring up, men ask why God permits it. Could there be any education for mankind unless they were allowed to reap what they sow, either as nations or as individuals? When once the great facts of the future life are known, then all this wrong-thinking and wrong action must cease, and with the knowledge will come an increased sense of responsibility both as regards a man's own life and that of others. If he knows that to sin on earth means long years of remorse and suffering in the hereafter, he would be less careless of the life he led. I am only now speaking, of course, of a man with a proclivity for sin, for the normal man would shrink from an evil life, even did he not foresee its future consequences."

January 12th, 1918.

### THE GROWTH OF RELIGION, AND IS IT ADVANCED OR RETARDED BY THE WAR?

"We must, first of all, define religion. By it I do not mean churches or creeds: I mean a real belief in a benign power above us which rules over the world, which does not arbitrarily interfere with the doings of mankind, but leaves him to work out his own salvation; but which will yet interfere indirectly through vice-gerents if He thinks it best that man should not be left to himself in any given crisis. I do think this war has greatly stimulated this feeling, and that there has been a wave of religion striking, at any rate, through our army, which cannot fail to have an effect later on, and that a lasting one. All the visions that have been seen must have made a profound impression, and yet they

are not the most important factor in producing the religious feeling of a divine power ruling over all. One shall be taken and the other left,' and when a man has seen his comrade killed at his side, and he has escaped unscathed, not once, not twice, but again and again, surely that man will say: 'My life has been miraculously preserved, and I believe I am not to die in this war, but that I have a work to do in the world, which is as yet unaccomplished.' Can that man, when he returns from the war, look upon life in his old careless way? It is impossible. He has seen the issues of life and death. He has seen the strong cut down and the weak preserved. He has seen visions, truly; not perhaps with his physical eyes, but visions none the less: brain-waves of force which have compelled him to think and which have made him a different man. In the night watches the heart will open as never in the glaring daylight, and such a man out of the depths of his heart will pass on his belief to his comrades and possibly they have had other visions which now become consolidated to a fact in their minds, and a factor, too, in their lives, which can never again leave them. Those who wait at home, too, have they no feeling that their beloved ones, killed in battle, are safe under a Father's care? that their young lives have not been carelessly wasted? Do they not believe, when the first bitterness of sorrow is past, that their loved ones are still working somewhere, somehow? that all will ultimately make for good? The human heart must bear its grief awhile, but then come these hopes and beliefs, and happy are they who have studied these mysteries, and tried to solve the riddle of the veil which obscures, to most eyes, the future life from that of earth. No one having these beliefs can henceforth be without true religion. He need never enter a church: he need never consciously pray (though better for him if he did!), but unwittingly his life becomes a prayer, and if put into words it would be this: 'Lord, Thou hast opened to my inner consciousness the gate of knowledge; guide me through it to the promised land where those I love, who have gone before, are spending their useful and happy lives in service for others.' Such a man will be an influence for good; he cannot help it, for 'before he was blind, but now he sees,' and what one sees one conveys the impression of to others. He may not do so in set words, but his speech becomes charged with his new belief, and the careless habit of living for one world only is altered. People say: 'He is a changed man,' but mean that the alteration is for good, and perhaps through him will come the knowledge to them also. I do not say that the churches are not useful; they bring people together in good works, and in mutual endeavour to serve mankind; but if all the churches were to cease to exist there would still be true and real religion in the world, of which no one could rob it. Therefore I look forward hopefully to the future not only of our country but of the world. Dreadful as has been this awakening from ease and luxury to care and sacrifice, yet it will in God's providence, bring forth good fruit. Those who have passed on are safe, and will be a power for good to those left on earth; while the latter will be more open minded, more unselfish, and aim at benefiting all mankind and not one country only; striving for a perfection as yet hardly understood. The birth of a soul has come to many of the nations during this war, and though the process has been a painful one, the anguish will be forgotten, and the lasting good remain. More and more will those on earth 'lift up their eyes to the Heavens, whence cometh their help,' and no cry of theirs will be passed over unheard or disregarded."

(To be continued.)

A COMMON GROUND.—Our scientific teachers of the last generation, largely influenced by German materialism, denied, and many still deny the possibility of mind without a material brain, or of any information or knowledge being gained except through the recognised channels of sensation. But our religious teachers stoutly oppose this: they assert that a spiritual world does exist, and that the inspired writings contain a system of knowledge supersensibly given to man. Both views cannot be true, yet both are urged in

antagonism to Spiritualism. Their common ground is that all extension of our existing knowledge in their respective departments must only come through the legitimate channels they prescribe; in the one case the channel is that sanctioned by Authority. Everything outside these channels is heresy, and must be discredited. I am, of course, speaking generally, for we all know eminent men, both in science and theology, who take a broader and more rational view.—SIR WM. BARRETT in "On the Threshold of the Unseen."



## ANDREW JACKSON DAVIS.

ADDRESS BY MR. E. WAKE COOK.

"Andrew Jackson Davis, the father of Modern Spiritualism," was the subject of an eloquent address given by Mr. E. WAKE COOK before the members and friends of the London Spiritualist Alliance in the hall at 6, Queen-square, on the evening of the 4th inst. Mr. George E. Wright occupied the chair. The veteran artist captured the eager attention of his audience at the outset with a vivid word-picture.

"Spiritualism," he said, "is a stupendous subject, and a man will see in it just what he is big enough to see. Personally I feel like an explorer standing at dawn before the mighty masses of Mount Everest. The darkness becomes spiritualised by a palpitating roseate glow, when high in the heavens appears a point of light which expands until it reveals a majestic peak in solitary grandeur. Then another appears, then another and another emerge mysteriously, until a vast glittering world is revealed of bewildering splendours: while all the lower world sleeps in lingering night. So Modern Spiritualism appears to me after more than fifty years' study of it, full of dizzy heights and vast depths of meaning. It branches out into infinity in all directions; permeates all history, is the basis of all the spiritual religions, and its Pentecostal manifestations are the credentials of all the great founders and reformers of religions. It is at the root of all esoteric teachings and religious mysteries. It inspired the oracles, the Sibyls and the prophets of old, and the saints and martyrs throughout the dark ages. So neither history nor religion can be understood in their true inwardness without a knowledge of the facts and manifestations of Spiritualism."

"The highest peak," the speaker continued, "in the heaven-kissing heights of Spiritualism, the one which first caught the sunrise, was Andrew Jackson Davis, who was thus the father of the greatest movement of all time. This must be distinctly borne in mind, as the idea is common that Modern Spiritualism began with the Hydesville rappings (in 1848) but Davies came first, and he prophesied the coming of that outbreak of spiritual activity of which the Hydesville rappings were the beginning. Thus the book which was the commencement of our great literature, 'The Principles of Nature: Her Divine Revelations; with a Voice to Mankind,' dictated in hypnotic trance by Andrew Jackson Davis, was the first and greatest work of all, and it differs in character from all that followed it, being more scientific and much wider in range."

Mr. Wake Cook proceeded to relate some of the incidents in Davis's early career, from his birth of poor and unlettered parents in 1826, up to the time when at the age of nineteen he announced in trance that a work of importance to mankind would be given by him, selected his hypnotist and scribe, appointed responsible witnesses and made other needed arrangements—all in trance. The lectures, of which there were 157 in all, were delivered in New York before the appointed witnesses and occasional visitors, and made a volume of nearly 800 pages. The work ran through forty-six costly editions in America (a forty-seventh was now in the press), but it was very little known in this country.

Taking the main divisions of the book *seriatim*, the lecturer said that in the first section, entitled "The Key," Davis gave the most profound analysis of the evils then afflicting Society, and from many of which we were still suffering, that he had ever seen. Here were set forth the rationale of animal magnetism and clairvoyance, the proof of a spiritual existence, and the eternal progression of all things through circular or spiral lines of development. "In no other work," declared the speaker, "have I ever seen such a unity of principle as in this first work of this uneducated youth. He described a perfect and orderly system of evolution long before Darwin. The unity underlying the multitudinous variety of details is the best evidence for the supernatural origin of the work. Had it been a compilation by ordinary means, then it would have needed a superlative genius to have conceived and planned such a work and a lifetime to have collected the materials for it."

The second section, "The Revelation," traversed nearly the whole circle of the sciences, and in the last part of this section which dealt with the beautiful process of "death," and the seven spheres, Mr. Wake Cook held that Davis easily transcended all the science of his time, quoting in support of his view a glowing eulogy pronounced by Professor George Bush. He added:—

"This part of the book is the sublimation of Swedenborg's views, but the description given by Davis of the Spheres is more like that in the Vale Owen Script of 'The Lowlands of Heaven' and 'The Highlands of Heaven,' given seventy-five years later. But Davis says nothing of that Dante-like Inferno which startles us in 'The Lowlands of Heaven.' He represents the second sphere as the natural progression from this world, and bearing much the same relation to it that our ideals bear to grim realities. From this he ascends step by step, each sphere the sublimation of the preceding one, the matter becoming more and more spiritualised and displaying ever-increasing splendours: the uneducated youth transcending all the poets in wondrous descriptions until he returns dazzled and blinded by the

merest glimpse of the ineffable glories of the Seventh Sphere, which is the great Spiritual Sun."

The third part in the table of contents dealt with diseases of the great social body and the remedy. One point in the proposed remedy, Mr. Wake Cook thought, should be specially noted. This was the proposal to reconstruct the social body on planetary principles, the principles on which the whole universe is constructed. Those fundamental principles were greater and more scientifically sound than any of those of the Utopia-builders from Plato down to Rousseau and Karl Marx; and sounder and more profound than those of our political economists.

Here Mr. Wake Cook referred to an aspect of these principles which came to him twenty years ago when writing on "The Organisation of Mankind" in the "Contemporary Review." He saw that Nature had a definite purpose of her own which she achieved by over-ruling all men's actions, good, bad and indifferent, to her end. That purpose was to unite and organise mankind into a rough analogy of the animal organism, in which the roads, rails and ocean ways should be the arteries, and the wires the nerves, and each individual corresponded to a molecule which fulfilled a definite function for the good of the whole.

Another phase of the same idea appeared in that remarkable work published last year entitled "The Process of Man's Becoming" by "Quæstor Vitæ," which for the severity of its philosophical style of exposition was, in the lecturer's view, entitled to the very highest place. In the chapter on "Sociology as based on Microcosmic Process," it urged that the State should be organised as a microcosm, a miniature universe, as man himself was said to be. The speaker dwelt on this point because right principles of social and economic reconstruction were second only in importance to the supreme question of an after life, and because Davis and the inspirers of "The Process of Man's Becoming" were the only teachers, so far as he knew, who had dealt with this side of the world's work. Wherever the principles enunciated by Davis had been applied, however partially, they had been uniformly successful, and had they been generally applied they would have saved us most of our labour and other troubles.

Davis was the author of over thirty other volumes, produced, like "Nature's Divine Revelations," in what he called the "superior condition." The first of these were the five volumes called "The Great Harmonia." The lecturer went on to give a brief outline of the teaching contained in this work, which might be said to complete the Seer's message to mankind. It spoke well for mediumship that Davis, though delicate in childhood, lived to be eighty-four. Mr. Wake Cook met him in Boston when he was eighty, and he was then straight as an arrow and as alert as a young man.

In religious matters Davis was very advanced, and he severely criticised the theology of his time for its narrowness and the bigotry and intolerance it caused. The war of narrow, God-belittling creeds was a potent factor in the harsh discords with which the world was jarred; and Spiritualism, which was a unique blend of science, philosophy, and religion, was sent as the great reconciler. We could not yet picture the grander, all-embracing religion of the future. But we could best approach it by embodying what was called the "Spirit of Christianity," which was the finest flower of the religious consciousness. (Applause.)

On the motion of the CHAIRMAN, seconded by Dr. ABRAHAM WALLACE, a hearty vote of thanks was accorded to Mr. Wake Cook for his admirable and inspiring address.

## "TRAPPING THE SUNLIGHT."

"MARMADUKE'S" MESSAGES RECEIVE ILLUSTRATION.

Major Marriott writes:—

Among the many instances of semi-prophetic utterances from the spirit world, it is somewhat remarkable that after reading in the "Daily Mail" of the 27th April of the discovery of trapping the sunlight to make synthetic food-stuffs, which is of immense importance to the future of mankind, we have in LIGHT, of April 29th, this sentence from the "Progression of Marmaduke," dated October 21st, 1917: "Science may become the greatest boon to mankind. He may learn how to produce food chemically, when there is a scarcity of natural products." What immediately follows this remark is further exemplified in "The Children's Newspaper" of the same date. Here is given an account of a new process of making dry "meat meal," an invention of a New Zealand farmer, by expelling the contained two-thirds of water leaving a meal with eighty-one parts of protein, a nitrogenous, flesh-forming, palatable food, available for export. "Marmaduke" says: "If there were a possibility of mankind using food of a less dense and heavy quality than mankind usually consumes, there would be a distinct spiritualising of the human body, and it would be easier for us to get impressions through more etherealised frames."

With the rainbow arch of Spiritualism above us we need have no fear for the future; but even from a solely material standpoint there is much to encourage an optimistic view of the years to come, despite the hydra-headed menace to the world's peace.



## THE PLACE OF IMAGINATION IN PSYCHICAL RESEARCH.

By F. E. LEANING.

### II.—ITS USE AND EFFECTS.

The common and habitual form which imagination takes is that of reproducing visual and aural experiences. We speak or hear of mountain tops, of forest or ocean, city or "sheep-trimm'd down," and pictures of these things rise in our minds. If we can make them clear and hold them firmly, they can be transmitted to any other mind, properly prepared like a sensitive plate by quiescence and freedom from tension; or, if it is not a memory but an actual and present event and one with the momentum of deep feeling behind it, the impression will make itself felt without definite intention on the one hand, or definite preparation on the other. We recognise in these two kinds of occurrence the well-known Thought-transference and Telepathy, whose proven existence forms the main door-step, so to speak, of the fast-rising house of psychic science, a house destined to shelter humanity in those "shocks of doom" which perhaps still lie before it in the onward way.

The main conclusion established by a study of telepathy seems to be that not only in Prentice Mulford's popular phrase "thoughts are things," but they are also people sometimes! The theory has been carried to the utmost limit, and perhaps beyond it, when we are asked to think that a thought in a person's mind can walk about and make itself seen and heard in a friend's house, or even a stranger's. There is a romantic story of the lover of a Spanish lady, whose addresses were forbidden by her father, but whose longing grew so keen that he effectually projected himself telepathically, horse and all, within the bounds of the estate. Even while she upbraided him for his daring, there sallied out the enemy, who pursued the flying rider for some distance, until he suddenly disappeared and left them perplexed. These things happen in Mexico. And in the pages of the "Journal du Magnetisme." They can be paralleled, though less picturesquely, in our own sober records, but although they suggest another and more concrete order of hypothesis as necessary, we are certainly left with some amazing problems arising out of the use of the imagination.

One of these is exemplified in the fact that sensitives cannot distinguish between real and imaginary persons in the surroundings of a sitter, if that sitter is given to the creation of fictitious characters. Thus Miss McGuire had someone described to her by a medium, who turned out to be the hero of her first novel. Miss Katharine Bates received a description of a group, or rather a couple, whose features and colouring were accurately given, and told that she would be the deeply interested confidante of their love affairs. She recognised no situation at all likely to develop in this way among any of her own acquaintances, but the following day, when witnessing "The Little Minister" being played by Cyril Maude and Winifred Emery, found the clairvoyant's vision unexpectedly verified in the appearance of the actors and the nature of the drama, which truly, she says, "made a great and most charming impression upon me." Mr. Hubert Wales also, in his very interesting record of telepathic impressions, unintentionally produced by himself upon a distant clairvoyant to whom he was very slightly known, notes among them a scene long forgotten by him but occurring in one of his novels. Here also the vision was just as clear and true as of the actual little household events and words which form the bulk of his items.

As regards the part played by the sitter's imagination in affecting the psychic's clairvoyance, there are cases where a definite effort of the kind has failed to have any effect, as in Dobbie's series in Australia, and Dr. Wiltse's in Canada. But against these we must place other instances, such as Maxwell's silent wish that his sensitive friend should describe his (Maxwell's) death in a previous incarnation in a given way; that, namely, of a fall from a horse. Maurice accordingly did so describe it. On another occasion he had a vision of "a Christ," and Maxwell was independently and privately informed that a lady who was at that time his guest, and under the same roof, had been ardently wishing that such an experience might be her own. Take again

an interesting example of a child's clairvoyance. It is related of her little son by Mrs. Russell-Davies as follows:

#### THE CAMEL CORPS.

"A few years ago we had a house in the country. It stood by the side of the main road to O—d. On the opposite side was a very large common and wood. The house was extremely old, and to the windows were seats, upon which the little ones would kneel and watch for whatever happened to go by. One morning Georgie was looking out, and all at once called, 'Mamma! Mamma! Come quickly! There goes a circus, and it is all camels with soldiers on them.'

"I went to the window, and whilst the child jumped and laughed with delight I could see nothing, neither on common nor road. I said, 'What do you mean? What do you say you saw?' He answered, 'Look, mamma! they keep going by—soldiers on camels.' I knew by the child's manner he must see something. He was only seven years old, and children are not clever humbugs at that age.

"A few seconds more a servant came into the room to say there were some men at the back door asking for a drink . . . I went out and found three men. Two of them were soldiers and they all looked tired and worn. I asked them to rest, and stopped to speak. They told me the soldiers had just returned from Egypt, were on leave, and were going home to O—d. And imagine my surprise when they told me they belonged to the Camel Corps! . . . I carefully examined these men and drew from them the fact that they had been telling their fellow-traveller (the civilian) all about it as they walked along."—(From "The Clairvoyance of Bessie Williams," p. 235.)

What are we to make of such an instance as this? Does it mean that everything pictured in the mind is "filmed" on a metetherial medium, to be read by whoso has eyes to see? And if so, how came it that the child's highly mediumistic mother, herself clairvoyant from her earliest childhood, was unable to see what he did, even when he had told her what he saw? It is seldom that such a perfect combination of events occurs as the product of three minds (for we may include the listening civilian), being brought into contact unconsciously and spontaneously with an unknown sensitive mind, a competent witness on the spot, and corroboration forthcoming as it did. Did these camels, the familiar stage-property of the soldiers' minds, always precede them as they travelled home? And has every reader of these lines at the moment a miniature camel-corps in his mental atmosphere? If so, it will have, of course, a fleeting existence, like the forms which come and go in the exuded ectoplasm under the capricious play of the mind concerned.

An image often in the mind, however, will have a duration and a persistency the more strongly marked the longer it is dwelt upon. Mr. Moriarty, the estate-dealer of Lynn, U.S.A., who was the subject of a valuable study by the late Dr. James Hyslop, used to see things round the clients who came into his office, which often gave him a clue to some dominant taste or hobby of theirs. For long he carefully suppressed all mention of this, to him, perplexing fact, both for business and religious reasons. But a reporter ferreted it out, and in his breezy western w— gave him a not unkindly notice in the "Lynn Daily Evening Item." As the account has already been given a place in the "Proceedings Amer. S. P. R." (Vol. XIII., p. 147), it needs no apology for its quotation in these decorous pages, the more so as it is accompanied by a letter to Dr. Hyslop making the signed statement by the reporter in question that all the paragraphs in the story were true and reported without colouring. Here are a couple:—

"For instance, a young man had come into the office to look for a friend. Mr. Moriarty knew nothing of the fellow's eating habits, yet when the chap sat down there was a pickle floating about him. When the fellow's friend came in Mr. Moriarty said: 'This young fellow, Jack, is a friend for pickles.'

"'Not on your life,' said the accused one. But the

(Continued at foot of next column.)



ANDREW JACKSON DAVIS'S ACCOUNT OF  
THE DEATH PROCESS.

By H. A. DALLAS.

Mr. C. V. W. Tarr expresses a difficulty which, no doubt, many have felt when reading such a description of the process of dying as that described by Andrew Jackson Davis. I will venture to give my own interpretation for the consideration of those who may not find Mr. Picken's reply quite satisfactory. (LIGHT of 29th ulto., p. 263.)

In reading of the visions of clairvoyants we must bear in mind two facts: (1) That these visions are mental experiences; that is to say, they are ideas imparted to the Seer in a symbolic form. "The love-thread," we are told, "draws the newly-born body to the outside door." This term, "love-thread," should give us the clue to the symbolism. The thread *seen* denotes the quality of love by which a newly born spirit is drawn through the portals of sense perception; the opening of the door seems to denote a very material act, but I should interpret it in the same symbolic way. (2) We shall, also, find many difficulties solved if we bear in mind that in many, perhaps in most cases, the ideas are transmitted to the Seer as pictures. My student of Dr. Hyslop's work with Mrs. Chenoweth will remember that he was told that it was by pictures that her controls most frequently communicated. If we accept this we can easily understand that Davis was shown a picture of the friends on earth opening the door, and the spirit passing out, drawn by the love-cord to denote the fact of its departure out of the material conditions guided by love, and another picture denoting by its rise "through the forty-five miles of air" that it was going up into higher conditions.

As we have abandoned the literal interpretation of the visions of St. John in Patmos, and have learned to see that harps and palms and streets of gold are symbolic pictures, so should we treat the visions of later seers, otherwise we may miss their essential lessons.

Mr. Tarr says he hesitates to adopt the theory that the communicating spirit may be at a distance from the medium. This statement was made by a communicator speaking in the direct voice at a séance attended by friends of mine. The speaker said, speaking in the room in clear tones: "I am miles away now." (I think he said a hundred miles, but I am not sure if the number was indicated.)

In a volume of Essays, published in 1909, Mr. Hugh MacColl\* discussed the question: "Where is the Soul?" In this essay he makes the curious suggestion that there is no conclusive evidence that the human soul is located in the body at all. He says: "As to the position of the soul we can say nothing . . . It may at one instant be in the body, and the instant after it may be millions of miles away from the body." He goes on to discuss telepathy and action at a distance, and draws the conclusion that even in this life the Ego may control the physical organism without necessarily being confined in it.

Such speculations are useful if they make us realise how little we know concerning the mode of connection between the Self and the physical body now, and therefore how impossible it is to form a positive conviction as to the manner in which a spirit may "control" a medium. The important thing is to verify and establish the fact of communication; other details can only be tentatively dealt with.

(Continued from previous column.)

Next day Jack said that his pal was a lover of sour stuff and would devour pickles by the dozen.

"One afternoon a Missourian brought in a stranger, for testing purposes. 'All I can think of with you,' said Mr. Moriarty, 'is bones.' The man weighed the proper amount for his height—and more! And his reply was: 'No wonder you think of bones. I shovel 'em all day over at the Good Will Soap Factory.'"

It is to be remarked, however, that as soon as a definite attempt at experimental work began, the visions became comparatively irrelevant, and where they were indirect or symbolic, the medium's own (imaginative) effort to interpret misled him. Thus when Dr. Richard Hodgson was believed to be "getting through," only the idea of "hog" arose, and the medium dwelt on this in various aspects quite alien to the aim of the communicator, though proper enough to the animal. The use of a partial symbol to convey the same frustrated itself.

MAN AND NATURE—"I like the blinding glare of the sun and its warm caress, and the whippings of the breeze. I like to meet my fellow men in thousands or isolated groups. I like them, whether they be beautiful or ugly, humdrum or quaint, happy or miserable. Every being, every creature, is my brother and fellow-sufferer in the Universal Scheme, and the stars beyond my grasp of distance raise in my soul a feeling of love and communion."—"The Radio-Orbicular Process of Thought," by A. A. Braun.

\* See LIGHT, April 17th, 1909.

## RAYS AND REFLECTIONS.

Very few were the responses to the invitation to readers to send us anagrams comparable to the one sent by Mrs. Champion de Crespigny (p. 243). Major Marriott writes: "Your anagram for 'Mors janua vite' is a poser. If I could only have an *e* instead of *n* we would have 'ouverte à jamais'."

Talking of Latin tags, Major Marriott relates an amusing story of an Army examination in which a candidate baffled by the choice of an essay on Julius Caesar or Alexander the Great chose an alternative given in the paper, viz., "De Mortuis nil nisi bonum," which he took to be the Latin for "Dead men tell no tales" on which he dilated with much eloquence as the proverb of a passing age!

I have been discussing the pros and cons of Sunday services with people who took entirely different views of the matter, some favouring the religious element and others desiring to see it abolished. But "it is a free country" (with some exceptions) and people should be allowed to worship in their own way. In this matter we must mind our own business, and not seek to impose our own views of devotional services upon others.

The rule is not well observed, for I see that a distinguished Nonconformist parson is reputed to have wished for the revival of the ancient law which imposed a fine on those who did not attend church on Sundays. I imagine that he must have forgotten that the law of those days took no account of Dissenters in this matter, except to the extent of fining them even more heavily than the ordinary non-church goer, for in the eyes of the law they were worse than mere absentees. They had set up a "pestilent heresy" in opposition to the Church. Perhaps it is just as well for Nonconformists that those barbarous old Statutes are not revived!

On only one phase of the Spiritualistic Sunday service had I any definite view. I could wish the singing were of a finer quality (to say nothing of the oratory). At certain little services which I have attended I have been reminded, when the hymns were sung, of Dickens's description of the Something-een singers, at Mrs. Leg. Hunter's garden-party, of whom it is recorded that the singing consisted of three of them grunting while the fourth howled.

There are many problems in life. One of them is, how the world got along without us before we arrived, and how it will manage to get on after we are dead! This sounds like satire, but is not so intended. I believe that every unit of human life is indispensable to the Cosmos, although perhaps not quite so indispensable as it may suppose. The consciousness that he is a necessary part of the Universal life lies deep in a man's nature, and if it sometimes expresses itself in ridiculous ways it is the expression which is wrong and not the idea behind it. So while we laugh at the "pompous ass," we may remember that his pomposity is simply the caricature of a real dignity in the human spirit.

When I read or listen to some of the long metaphysical discussions about things which don't matter—"hard nuts" which, on being cracked, are found to have nothing in them—I think of the story of "What Mrs. Brown said." A lawyer was cross-examining a witness in a law-suit. "So you told Mrs. Brown the news," said the cross-examiner; "And what did she say?" At this point the opposing counsel intervened with an objection. He protested that the question was not in accordance with the rules of evidence, and the dispute which followed lasted for hours. Finally, after long consideration, the Judge permitted the question to be put, and the examining lawyer triumphantly returned to the charge: "Now please tell us what Mrs. Brown said." And the witness—a stolid bumpkin—answered: "Mrs. Brown? Why, she never said nothin'."

D. G.

THE PSYCHOMETRY OF CLOTHING.—The "Occult Review" for May contains an interesting article on "Clothes that Inspire Terrible Dreams." Undoubtedly strength of personality or the intensity of an episode, affects the quality of the aura which attaches itself to an article, and thus not only assists the psychometrist in reading the history of the episode, but may also be of sufficient strength to influence the ordinary mind, when it is in an abnormally quiescent condition, such as in sleep. In some cases, quoted in the article, the episode was repeated in subsequent dreams, after renewed contact with the article to which the history was attached, while in others, the effect was produced on any person who had previously worn the garment. The evidence for this "aura of the past" is too cumulative to be explained away, and the five incidents, quoted by Vivian E. Tydmarch in this article, are in themselves too vivid and evidentially detailed to be classed in the category of casual dreams.



## MAGNETIC HEALING.

A RECORD OF PERSONAL EXPERIENCE.

By EVELYN MORRISON.

Much has been written concerning the gift of magnetic healing from the point of view of the healer, but a natural diffidence and dread of publicity has hitherto withheld the patient from giving to the world a personal and intimate experience of the treatment and benefit derived. For the sake of sick and suffering humanity that veil should be lifted, and the gigantic stream of spiritual influence loosed in all its beauty, intelligence and power. The great reservoirs of healing wait, ever ready to be used by those who need so sorely.

After my marriage I found that my husband possessed the gift of magnetic healing in a very marked degree. At first he treated me merely for minor ailments, such as headache, toothache, sleeplessness and general debility, but my faith in the efficacy of his treatment was soon established by experience. In the practice of magnetic healing he transmitted the stream of magnetism to me by means of the application of his right hand, merely using the left hand to close the circuit, and thus drawing the life current through my body from his right hand to his left. Occasionally he would place his right hand upon the affected part, and hold my hand within his left, but we did not find that the treatment was rendered any stronger in this way, as the power was automatically directed to the organ or members that most required treatment without any volition upon the part of either patient or healer, and was obviously controlled by a wise order of intelligence. After a few moments my arm would glow and tingle; my breathing would grow deeper until the inspirations were long and full-drawn; the pain would gradually die away, and a toning-up of my whole body would ensue until I felt as though I had been immersed in a powerful electric or magnetic bath, the force of which had penetrated every pore of my skin.

After the birth of my second child my husband treated me for various functional disorders common to child-birth, and as I became acclimatised to the power, it increased in force and was marvellously accelerated. Guided by a loving and wise Intelligence in the Unseen, it took complete control, affecting those parts of my body that required treatment without reference to our own belief. Often we would suppose a certain organ would be treated. The stream would be directed to a totally different part of my body, and I was speedily shown that my weakness lay in that particular direction. At times my body would twitch and move involuntarily with the strength of the magnetic stream, my hands and feet would be raised a foot or two in the air, I would be turned from side to side in my bed or chair, and my whole form would vibrate rapidly. Often I thought I would be raised bodily from the bed. I made the most remarkable recovery from the birth of my baby. Though I had always been a delicate girl in twelve days all my organs were apparently as strong as before the birth, and in some ways stronger. I walked out in fourteen days, and a trouble from which I had suffered all my life was practically cured.

After this we found there was no need to assume the usual position to transmit the current of magnetism or to touch physically in any way. The mere proximity of my husband was sufficient to produce a treatment if I needed strength or alleviation from pain, whereas any definite attempt to transmit the vibrations was completely unsuccessful when I was feeling well and no treatment was really necessary. Upon one occasion I was treated in the train, my husband sitting opposite to me. The treatment commenced with a gentle twitch of my arm, after which the muscles at the back of the leg were massaged. I was very tired that evening, and not feeling at all well; but I must own I was rather horrified to receive such a public treatment and endeavoured, but unsuccessfully, to restrain the strong vibrations that shook my body as I feared the other occupants of the carriage might believe I was suffering from acute St. Vitus' dance!

I firmly believe that this stream of wonderful power is accessible to the world. I am especially fortunate in having for its medium a member of my own family, but the power of healing, the gift of being used as a powerful transmission station for the magnetic current that flows from, and is directed by a wise and all-loving Intelligence lies dormant in many, only awaiting effort and practice to respond, to revolutionise the world of medical science by applying direct the life-stream under which no disease can exist, no suffering, no pain become incurable.

THE "REVUE METAPHYSIQUE" for March-April, just received, contains an article by Sir Oliver Lodge replying to Professor Richet. It appears to be a translation of the series of articles published in "John o' London's Weekly" in March last, referred to in LIGHT during that month. There is also an article by Dr. Geley commenting on the S. P. R. experiments with Eva C. Of this we hope to publish a translation in LIGHT shortly.

## DUMAS AND THE FALLING PICTURE.

Our French contemporary, "Echos Psychiques," recalls an incident related by Alexandre Dumas père in his memoirs. The famous author, who had been requested by an acquaintance to convey a letter to a mutual friend, M. Villenave, arrived at his destination as evening was falling. He found M. Villenave in an armchair alone, the room almost in darkness save for the faint illumination of the fire.

After some conversation Dumas handed over the letter, and at the request of his host lit the lamp, by the light of which he perceived that one of the pictures—a portrait—had fallen.

"Hullo! What's happened to your pastel?" said he. "As you see, the glass and the frame are smashed. It is absolutely incredible. The nail has not fallen out of the wall and the screw-ring of the frame is not broken," replied M. Villenave, who then recounted the following:—

He had been correcting proofs all the previous evening and feeling tired had decided to continue his work in bed. He accordingly retired to bed, and then, noticing that the light of the candle was reflected in the glass of the portrait in question—that of a woman for whom he had a deep affection—he had nodded "good-night" to the picture; a gust of wind blowing the flame of the candle at that moment had given the effect of the portrait nodding back in acknowledgment. Considering this to be an optical illusion, M. Villenave, instead of dismissing it from his mind and continuing his proof reading, lapsed into meditation. He recalled happy memories of his youthful days, passed in company with this lady, and while lost in the reverie midnight began to strike. On the last stroke of twelve, the window was blown open by a sudden gust of wind which extinguished the candle, and simultaneously the picture fell with a crash.

Being without matches and not wishing to disturb the household, he remained plunged in darkness, feeling greatly distressed in mind, and with the impression of hearing steps accompanied by the rustle of a silk robe.

Having related this story, says Dumas, M. Villenave then proceeded to open the letter. It was sealed with black wax. "Mon Dieu!" said he, "I hope nothing tragic has happened." He read the letter, and his eyes filled with tears.

It conveyed the sad news that Madame X.—whose portrait it was that fell—had passed away the previous night just on the final stroke of midnight.

## "GOD AND MAN."

In the course of a letter commenting upon the leading article "God and Man," which appeared in LIGHT of April 15th, Mr. Thomas J. Snaith (Glasgow) writes:—

Recent speculations with regard to a future existence have increased the interest which has always been felt in the subject. The widening of human thought under the influence of Science has given the death-blow to once unchallenged dogma, but has not destroyed the emotional yearnings which still sustain many under the trials and perplexities of life.

There is a new religion now, and this new religion deals with but one world at a time. The object of its adoration is Humanity. In form, the old creeds still remain, but their soul has been honeycombed by doubt. The old is being construed in the light of the new. The ruin of the past is a quarry to which we go for material to build the temple of the new. This new religion assumes that what is good in this life is good in another. It deals with but one world at a time. It does not try to make peace with the skies; it teaches man that his success lies in making peace with his neighbour, and it is the religion of common sense. Its tenets are industry, economy, efficiency, expediency, reciprocity, appreciation, good cheer, mutuality, co-operation, all illumined by love. We live for Love, Order and Progress.

"THE VALUE OF AUTHORITY," a useful little pamphlet, by Mr. Richard A. Bush, of the Wimbledon Spiritualist Mission, is to be obtained of the author at Morden, Surrey, or of the London Spiritualist Alliance, Ltd., price 2d., post free 3d.

"THE WAR OF THE GODS," by Mary O'Brien (C. W. Daniel, Ltd., 5s. net), is the record of a series of communications alleged to come from a group of spirits who gave the names of "Jehovah," "Saturn," "Mars," "Pluto," etc. It is a strangely fantastic entry of ancient religious deities into the most modern conditions. In a few cases the controls declare their madness and pray for God's mercy. A very curious work and perhaps deserving of sympathetic study, but decidedly repellent in the incongruity and apparent incredibility of the opening chapters. The reader persisting to the close is left with the idea that for their own improvement superior spirits have allowed these lunatic "intelligences" to free their minds with the aid of an accommodating medium.—G.M.



## "SCIENCE" AND A BOOK TEST.

By E. J. DINGWALL.

(Reprinted, with acknowledgments, from the Journal of the American S.P.R.)

Science has discovered the book-tests! It is true that they were given in the days of Stainton Moses, but then the great scientist who has now discovered them, being a chemist, may not have heard of Stainton Moses. If the reader will turn to the issue of "Discovery" for June, 1921, he will find that the then Editor, Alexander Smith Russell, M.C., M.A., D.Sc., Dr. Lee's Reader in Chemistry of Christ Church, Oxford, has been reading the "Psychic Research Quarterly" for the preceding April and in particular the account of the book and newspaper tests by the Rev. C. Drayton Thomas. He thought it all rather wonderful at first but later was not so convinced. He says, "There seems to be no reason to look for any abnormal explanation for these phenomena. Gullibility, chance, coincidence, and occasional good guess, the ability of a certain type of mind to put two and two together and make it (within limits) into any number, and a few similar explanations, seem to me to account for them all." He then proceeds to discuss one instance given by Mr. Thomas. The test said, in speaking of the issue of the London "Times" for the next day that:—

"In column one and about a quarter down is your father's name given in connection with a place he knew very well about twenty years ago."

With reference to this test Mr. Thomas writes: "Between a quarter and half way down is the name 'John' and one inch above it is 'Birkdale.' My father's name was John, and 'Birkdale' is the name of the house he bought when retiring from active work and where he resided until his death." In commenting upon the test Dr. Russell says that it is a typical example. "At first," he writes, "it struck me as so ingenious that I suspected the author of pulling my leg. But no. He is serious. Come now, is there anything wonderful about the name John (not Hieronimus or Jared or Septimus Eric, but John) appearing in any column of 'The Times'? It would be more wonderful, surely, if it failed to appear less than ten times. Again, there is nothing wonderful in the apparent fulfilment of the prophecy concerning Birkdale. Notice, Birkdale is not mentioned specifically by the medium. It is merely a particular example of a general category, places which a man knew twenty years ago. Now, in 1901 I was only a small boy, but the number of places I knew 'very well' then was anything from a hundred to a thousand, depending upon what is meant by a place. The probability that the name of one of these should appear in a column of 'The Times' is a very great one. These book-tests, indeed, are rubbish. There is absolutely 'nothing in them.' Mr. Drayton Thomas does not appear to understand coincidence and correlation."

Now all this is very interesting but I am not at all sure whether it is not Dr. Russell who fails to understand and not Mr. Thomas. I was also fairly young twenty years ago and I also knew a number of "places" fairly well. For example I was well acquainted with the house in which I lived, my bed, the bathroom, the garden and similar "places." But in the test given it is quite clear to any intelligent person what the word "place" means. It quite obviously does not mean Mr. Thomas's bed or where he stood when shaving, if he did shave. It might mean a village where he was living or the name of his house or perhaps a small town if he had lived in it for a long time and knew it "very well." Thus I cannot be said to know New York or London or Paris "very well," although it might be said that I know East Twenty-Third Street at Fourth Avenue very well or the Hampstead Garden Suburb very well or the Rue Royale very well. On the other hand I think it might be said that I knew the High Street of the London suburb where I used to live very well although not the suburb itself. Therefore it would seem that the term "place he knew very well" can be narrowed down to a *locality*, probably referring to a residential or office address or possibly to some small village or town which the person referred to either lived in or had intimate associations with. Now Dr. Russell's first question is whether there is anything wonderful in the name John appearing in any column of "The Times." No, doctor, there is nothing wonderful about it. The next point is that he thinks it would be more wonderful if it failed to appear less than ten times. Then I am afraid he will have to wonder as will be seen later. As it happens my name is also John so I set myself a little experiment which is sometimes useful in science and often more satisfactory than assumptions proceeding from sheltered cloisters. I said to myself: "In a copy of 'The Times' anywhere in the first column you will find your name and near it a place you knew very well twenty years ago." So I went off to a library and got out a volume of 'The Times' for part of 1921 and started off at the first issue I came to, deciding to go through fourteen consecutive issues on the same quest. I looked down the first column as carefully

as I could although I cannot guarantee that I did not miss one or two Johns during my search. Here is the result of my inquiry:—

1. John mentioned twice. No place.
2. John mentioned three times. One and a-half inches from one entry is the name of the London suburb where I used to live but did not know "very well."
3. John mentioned thrice. No place.
4. John mentioned four times. No place.
5. John mentioned once. Three inches above is the name of a town I knew fairly well.
6. John mentioned twice. No place.
7. John mentioned twice. No place.
8. John mentioned four times. No place.
9. John mentioned four times. In the next entry to one of those containing the name John occurs the name of the suburb before mentioned. In another entry occurs the name of a village I knew fairly well and in another the name of a house in which I never lived but which possessed a certain fascination for me. If this test had been given me and if the entry containing the name of the house had been identified from the direction given in the test I should have called it a fairly good test although not so good as Mr. Thomas's.
10. John mentioned five times. In one entry occurs the name of the same village before mentioned.
11. John mentioned three times. In one entry the name of the London suburb again occurs.
12. John mentioned six times. No place.
13. John mentioned five times. No place.
14. John mentioned three times. No place.

Now the result of the experiment shows that the name John does not occur ten times every day even in the column of "The Times" containing the lists of Births, Marriages and Deaths, whereas Dr. Russell thinks it would be wonderful if it failed to appear less than ten times in any column of "The Times," an assumption now shown to be sufficiently ridiculous. To suit his purposes the doctor wants it to appear ten times so that is reason enough for supposing that it does so. This argument is exceedingly common amongst "scientists" when trying to deal with the uncomfortable facts ruthlessly brought to light by psychical researchers. A second interesting fact which emerges from a consideration of my very vague book test is the following: It will be remembered that in Mr. Thomas's test the "communicator" said that the test would be found about a quarter down and in my test the whole column was given as the place. Yet even with this wide latitude only one example could be called a good test and this did not give anything beyond the name of a house which happened to have certain associations. The chances of hitting upon that issue when I had selected fourteen specimen consecutive issues was of course 1 in 14. Now in Mr. Thomas's case the name John occurs and an inch above it is the actual name of his father's house and not at all a common name at that. This certainly was a place he knew very well, far better indeed than the house in my test of which the outside at the front was alone well known to me. Yet this test of Mr. Thomas is, according to the learned doctor from Oxford, mere rubbish and there is absolutely nothing in it.

But even if Dr. Russell has found nothing in the book-tests described by Mr. Thomas I have found a great deal in Dr. Russell's remarks which make for comment. In another issue of "Discovery" I find amongst the editorial notes mention of the book "Spiritualism and the New Psychology," by Millais Culpin, which he calls "a very able book." As this production has received a severe trouncing in every quarter where knowledge of the subject matter was to be expected it is a pity that Dr. Russell should have stated in so many words that his knowledge was such that he considers this worthless collection of observations as "very able." But then it is fashionable to consider psychics a playing ground for all and everybody whilst physics can only be dealt with by the select few, and I am sure Dr. Russell would be the first to rise and slay me were I to have the temerity to write and criticise the investigations of others into the nature of the colloids. Dr. Russell has done more, however, to make himself a noteworthy figure. In some of the editorial notes he speaks of "Spiritualistic" manifestations and he explains them! Listen to the words of science and bow your heads as you receive the message which proceeds from so ancient a University as Oxford, England. "These manifestations," he says, "can be explained by natural causes, known or unknown, and by the 'human touch' (which in many cases is imposture)." All is now clear. The phenomena are explained by unknown causes and by the human touch! Or is it the humorous touch? At all events "that's that and now we know," as the English say.

"THE machinery of dreaming planted in the human brain was not planted for nothing. That faculty, in alliance with the mystery of darkness, is the one great tube through which man communicates with the shadowy."—DE QUINCEY.



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## THE RED ROSES OF COURAGE.

A CHAPLET FOR HEROES.

Those who have read Sir James Barrie's Rectorial address at St. Andrews—an incomparable piece of eloquence—must have been stirred by his pæan to that "lovely virtue"—Courage. He told in glowing words how it brought beauty into scenes and circumstances hard, bleak and terrible, how it transfigured life, how it ennobled the humblest soul.

It was when speaking of Captain Scott and his gallant little company in the Antarctic Expedition that Sir James said:—

How comely a thing is affliction borne cheerfully, which is not beyond the reach of the humblest of us. What is beauty? It is those hard-bitten men singing courage to you from their tent: it is the waves of their island home crooning of their deed to you who are to follow them. Sometimes beauty boils over, and then spirits are abroad.

At this point he became finely mystical, with the true elusiveness of a seer and prophet of the Kingdom of Faerie.

We who pore over his beautiful and inspiring oration, the "chant of Courage," whether it be that dour and grim Courage that bears mutely the hardest strokes of Destiny, or the Courage gay and debonair, smiling at Fate—we turn our thoughts to that little band of heroes of whom no songs are sung and no sagas written—the old pioneers of Spiritualism. Here and there the names shine out. Alfred Russel Wallace was one of them, and Elizabeth Barrett Browning, and "R. L. S.," of whom the orator spoke. There were Gerald Massey, Robert Chambers, and William and Mary Howitt. But there were others whose names on earth are dark—"hempen homespuns," rugged, humble, uncouth, illiterate folk. We see them through no literary haze, no golden filament of romance. But they all had the beautiful thing—Courage. They stood their ground, they fought their fight—they were obedient to the Vision. They held on though pelted with taunts and sneers, proscribed, discredited, the butts of many a brilliant wit, the by-word of the "ordinary common-sense man." Art drew her skirts closer as they went past—she had no relations with them. Respectability sniffed contemptuously; Piety mumbled something about devils, and crossed itself devoutly. They bore it all, these men, and went into the darkness unafraid, having seen in it a great light. They had fought not for themselves but for their kind. They had charged the forts of folly and ignorance, and left their bodies by the wall. They have come into their inheritance now, but their renown is not yet of this world; there are few to do them honour, few outside the ranks of those who follow them knowing the greatness of their work.

Even those who, being the chroniclers or bards of the time, can salute the "lovely virtue" with sublime words and noble cadences, still look coldly upon these things. Spiritualists—Spiritualism? No material for an ode here, not even a text for a triolet—only just

enough inspiration for a squib on "spooks"! There was no matter for epics about the old pioneers. No great tradition surrounded them; no great organ peal acclaimed their life and death; for them no fanfare of elfin music. So many of them were merely humble working folk, uncultured, unliterary, inartistic—doing nothing that recommended them to their Betters or could be blazoned in the eyes of the world.

But their time will come. They left a Great Heritage to the world of which of late it has gained some hazy rumours. Some of them we recall were Scotch—as "Scotch as peat," to quote the Rector of St. Andrews. Were there not Robert Chambers, Andrew Glendinning, James Robertson, James Burns, Robert Owen, John Lamont and Robert MacNab? But English or Irish, Scottish or Welsh—and all four nations were well represented—sage or simple, patrician or plebeian, they had the "lovely virtue"; they wore the red roses of courage, the roses that bloom at their best in the wintry cold—"the roses of December."

## THE REV. G. VALE OWEN

TO ADDRESS A BIG LONDON MEETING.

The announcement we give this week, in another column, of a Public Meeting to be held in the large Queen's Hall, Langham-place, London, on Monday, May 22nd, at eight p.m., when Mr. Vale Owen is to deliver an address on "Human Survival and the Life Beyond the Veil," will, we know, be welcomed by our readers and the great numbers of the public who have been hoping that such an opportunity would be promoted this season to enable them to greet the Vicar of Orford in London.

This meeting will be one of considerable importance, as it is really the first public gathering in the Metropolis that Mr. Vale Owen is to address outside of the services held at St. Paul's, Covent Garden, St. Ann's, Soho, and St. Jude's-on-the-Hill, Hampstead, when he preached, and also the never-to-be-forgotten occasion last year when he delivered an address to the members of the L. S. A. and their friends.

Dr. Ellis T. Powell will preside over this meeting and, as Chairman, will make some valuable observations on the relationship of the Church Catholic and the great movement known as "The New Revelation." Mr. H. W. Engholm, who has been so closely associated with Mr. Vale Owen, and has from the first represented the Vicar in connection with the world-famous Script, will also deliver an address dealing with the message revealed in these communications. Such a triumvirate on the platform of the Queen's Hall will undoubtedly provide the audience with a deeply interesting and instructive programme. The month of May has always been more or less a period during which meetings have been held to consider the Progress of Religious Thought and spiritual activities. This year, perhaps more so than any other of recent times, questions have been raised at the May meetings dealing with matters of vital interest to the general public and to Christendom in particular. It is therefore appropriate that this month should have been chosen, and a building of the dimensions of Queen's Hall secured, for the purpose of affording the Rev. Vale Owen, Dr. Powell and Mr. Engholm an opportunity to make their pronouncements on matters that are to-day stirring all sections of the people to a gradual realisation that an irrepressible spiritual movement is abroad, of which the churches are already aware. This meeting is being organised by the Society of Communion under the direction of the Rev. J. W. Potter and Mr. H. W. Engholm.

Captain F. C. Dimmick, we learn, will preside at the organ, and a choir of over one hundred ladies and gentlemen will open the proceedings.

## VOLUNTEERS FOR CHOIR REQUIRED.

We are asked to notify our readers that Mr. Potter and Mr. Engholm will welcome applications from ladies and gentlemen who desire to assist in the proceedings by joining the choir. Will all those who wish to do so send their names and addresses on a postcard to Mr. H. W. Engholm, 5, Queen-square, Southampton-row, W.C.1. These applications must reach him not later than May 17th, and all those who are selected will receive tickets of admission to the choir and instructions of procedure. We understand there will be no rehearsal necessary, as the choral part of the meeting will be very simple and well-known music used.

It will be noted from the advertisement that appears in another part of our paper that the promoters of this meeting have been wise in making the prices of admission range from 1s. to 7s. 6d. Tickets at all prices are now on sale at the Editorial Offices of LIGHT, and as it is anticipated there will be a very great demand, we advise our readers to send in their applications with remittance at the earliest possible moment.



## THE OBSERVATORY.

## LIGHT ON THINGS IN GENERAL.

The "Sunday Herald" last Sunday again published an article from the pen of Mr. Robert Blatchford. These articles might very well be entitled "The Spiritual Progress of Robert Blatchford," for he makes a further declaration of his change of views in these words:—

"I am not surprised that my recent articles have met with materialist criticism, and I am not disturbed. The materialists have a strong case. But I think, with Dean Inge, that though they know a great deal they do not know all there is to know; that, though they have a strong case, it does not answer all the problems nor cover all the points. I do not propose to argue with them. I have changed my mind, and it may interest our readers to know my reasons, and to hear some of the evidence on the spiritual side. Before I begin to write about the subliminal mind I will try to make clear the meaning of my remarks about the dead soldier. What I meant was that the personality is a real thing, and not a mere shadow cast by the machinery of the brain. More than thirty years ago my mother died of syncope. I was present when she ceased to breathe, and lay still. She was dead. Her body lay before me. But she was not there. All the matter which composed her was there, but not herself. Her personality was gone. The body was my mother's body, but it was not my mother. It was no more my mother than my hat is my head. She had lost not an atom of material substance, yet she was changed from a woman to a corpse. The woman who laughed, who thought, who willed, who loved, who remembered had become a lifeless body. The materialist will explain that her organs had ceased to function. He will say that thought and speech, humour and imagination, compassion and affection, memory and reason are reflex actions of matter, like the rain and the tides. Well, I cannot disprove his theory, but I no longer believe it. It does not suffice for my human need. I ask myself: 'Who was she whose organs used to function?' and I feel that the personality which was herself was as real as her flesh and bone and probably more permanent."

The "Pall Mall and Globe" for May 2nd reports an interview with Lady Doyle published in the New York "World" recently. In the course of the interview the journal states:—

The wife of Sir Arthur Conan Doyle, who is accompanying her husband on his lecture tour in America, dealt with the meaning of Spiritualism to the wife and mother. Seated in her drawing-room in New York, she said that her children knew that on the other side of the door they would find their friends and love and the bright, happy life they had known here. How did she know this? Through those who had passed on, and through the mediums who had told her what their home was like. "There will be no lonely souls on the other side. Those who have deserved love and never found it here will find it there, for in that blessed life they tell us people walk in twos in a human love. There will be no children," Lady Doyle continued, according to the New York "World," though she admitted children were the expression of a perfect thought, but added, "I do believe, however, that the maternal yearning will be in some way worked out, that there will be others to mother. I have consoled so many with this knowledge that after death they will find the perfect marriage like mine." Lady Doyle's entrance into the faith was dramatic. It came with the Great War. "When I was married," she said, "my husband was already far advanced in his investigations of Spiritualism. But I could not accept it. I called it uncanny. My husband is the last man to force his opinions on anyone, so the matter dropped. It was after my brother had been taken that, with a dear friend who had lost three brothers, I sat in séance with my husband in our nursery. My friend was mediumistic. And it was then through her I received a message from my brother, so clear, so unmistakable, that I could no longer doubt. Afterward Sir Arthur heard from mediums in all parts of the world who had received that same message for me. The evidence was overpowering."

The "Birmingham Gazette and Express," in the course of a recent report of a lecture delivered by Mr. Ernest Hunt to the members of the Birmingham and Midland Society of Psychical Research stated that: "The lecturer's narratives of the workings of the sub-conscious mind of persons under anaesthetics were even more remarkable. Patients undergoing an operation seemed to rise in the air, and were able to witness every detail of the operation. The implication of these experiences was, he said, that one could see while the body was recumbent, but we did not see with

our eyes. This 'something' was not of the body, and it seemed to confirm St. Paul's words: 'That there was a natural body and there was a spiritual body.' The lecturer's conclusions were that there was no definite dividing line between the conscious and the sub-conscious, that they merged one into the other, and that if this reasoning was followed further we should get into the land of psychic things. In short, the sub-conscious was a bridge to the spiritual."

From "John Bull" of May 6th we glean the following:—

"Supposing," said the Rev. Sidney M. Berry, in a sermon at Westminster Congregational Church, "there were incontrovertible evidence to show that someone had died and sent a message from the other side, what religious value would there be in it?" The value would be that, in the words of Tennyson, we should no longer "stretch lame hands of faith and grope and gather dust and chaff and call to what we feel is Lord of all and faintly trust the larger hope." Doubt would have become certainty. And the knowledge would settle, for most honest minds, many theological questions besides.

If the Rev. Sidney M. Berry inquires further he will find many thousands to whom doubt has become a certainty, and that there is incontrovertible evidence to show that someone who has died has sent a message from the other side, and further the recipient of the message found a deeply religious value as a result. It seems strange that there should be any "supposing" about it at all, especially with a minister whose business it really is to know these things.

On Monday last a deputation visited the Primate of the Church of England. Sir W. Joynson Hicks, M.P., who headed the deputation, in the course of his remarks to the Primate, said: "We hear on all hands that the Church is losing its power. I ascribe a great deal of the evil to the growth of modernism and Spiritualism." The Archbishop of Canterbury, replying, said: "He wondered whether they realised that there had been a very considerable change of opinion on the subject of modernism, not only among distinguished men of the higher criticism, of scholarship and acumen, but in the minds of Churchmen generally. He was brought up, and he thanked God for it, upon the strong Evangelical teaching of the old-fashioned type in regard to the Scripture and all that it meant; but few people in that room would accept the kind of utterances that were finding expression sixty years ago on the side of orthodoxy. It would therefore be false to imagine that there had not been a change, a shifting in some degree, in what he would call the orthodox standard. Every day he lived he felt more and more the value and sacredness of the doctrine of the inspiration of the Bible—but the way in which he put that inspiration was not exactly the way in which his father put it. The view of advanced people that the narratives of the Old Testament were discredited was a dangerous position to take up, and he did not hold it for a moment. But he would be the last to say that there had not been a legitimate change of opinion brought about by new knowledge, the discovery of old cuneiform and other inscriptions, modern science, and the way in which we took evidence about books and their composition. If anyone in that room wrote an account of the composition and character of the letters which formed the Bible, he would be surprised if it corresponded with an account written half a century ago. They could not say there was something necessarily gravely harmful in a change. It was a question of degree."

The "Daily News" correspondent, writing on May 4th from Stourport, reports the following strange behaviour of a motor-car: "The uncanny antics of a motor-car, which is locked up in a country house garage, is causing much mystification in this part of Worcestershire. Although the doors of the garage are locked, the car's engines have started on several occasions, and one night the 'honk' of the horn was heard. The garage is near the residence of Mr. John Partridge, a retired farrier, and the car belongs to his daughter. He holds the keys, and he assures me that it was impossible for anyone to tamper with the car. The farrier is a keen Spiritualist, and he assured me solemnly to-day that the antics of the car were due to what he calls 'The Unseen Hand.' To him the matter is no longer a mystery, for his wife told him that her 'spirit guide' had assured her that it was she who had started the engine, but that, owing to the alarm in the district, she would not do so again. The family were at dinner when the first 'manifestation' came. The gardener rushed in to say the engine was running at top speed. 'I went to the garage,' said Mr. Partridge, 'and found it full of smoke. The garage was locked, and nobody was there. Some days later it started again. I found the mechanism working, although nobody could possibly have touched it, and my wife heard the horn sounded several times.'



## AN EVIDENTIAL CASE OF SPIRIT PHOTOGRAPHY.

By ALLERTON S. CUSHMAN, A.M., Ph.D.

In presenting this record of personal experience it is my purpose to be as exact and minute in the description of occurrences, events and results as I am accustomed to be in recording observations of physical or chemical phenomena that take place in my laboratories. To begin with it is fair to state that for forty years, or ever since my boyhood days I have from time to time encountered psychic phenomena, much of it within our own family circle. Deeply imbued in my younger days with the reasoning and writings of Darwin, Huxley and Tyndall I thought myself a fine example of an agnostic and quite superior to the general run of people, who had not enjoyed as I had a scientific education. With regard to the subject of psychic phenomena, however, I believe that I considered myself far more advanced than Huxley and Tyndall, an opinion which however conceited it may sound, the experience of many years has fully confirmed. A personal acquaintance with Richard Hodgson and a close study of Frederic Myers's monumental work on "Human Personality and Its Survival of Bodily Death" finally convinced me that persistence of life after death, not only could be, but, indeed already had been pretty definitely proved. In fact it appeared to me to have been clearly shown by cumulative evidence, which is always the best evidence whether in law or in science, that any person without respect of education or intellectual attainment could obtain personal proof of survival, if he or she pursued the inquiry with sustained interest and persistence. Indeed, to be consistent I was forced into a literal acceptance of the scriptural injunction: "Seek and ye shall find; knock and it shall be opened unto you."

I make this introductory confession, if such it be, with full knowledge that I am furnishing those who may assume the role of critic with the very weapons with which I may be scientifically slain, drawn and quartered. To be sure many very eminent scientists indeed, who stand very far above me in accomplishment and attainment, have dared not only to present evidence of survival but also have dared to public criticism and even to sneering innuendo, their most sacred records covering the passing from earth life of their best beloved. Reluctantly I have come to believe that what other men have dared in the cause of truth, I must dare too and at whatever cost.

Frederick Soddy, the distinguished professor of Inorganic and Physical Chemistry in the University of Oxford who has been one of the principal workers to elucidate the most recent knowledge of the constitution of matter, says: "At the close of the nineteenth century an extraordinary series of discoveries in physics and chemistry put into our hands a scrap of material called radium, which asked us the same question as the stars but at point blank range." But now he says further: "In modern science, matter and energy are the unchangeable realities that can neither be created nor destroyed. If they appear they must come from somewhere and if they disappear they must go somewhere. Whatever extraordinary events may occur, behind the changing appearances there is a definite basis of unalterable reality in the physical world. The doctrine of the immortality of the spirit or conservation of personality may be regarded as the inverse form of the scientific argument above. The real part of a man is not bodily organism, which is continually being wasted away and as continually renewed, nor the physical energy at its command, which is derived entirely from the inanimate world, but lies in the personality resident in the body and in control of it. There is no other difference between a man alive one moment and dead the next."

I have purposely quoted the above, albeit without the permission of the eminent author, because it seems to me that the statements exhibit the trend of thought that is going on the minds of contemporary scientists who are by years of patient investigation into the mysteries of matter and energy, best qualified to form an opinion that really matters. Following this lead then, I shall have occasion to defend the thesis that science is concerned with a three-fold law of conservation, that of Energy, Matter and Personality. So far unhappily, science for the most part has confined itself to the study of the first two members of this triad and has deliberately ignored or denied the third which really concerns us most nearly and is therefore the most important.

With these introductory remarks I can proceed with the record which it is the principal object of this paper to set forth.

\* "Science and Life" (E. P. Dutton & Company), 1920. Pp. 34, 152, 153.

My young daughter aged fifteen left home on the 29th of September, 1920, to go to boarding school. She was in bloom of health and vigour. On September 24th she suddenly passed into the higher life due to a lightning like attack of cerebral meningitis, the pathology of which dread disease is almost as unknown to modern medical science as it was to Indian medicine men two hundred years ago.

It was unthinkable to me that this young, vigorous, enthusiastic, loving personality had disappeared into an abyss of nothingness and that I should not ever again be able to reach it and converse with it. It must suffice here to say that inside of six weeks, without the aid of any medium outside the family circle, we were getting characteristic cheery letters from our child. These letters which came through by a process which has been mimed automatic writing contained evidence of identity that I consider far stronger than much of the evidence on which people everywhere found their beliefs and convictions, and even stronger than most evidence on which identity is proved in courts of law and equity. As she herself said, her letters were much more "newsy" than any she could have written from school because there was so much more to tell about. However, we are not here directly concerned with this phase of evidence for the conservation of personality, except in so far as it bears directly on what follows.

During the spring of 1921 a friend showed me a photograph taken by Mr. Hope of Crewe on which appeared as a "psychic extra" a young soldier's face. This young man I knew to have been killed early in the war, and though I had never seen him, his people who were of the highest standing, were well known to me and the recognition of the likeness was fully vouched for. The prominence and character of the people associated with this picture challenged attention in spite of what seemed to me the incredibility of the occurrence. An intimate technical knowledge of the photographic art, its physics and chemistry and above all the ease with which it lends itself to "faking," does not predispose the scientific mind to credit the claims made for psychic photography. I reflected, however, that it was not easy for science to believe in the X-rays or in radium when they were first announced and that, moreover, it is not a question that matters whether or not a phenomenon is easy to believe in, but whether it can be made to recur under any given set of conditions. I began a study of the subject, and to begin with, I obtained all the available literature that I could find, including all Dr. Hyslop's reports that had appeared from time to time in the *Journal of the A. S. P. R.* Among the books Dr. James Coates' "Photographing the Invisible" and "Proofs of the Truth of Spiritualism," by Professor G. Henslow, an eminent botanist, were interesting if somewhat staggering to a beginner. From all I could make out at this stage of my inquiry I was distinctly inclined to the conviction that a suite of some undoubted fraud that had been ununited from time to time, the claims for the existence of the phenomena were far more strongly supported than the denials. The discovery of fraud in any given case is not even good presumptive evidence against its bona fide appearance in another case, any more than the discovery of a counterfeit is evidence that the real thing does not exist. Unfortunately many "would be" scientists have rested the case on one detected fraud and have hurled denunciation and anathema ever after, just as vociferously as was ever done in the cases of Copernicus or Galileo, or even later, in the case of Galvani and his wiggling frogs' legs.

One thing that I learned from the literature impressed me, and that was that definite claims for the truth of spirit photography had persisted for more than sixty years and its alleged accidental discovery by a photographer named Mumler, in Boston, Mass. The apparently well attended literature informed me that when the proper psychic conditions maintain, photographic plates and film can be psychically affected either in camera as in ordinary photography, or on occasions the plates may have images impressed upon them without the instrumentality of the camera, as for instance when they are wrapped in black paper or even when they have never been removed from the original package put up by the manufacturer. This at once suggests something that could very easily be misused to experimental laboratory investigation, provided that the proper kind of co-operation between the physicist and the psychic could be brought about. Unfortunately such psychics are few in number and those that do exist appear

\* As a matter of fact the existence of counterfeits is a priori proof of the existence of the real thing somewhere.



to have good reason to shun the physicists who usually start out with the preconceived idea, that the object of such a research is simply to find and unmask fraud. The written records show that there have been a number of competent investigators, among whom Dr. James Coates is prominent, who though they have not been able to bring to bear on the subject all the physical equipment of the modern laboratory, have nevertheless used scientific methods of experimental testing. These investigators certainly have not been unmindful of the fact that photography is an art that easily lends itself to faking, but nevertheless they find that so delicate is the fabric of psychic power, that even an atmosphere of suspicion will suffice in most cases to lead to negative results. As a matter of fact, if a clever counterfeiter were to produce under our eyes a silver dollar made out of tin, this would not mean that an honest dollar could under no circumstances be produced. There is no bond on earth worth its paper unless there is integrity back of it, and if it were common practice to suspect all bonds of being fraudulent, men would very soon cease to issue them. But if bonds continue to be valid over a long period of years it would seem as though in spite of some dishonest ones a *prima facie* case had been made out for their value, at least, in the great majority of cases. By such thoughts as these I was impelled to seek and try such exponents of the art of psychic photography as might be available. In my own city of Washington, D. C., there was said to be one such medium but he was aged, had discontinued practice and it was evident that there was nothing to be got in that direction. There was nothing for it but to cross the ocean and seek out the much discussed Mr. Hope of Crewe. I made up my mind that no word of my mission should precede me to England so that if I met with success it could not be said that I had been expected and looked up. I did not announce my sailing or purpose, nor did I take any letters of introduction to people prominent in psychic research as I might very easily have done.

Accompanied by my wife and son I arrived in London on Saturday evening, July 23rd, 1921. On the following Monday afternoon I called on Mr. Engholm at the office of Lucas, and finding him in I introduced myself and asked him point blank how I could get into touch with Mr. Hope of Crewe? Mr. Engholm told me that in one respect I might consider myself fortunate inasmuch as Mr. Hope was then in London and giving sittings at the College of Psychic Science; he added however that Hope was always pretty well looked up and that it was not easy to get an appointment. I immediately sent for a taxicab and my wife and I drove forthwith to the College at 59, Holland-park. It was a little after four o'clock when we arrived, and I remarked that it was rather late in the day for photography, although the weather was sunny and bright. We were greeted by a lady in charge, not on this occasion however, Mrs. Hewat McKenzie, the Secretary. This lady told us that Mr. Hope had finished his sittings for the day, had gone out and would not return until the morning and that we would have to see Mrs. McKenzie, who was also out, about bookings. We were deeply disappointed not alone because we had come so far but because, and this is worthy of note, our daughter had written through her mother's hand that a special effort would be made to get a picture through for us. She had been referring to this occasion for weeks past with characteristic excitement and enthusiasm. However we prepared to swallow our disappointment and arose to take our leave, simply stating that we would telephone in the morning and make an effort to get an appointment. We were on our way to the door when the lady in charge remarked that there was, at that moment upstairs in the studio a little old woman named Mrs. Deane from whom some people had received wonderful results and, that, though the hour was late, rather than have us disappointed she might consent to a sitting. Word was sent upstairs and a message came back to say that Mrs. Deane had four plates left and if that was satisfactory she would give a sitting. We immediately repaired to the studio at the top of the house; here we met Mrs. Deane, a little old woman, who I have since been informed was a charwoman, before her psychic gift was discovered, and therefore may fairly be classed as belonging to what is described in England as the lower class. There was no pretension to any education or any intellectual attainment whatsoever and the accent was what is known as cockney. All this is set down in the spirit of scientific accuracy and with the full knowledge that Mrs. Deane possesses a most admirable character and a gift that many wiser people might well be willing to exchange for intellectual attainment. Mr. Hope prefers to have his sitters bring their own dry plates and accepts the most stringent test conditions, asking only for a spirit of fairness and if possible faith. Mrs. Deane on the other hand, uses plates which she has kept by her for some days and thinks, for all I know, correctly that they thus become sensitised or as she claims "magnetized" for the work in hand. Many people think that when they bring their own plates to a sitting they have introduced test conditions, but this is not necessarily true, as witness the performance recently brought off, at the College of Psychic Science, in which a conjurer produced "psychic extras" on plates that a distinguished committee of gentlemen

(Continued on next page.)

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## VALE OWEN

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will deliver an Address on

"Human Survival and the  
Life Beyond the Veil."

MR.

## H. W. ENGHOLM

Editor of the Vale Owen Script

will speak on the Message of the Script.

CHAIRMAN:

## ELLIS T. POWELL

D.Sc., LL.B.

CAPT. F. C. DIMMICK will preside  
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thought were their own, but which had really been substituted by clever sleight of hand. We know so little about the conditions which govern this sort of phenomena that it is quite possible that we may defeat our own purposes by imposing our own conditions, just as though we were to insist that all plates should be developed in full daylight. In any case on this occasion I was hoping for a likeness of our daughter and as she was quite unknown in England as indeed we were ourselves, I possessed all the test conditions that I wanted for the occasion. Mrs. Deane betrayed no special interest in us when we entered the studio, our names were not mentioned nor were they asked for. The studio was a conventional one with a north sky-light, a rattan settee for the sitters and a black painted canvas background; there was an ordinary dark room connecting with the studio at the back. Mrs. Deane asked me if I understood photography and if I wished to insert the plates in the holders. She and I then shut ourselves in the dark room where I was handed a box containing four remaining Stanley dry plates, four inches by five inches. These I examined carefully and marked. The plates had no unusual appearance, although that fact in itself means nothing, for if fraud was intended a preliminary exposure would not have affected the appearance. Having inserted the four plates in two very ordinary looking holders we immediately re-entered the studio. Mrs. Deane then pulled forward her own camera which was a cheap little instrument of the "Brownie" type mounted on a light metal tripod. I inspected the camera inside and out as well as the lens but noticed nothing unusual or suspicious. Mrs. Deane then explained that she found it helpful to preface her sittings with a brief religious exercise and we sat for a few minutes about a small table holding the plates between our superimposed hands. There was a simple but very reverent prayer for success and a well-known hymn was sung in a low voice, my wife joining Mrs. Deane in this part of the programme. Doubtless it would be during this part of the proceeding that the soulless sceptic would be looking for fraud, personally I am convinced that religious fervour and faith are aids to this and indeed to all other types of psychic phenomena. I make this statement with the full knowledge that I shall lose something of such scientific prestige as I may possess for expressing such an opinion. Nevertheless many very competent psychic researchers have drawn blank where other competent observers have succeeded simply because they have not been able to qualify in this way.

While we were holding the plates during this part of the sitting they seemed to move automatically between our hands, but as this is quite a common phenomenon it did not surprise me. The hour was now after five and I began to fear, too late for photography, although I knew that the English evening light is more actinic than our own. My wife and I now sat side by side on the settee and Mrs. Deane quickly focussed the lens with the usual black cloth, after which she exposed the four plates one after the other, without any further delays except those incident to removing the slide covers and changing the plate holders, all quite in the usual way. The exposures were for thirty seconds each, using a number eight aperture.

After the exposures Mrs. Deane and I at once entered the dark room and I developed the plates myself. All four of the plates showed something "extra" which did not belong to normal photography, but the fourth one of the series showed plainly though faintly, a face, just to the side of that of my wife.

No recognition is possible in the case of a wet negative but the extra was plainly discernible both in the developing bath and after the fixing was complete. The negative was put into the washer and I did not see it again until the next morning when it was quite dry, but I can testify to the fact that I learned the negative by heart before I left it. If it had been exchanged or tampered with in any way I should have known it. The negative is now in my possession. It is interesting on account of the fact that on being printed, the "extra" proved to be a very beautiful portrait of our daughter, which was immediately recognised by the child's mother and brother as well as by myself. There has never been a shadow of doubt in any of our minds as to the identity. A reproduction of the original photograph is shown in Fig. 1 and an enlargement is given in Fig. 2.

Having now recorded the events which led up to our obtaining this picture, it is appropriate at this place to examine the evidence in some detail.

If one wished to believe that Mrs. Deane was an unusually clever fraud and sleight of hand artist, one might venture to guess that she was at all times provided with a number of plates on which previous faint exposures of pictures or persons had been impressed. On the sudden appearance of unknown sitters it is now necessary to assume that the medium telepathically senses the nature of the bereavement and produces the plate that she thinks would most nearly suit the occasion, whereupon the loving hearts and high expectancy of the bereaved do the rest. On this assumption, since the great majority of Mrs. Deane's sitters of late years are mourning soldier sons it would hardly seem reasonable to believe that her repertory happened to contain a picture of a young girl, a perfect simulacrum of our daughter. Moreover on any such assumption Mrs. Deane's stock in trade would have to be large indeed to account for the very great number of well attested successes

she has produced both before and since our sitting with her. The entire assumption is absurd and in my opinion disposes of itself. Another ridiculous assumption is sometimes advanced, that the medium having telepathically picked one's brains, as a pickpocket one's watch, proceeds to hand it all out again in the guise of a picture thought form. Had Mrs. Deane at any time during the proceeding asked us, which she did not, to think of a spirit friend we certainly would not have thought of our daughter in the appearance or with the expression that is presented in the picture, which is quite dissimilar from any normal portrait of the child. I should also add that we had no sort of a picture or presentment of our daughter with us when the sitting was going on.

It has always seemed to me that ever since the Society for Psychical Research proved that telepathy under certain conditions is perfectly possible, it has been overworked whenever it is desired to maintain that spirit communication is impossible. Some minds prefer to go around Robin Hood's barn rather than go direct to an issue.

The issue in this case seems to me to be very clearly drawn. It depends entirely upon the validity of the recognition and it is just in this respect that I may find it most difficult to convince the sceptical mind. Few judicial minds would deny that a mother's recognition of any presentment of her child would have greater weight than that of any other person, but the mother in this case has in the intervening months gone to join the beloved daughter. There is only at the present time the word of myself and my family that the recognition was as complete and convincing to my wife as it is to myself. In the Figs. 3, 4 and 5 I am reproducing the only earth photographs of the child taken during her fifteenth year. Whether they will be convincing to strangers is doubtful, especially on a superficial examination. I myself consider the Deane picture the best and most characteristic of the lot. In normal photography, apart from family kodaking, the subject is always dressed up for the occasion, every hair is adjusted and the photographer's injunction, "look pleasant please," usually has the effect of producing an artificial expression. Then after the professional negative is made the artist retoucher goes to work on it, all the natural expression lines are carefully removed, the mouth is made into a perfect Cupid's bow, the eyebrows are modelled to the ideal of beauty, until finally we are given perhaps a beautiful picture but an indifferent likeness. This is the case with all the portraits I am able to present in evidence. Figs. 3 and 4 show the lips slightly open in the rather simpering expression induced by the photographers' "look pleasant." Fig. 5 in profile shows the lips closed and firm which was the more habitual expression when the face was in repose. The spirit face wears a somewhat wistful expression composed of the elements of both joy and sadness at the same time as though almost on the verge of tears, an emotion that certainly would have been appropriate to such a momentous occasion. I would call attention to the place and way the hair parts on the brow in all the photographs, this cannot be said to be common to all young girls and is quite uncommon among the young English girls, as I observed them in the summer of 1921.

I have had the photographs Figs. 2 and 3 reproduced as nearly as possible to scale, I have made careful measurements of them with micrometer calipers and I have traced a surprising identity of measurement when reduced to proportions. In one respect only a slight variation is found; the length of the nose in Fig. 2 is a shade longer than it should be when measured from the line of the eyebrows to the tip, if we take the normal photograph as correct. As everyone knows however, there is distortion due to foreshortening and lengthening in ordinary photographic work. The oft quoted statement that the camera does not lie, is not and never will be true. How often are we shown photographs of friends that lead us to remark, "I should never have recognised it"? It is quite possible to believe that the three normal pictures shown would present difficulties to a stranger, if with no other information he were asked to decide whether or not they had been taken of the self same person. If he had no reason to doubt it he would probably decide that they had, but how would it be if some great question of identity was at stake. There have been a number of famous lawsuits involving the inheritance to titles and property in which experts have differed over photographic evidence. The family and friends must ever remain the best judges of recognition and thus provide the best possible scientific evidence.

In the case here recorded eight near relatives and friends have formally attested their conviction that the Deane picture shown is a likeness of my daughter. Most of these attestations are printed in connection with this record.

Personally I am quite convinced that the Deane picture is a presentment of my daughter. How such a phenomenon is brought about science does not attempt to explain, for science as such has not even as yet admitted that it can take place. This is perhaps not surprising, but it is to be hoped that psychical research may be able to bring about a rapprochement between the psychical and physical elements, which must be studied at the same time if any explanation of the wonderful facts is to be discovered. For my own

(Continued on page 302.)



# LIFE AND SPIRIT PHOTOGRAPHS OF AGNES CUSHMAN.

*With Supporting Statements from Members of the Family.*



FIG. 2.  
ENLARGEMENT OF THE "EXTRA."

At the request of my brother, Colonel Allerton Cushman, I am writing to you on the subject of the spirit photograph of his daughter and my niece Agnes. Having known the child all her life and watched her grow from a baby into a young girl I do not think I could easily be deceived by even a close resemblance, and it is my assured conviction that the original of this spirit photograph was indeed Agnes herself.

Very truly yours,

[Dr.] WAYMAN C. CUSHMAN.



FIG. 3.  
LIFE PHOTOGRAPH OF THE SITTER'S DAUGHTER.

I desire to state that I am the maternal uncle of the child referred to in Dr. Cushman's record. When told of the incident of the photograph I will confess that I was extremely skeptical and quite prepared to see a photograph which would demand a considerable effort of the imagination in order to detect a likeness. But when I was first shown a copy of the Deane photograph I recognised it at once as a striking likeness of my niece whom I have seen grow from babyhood to girlhood. In fact I should be willing to take my oath that the photograph represents my niece and no other child. My wife, who also knew the child intimately, is equally positive in regard to the likeness.

I have read the manuscript of the record and believe it to be accurate to the letter. You are at liberty to make use of this statement in any way you may deem proper.

I am, Sir,

Yours very truly,

JOSEPH CLARK HOPPIN, Ph.D.  
Sometime Professor of  
Classical Archaeology,  
Bryn Mawr College,  
Bryn Mawr, Penna.



FIG. 1.  
THE PHOTOGRAPH BY MRS. DEANE.  
(Faces of sitters obliterated.)

I wish to state that the Deane photograph which is the subject of my father's article (Colonel Allerton S. Cushman) was recognised by me as being an undoubted and unmistakable likeness of my sister Agnes. I was with my father when we received the prints for the first time in London, and we both cried out simultaneously that it was an absolutely perfect photograph of my sister. The more I study this photograph the more startling the likeness becomes. I cannot make the point too clear that not only did all Agnes' near relations agree concerning the marvellous picture, but people who had seen her a few times thought that it was a picture taken during life.

I hope you will believe me when I say that the photograph is a wonderful likeness of my sister; more than a likeness, a reproduction.

Sincerely yours,

CHARLES VAN BRUNT CUSHMAN.



FIG. 4.  
ANOTHER LIFE PHOTOGRAPH.

I wish to testify to the likeness of the "Deane" photograph which accompanies Colonel Allerton Cushman's article on Psychic Photography, to his daughter. She was my husband's niece, and for some years I have been accustomed to see her and to know well every line and expression of her face. The photograph is unmistakably like her, and I do not hesitate to say that I consider it the best she has ever had taken.

You are at liberty to publish this letter if you care to.

Yours very truly,

ELEANOR D. HOPPIN.  
(Mrs. Joseph C. Hoppin).



FIG. 5.  
PROFILE LIFE PHOTOGRAPH.



## AN EVIDENTIAL CASE OF SPIRIT PHOTOGRAPHY.

(Continued from page 300.)

part I am quite prepared to believe that spiritual substance invisible to our eyes and intangible to our touch may either give off or reflect rays far above the visible spectrum. Attention should be called to the muslin like material which frames the face in Figs. 1 and 2, and also to the fact that the material falls over the front of the mother's hat in Fig. 1. This at once suggests that we have to do with the vaporous and invisible form of ectoplasm of Schrenck-Notzing, Bisson, Geley and Crawford. In any case it rules out any attempted explanation that has to do with fluorescent or phosphorescent backgrounds.

Shortly after my sitting with Mrs. Deane I had an interesting sitting with Mr. Hope under test conditions. Six plates were exposed that I had bought and marked and which Hope never touched or handled until they came out of the developer. Some of these showed curious "extras," but there was nothing recognisable or of interest as far as this record is concerned. Four weeks later I sought and obtained another sitting with Mrs. Deane in which my wife again took part. Very interesting results were obtained at this second sitting but no recognisable faces, all this in spite of the fact, that at that time not only Mrs. Deane but many other people in London knew all about us and the nature of our bereavement. Some of the plates contained such curious light effects upon them that I sent prints to Sir Oliver Lodge, with whom I had corresponded on scientific matters quite outside the sphere of psychic phenomena. I also sent a print of Fig. 1 with a brief record which has led Sir Oliver to write me that our case was quite the most convincing evidence of spirit photography that had been brought to his attention. On August 24th my wife and I had a sitting with Mrs. Osborne Leonard, which is no part of this record except for the following curious circumstance. Mrs. Leonard knew our names but as far as I am aware nothing else about us. Immediately after the sitting began the control described our daughter accurately, said that she was overjoyed about the success of some photograph and then added the significant words: "What has S'Oliver to do with this?" All students of psychical research will remember that it was through Mrs. Leonard's control that most of the Raymond messages have been obtained.

In the mother's diary for July 26th, 1921, I find the following entry: "When the plates taken by Mrs. Deane were printed, one of them showed very clearly an impression of Agnes. The likeness is wonderful, no one could possibly mistake it. She appears older, but otherwise just the same. There is a sweet whimsical expression on her face, as it turns towards her father, especially."

I am making no effort in this record to present as evidential the automatic messages referred to in an earlier paragraph, but I believe none the less that it will be of some interest to quote a few sentences from the script received during the early morning hours of July 26th, before we had seen a print from the negative. The record reads as follows: "I am here, Mother. I am so glad you are writing this morning for I have had no other chance to reach you since you came to London, but I was with you all day yesterday. I am sure it will come out just as I hoped. The photography was awfully (sic) interesting and I think that I managed to get on the plates. I certainly was there and I certainly helped. My guides were there too and perhaps they got on. There was quite a crowd and a lot of strangers who had no reference to me. There are all sorts of people about all the time just as if one went through crowded streets and passed people. But I think it is going to be most interesting to father and you and show more clearly than ever before, the truth of all I have been trying to tell you all these past months. As I have said so many times, the main point of interest for us now as a family, is to prove that I am alive and developing in my new state of life that God has called me to. There is no need of sorrow, for here I am and here I shall remain to welcome you."

The script of the next day reads: "I was so delighted when father got the print, everything is turning out just as I wanted and hoped."

This completes all the record that refers to what I consider to be a perfectly good evidential case of the conservation of personality through the immediate survival of bodily death.

I wish to say in conclusion that I do not need to be reminded that among the great number of psychic photographs that have been obtained through various mediums in different places, some few are beautiful, some are unconvincing and many are both grotesque and repellent. To draw an analogy I may point out that a zoological garden will exhibit as examples of one and the same environment, a warthog and a faun, a Tasmanian devil and a peacock, a hyena and a bird of paradise. Nature works this way. It is not the question whether the thing that appears is acceptable or even probable, but is it true.

Washington, D.C., Jan., 1922.

[The above article by Dr. Cushman is reprinted by his kind permission, from a pamphlet issued by him. A report of the case was also published in the "Journal" of the American Society for Psychical Research.—Ed.]

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## QUESTIONS AND ANSWERS.

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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.

NOTE.—Will intending inquirers please read the replies to other correspondents before sending their own questions, as it not infrequently happens that the answer to one person covers the information sought by others.

### THE SOLAR PLEXUS.

G. WILSON.—The solar plexus, of which you hear so much in connection with psychic matters, is not a mere phrase. It is the most important nerve centre, and regarded by medical men as the source of the vital principle. Indeed, some regard it as the seat of the soul. Certainly it is the seat of the emotions, which do not reside, as is popularly supposed, in the heart. Any injury to it will throw the whole organism out of gear, which is not always the case when the heart or the brain is injured. We are not learned enough to explain why it is termed "Solar," but hazard the suggestion that it is in effect the "sun" of the physiological system radiating heat and energy to all parts of the body. Those, then, who trace nervous depression and other ailments to a depleted solar plexus are probably correct—in some cases at least.

### A QUESTION OF JUSTICE.

W. R. (Warsash).—We dealt fully with the question you raise in a recent leader, "Justice" (LIGHT, March 25th, p. 184), to which we refer you. Moral guilt depends always on motive and circumstances. People sometimes do thoughtlessly things which may injure others. That involves a certain amount of culpability. Indeed, in the eyes of the Law a man who does some reckless deed which involves the death of another person, although he may not have meant it, is held guilty of the results of his recklessness. But of course there is a wide difference between such an offence and a premeditated crime, so that the statement you quote must not be taken too literally. We dealt so fully with the matter in the leading article mentioned, that it is unnecessary to deal at any length with it here.

### DR. ASA MAHAN AND SPIRITUALISM.

ANONYMOUS.—Your question concerning Dr. Mahan's book, "The Phenomena of Spiritualism Explained and Exposed" (published in 1875), required some little time for consideration, but a passage from a paper by Sir William Barrett (then Professor Barrett), written in 1875, which refers to the book, may answer your inquiry. We give only the substance of it: Dr. Mahan admits the phenomena, but denies the spiritistic theory. He attributes materialisations to imposture, but the rest of the phenomena—such as

the movements of objects, the raps, and the intelligent communications received thereby, he attributes to some peculiar force generated at séances. In that way he gets rid of all the assumed spirit agency. Professor Barrett remarks shrewdly of this remarkable theory that he finds it hard to get a firm grasp of it probably because Dr. Mahan finds it difficult to get a clear view of it himself.

### PROOF OF IMMORTALITY.

G. WILSON.—No, psychic science does not prove immortality except by inference, that is to say, if man survives the death of his body it seems to indicate that he is likely to survive all experiences that may follow. Nor are we, as you seem to imagine, restricted to psychic evidences for proof of immortality or human survival. Minds of high intelligence can arrive at the same conclusion by the process of reasoning from natural principles and observing the laws of thought. Again, other minds gifted with fine perceptions intuitively perceive the truth. Consequently persons of these two classes do not need the evidences of Spiritualism although they may study them with interest as confirming in an external way the conclusions they had already formed. But it is needless to say that such examples are not common. Doubtless the spirit is conscious of its own deathlessness, but "this muddy vesture of decay" which "so closely hems it in" does not readily respond to these interior illuminations.

### ASTROLOGY AND SPIRITUALISM.

"VENUSIA LIBRA" asks: "Has the question of Spiritualism and Astrology ever been dealt with in any way?" Yes, many times. The occasions are too numerous to mention. It was the theme of an able contributor to LIGHT many years ago. We mean the late Mr. C. C. Massey, the barrister, who, however, failed to establish the reality of astrology by a test which turned on the accurate prediction of coming events. It was perhaps not a fair test. The subject was dealt with in three old and now extinct magazines, "The Spiritualist," "The Spiritual Magazine," and "The Medium and Daybreak," in the 'sixties and 'seventies of last century. Speaking for ourselves, we prefer that the subject of Astrology shall not for the present form one of the questions dealt with in LIGHT, as being a matter the students of which are already catered for by several magazines entirely devoted to it. Moreover, its inclusion in LIGHT would interest but a few, and for the rest would represent a complicating factor in their studies and one which would be regarded with hostility or doubt.

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**SUNDAY'S SOCIETY MEETINGS.**

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 8d. for every additional line.

Lewisham.—Limes Hall, Limes Grove.—Sunday, 11.15, open circle (Mr. Cowlam); 6.30, Mr. G. Tayler Gwinn.

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, open service; 6.30, Mr. T. W. Ella.

Holloway.—Grove Dale Hall, Grove Dale-road (near High-gate tube station).—To-day (Saturday), 7.30, whist drive in aid of Building Fund. Sunday, 11, Mr. T. W. Ella; 7, Mrs. Podmore; 3, Lyceum. Monday, 8, developing circle (members only). Wednesday, 8, Miss Violet Burton, address and clairvoyance. Friday, 8, free healing centre. Thursday, May 25th, special lecture by Mrs. Mary Gordon, "Zones of Consciousness from the Birthdate." Proceeds to Building Fund. Membership subscription: 6/- per annum.

St. John's Spiritual Mission, Woodberry Grove North Finchley (opposite tram depot).—7, the Rev. J. W. Potter. Thursday, 8 service with clairvoyance by Mr. A. Austin.

Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mr. and Mrs. Holloway. Thursday, Mr. and Mrs. Muspratt.

Brighton.—Athenæum Hall.—11.15 and 7, see local paper; 3, Lyceum. Monday, 8, healing. Wednesday, 8.15, Mr. Ernest Cager.

Peckham.—Lausanne-road.—7, Mr. Percy Smythe. Thursday, no meeting.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (Down Side).—Sunday, May 14th, at 7, Mrs. Clare O'Hadley.

St. Leonards Christian Spiritual Mission (Bottom of West Hill-street, St. Leonards-on-Sea).—To-day, Saturday, at 7, psychometry. Sunday, at 11 and 6.30, Monday, 3, Mrs. Clempson.

Worthing Spiritualist Mission.—17, Warwick-street.—May 14th, 6.30, Mrs. Goylo. May 17th, Mrs. Harvey.

**ANSWERS TO CORRESPONDENTS.**

GEO. CARLTON (Orange County, Florida).—Thanks for your letter. We cannot say we are impressed by the "messages." That they are spurious is quite evident. You give one as from an old worker in the Spiritualist movement who sends his love to his "wife and daughter." Who ever wrote this was evidently ignorant of the fact that the gentleman's wife passed on long before his own death. We receive too many of these nonsensical "spirit messages," and recommend you to be less trustful and exercise your critical faculties more.

G. W. LEACH (Aldershot).—Thanks for your interesting letter on phrenology, but the point you raise in regard to the "Woman of Endor" has been so often dealt with that it is not necessary that it should be reiterated. The other question has been referred to the L. S. A. Book Department which will deal with it.

E. B. M. (Nice).—Thank you for the account of the French healer and his work. We are always interested in this branch of psychical activity as one of benefit to humanity.

L. GWEN WILLIAMS (St. Leonards').—The argument is sound and striking but, of course, it is not suitable for LIGHT. We will try and use it in another newspaper.

**L.S.A. MEMORIAL ENDOWMENT FUND.**

On behalf of the Council of the London Spiritualist Alliance, the Hon. Treasurer, Mr. Dawson Rogers, asks the favour of our columns to acknowledge with thanks the following kind donations to the Memorial Endowment Fund, revived to assist the Society to complete the purchase of No. 4, Queen-square:—

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At the beginning of this Year I put forward the claims of this Alliance on all those who are interested in Psychological Science and Spiritualism.

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In view, however, of the rapidly increasing circulation of "Light" there must be many readers who have not seen my previous letter in these columns. There are also, no doubt, other readers, who have deferred acting thereupon.

In both cases many prospective members may feel reluctant to pay the full subscription of one guinea now that the Spring Session has come to a close.

To meet this very reasonable feeling it has been decided to admit new members after Easter for a payment of FIFTEEN SHILLINGS only, which amount will entitle them to membership for the present year, ending December, 31st, 1922.

I need not commend the advantages of membership to definite Spiritualists.

I would, however, repeat that the L.S.A. offers unique advantages to the inquirer, however sceptical he may be. Thus, members have the use of the best lending library of psychological and occult literature in the Empire. A library which contains not merely all works on the Spiritualistic side of the subject, but also everything of serious importance which has been written on the other side of the argument.

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Inquirers are necessarily and properly unwilling to identify themselves with Spiritualism until they have convinced themselves of its truth. I would therefore emphasise the fact that the L.S.A. demands no "credo" from its members. No list of members is published, and the sole qualification for membership is a serious interest in the great subject of the powers and processes of the spirit of man.

I therefore earnestly urge every subscriber to "Light" to support this Alliance.

GEORGE E. WRIGHT,  
Organising Secretary.

## MEETINGS FOR THE WEEK.

**SPECIAL MEETING.**—THURSDAY, MAY 18TH, 7.30 P.M., MR. H. W. ENGHOLM, "The Life Beyond the Veil."

**CLAIRVOYANCE.**—TUESDAY, MAY 16TH, 3.15 P.M., MRS. BRITTAIN.

**LECTURE CLASS.**—WEDNESDAY, MAY 17TH, 3 P.M., MISS PHILLIMORE.

**CONVERSATIONAL GATHERING AT 3 P.M.—TRANCE ADDRESS AT 4 P.M.—FRIDAY, MAY 19TH, MRS. WALLIS.**  
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**E**VEN whilst you read these lines, multitudes of the most helpless innocents are staring with haggard and agonised eyes at mothers who cannot even offer the blackest crusts to poor dry lips—are pleading in broken and beseeching words to parents whose hearts are frozen with despair, for ere the morrow's morn they know that the Angel of Death will have entered the door.

Yes, to-day, whilst we listen to the joyous prattle and the merry chatter of our dear little ones, whilst we fondly regard their happy and contented faces, wreathed with the purity of childhood's smiles, whilst we thank God for their good health—with its blest augury of steadfast growth—there are countless thousands of babes, of sweet, little boys and girls of tender years, in the last throes of a life which has never known sunshine and sustenance—but which has been to them but one long nightmare of horror and want—of hunger and woe.

Just look at the illustrations shown here which truthfully depict scenes which are only too common a story in Russia. No, this is not an exceptional case—but one—(would to God it could be said otherwise, typical of the unimaginable state of the many millions of Russian children who are to-day faced with the inevitable awful Death which has already swept remorselessly away, millions of others.

Will our Christianity and will our vaunted civilisation—will our proud sense of Honour towards the weakest of the human race allow this colossal tragedy—this iniquitous Scourge of Starvation to continue—to drain the life blood of the babes—to fill accursed graves with the gaunt, spectral corpses of the tiniest victims ever sacrificed to a ruthless oppressor.

You may say No, No, No—but unless you also say Yes, Yes, Yes, to the pleadings of this appeal—then this holocaust of horror will grow in intensity and be magnified on a scale and to an extent which will make the most callous soul shudder.

The mere expression of pity is useless. They are better without it, for this is one of those crucial times in Christian history when to think must also be to act—when to love is the signal for the free and abundant outpouring of your generosity, and when your manhood, womanhood and sense of Divine compassion should be given full and unfettered expression.

Think, think of all the forms of death which could assail a helpless child, and you cannot conceive a crueller, wicked or more wanton fate than that of the slow, lingering, long drawn agony of Starvation.

### WONDERFUL KINEMA FILM OF RUSSIAN FAMINE.

A special cinematographer has just returned from Russia with a film which shows in detail the conditions of Child-life in the great Famine-stricken areas. Dates are now being booked for the loan of this film to Halls and Meetings which have the interests of these children at heart. Will sympathisers of the Cause please apply for full particulars to The Film Department, "Save the Children Fund," 42, Langham Street, London, W.1.

These helpless little martyrs are bound to a stake from which escape is hopeless unless you sever the hands which imprison them, their flickering breath which for weeks and months has grown feebler as their stunted frames grow more and more emaciated, will soon forsake the skeleton bodies it has so dearly animated unless we with the pity born of Heaven and with the love whose origin is Divine, hasten to their help and through the noble and gracious efforts of the "Save the Children Fund," pluck them from the very Gates of Death itself.

### LIFE OR DEATH.

And it costs so little just to provide sufficient plain and sustaining food to cheat the grim Reaper of his prey.

A few pounds given now spells LIFE to numbers—but delay and hesitation just as surely proclaims DEATH.

Yours is a solemn position—yours is a sacred duty. Here you have the privilege of being God's own almoner—of undertaking a task which your Christian training has taught you—should be the proudest pleasure of your life—can you ignore this great CALL to DUTY? Most myriads and millions of children be deprived of their right to existence—their heritage of life—just because apathy, indifference and forgetfulness usurped the throne of love, action and assistance.

Do you think of all this whilst you are reading these words. Turn at once to your writing table, and send without the loss of a post your most abundant freewill gift to the headquarters of the "Save the Children Fund."

The Save the Children Fund, The Russian Famine Relief Fund, The Society of Friends Fund, realising how stupendous the task of relief is, and the need for co-operation, have agreed to work together under a JOINT COMMITTEE of representatives of each Fund, with Sir Benjamin Robertson as Chairman.

It means Life to the Little Ones, and in what better manner or in what holier cause could you direct or spend a portion of the substance of which God has made you His steward.

Please give now—to-day—for the need is so great, so urgent and so vital.

And when the Book Records is opened—be sure the entry will be read.



### WITHIN THE SHADOW OF DEATH.

Will you not come to the Rescue of these little mites who for so many months have been within the Shadow of Death, and who are now almost within the grasp of the dreaded spectre? Uncountable numbers have already passed beyond the veil and others follow daily. There is time, however, to save many thousands. Will you not help the greatest Rescue Work ever undertaken in the name of Christianity and by Public Charity.

### "SAVE THE CHILDREN FUND."

(Registered under the War Charities Act, 1915.)

**PATRONS:** His Grace the Archbishop of Canterbury; His Eminence the Cardinal Archbishop of Westminster; His Grace the Archbishop of Wales; The Very Rev. the Chief Rabbi; The Most Noble Marquis Curzon of Kedleston, K.G.; The Rev. R. C. Gillie.

**BANKERS:** London County Westminster & Parr's Bank, Ltd. (Great Portland Street Branch).

To Lord Weardale, Chairman of Committee of "Save the Children Fund." (Room 325a), 42, Langham St., Gt. Portland St., London, W.1.

SIR—I would like to make a gift to help the Starving Children in the Famine Areas of Russia, and enclose

donation to the "Save the Children Fund."

Name .....

Address .....

"LIGHT," 14522.

T. C. BENCH, LTD.

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'LIGHT,' May 20th, 1922.

# PSYCHIC PHENOMENA IN A CHURCH

PRICE FOURPENCE.

SEE PAGE 317.

# LIGHT

A JOURNAL OF SPIRITUAL  
PROGRESS & PSYCHICAL RESEARCH

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SATURDAY, MAY 20th, 1922  
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## The British College of Psychic Science, 59, HOLLAND PARK, LONDON W. 11.

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**5th of Course Lectures by Mr. F. Bligh Bond, F.R.I.B.A., "The Spiritual Significance of the Script: the Coming of the Kingdom."** Thursday, May 25th, at 3.30 p.m. Members, 1s. Non-Members, 2s.

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Friday, May 26th, at 8 p.m. ... MRS. ANNIE BRITAIN.

Syllabus and Terms on application.

## Marylebone Spiritualist Association, Ltd., AEOLIAN HALL, 135, New Bond Street.

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Silver Collection to defray expenses.

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Tuesday, May 23rd, at 7.30 p.m. Spirit Descriptions. ... MRS. E. MARRIOTT.

Visitors are admitted to this meeting by ticket. One shilling each.

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" " at 3 p.m., Weekly "At Home," Tea provided.

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Thursday, May 25th, 8 p.m., ... MRS. ALICE JAMRACH.

M.S.A. Institute meetings are for Members only, with the exception of Tuesday evenings, when visitors are allowed by ticket, 1/- each.

A hearty invitation is extended to all who believe in the continuity of life, to join as Members, and thereby strengthen and assist the Association in its efforts to spread the Teachings of Spiritualism. Subscription 10s. per annum. Payable annually on date of entrance.

All communications and correspondence should be addressed to the Hon. Secretary, Marylebone Spiritualist Association, Ltd., 4, Tavistock Square, W.C. 1.

## The London Spiritual Mission, 13, Pembridge Place, Bayswater, W.

SUNDAY, MAY 21st.

At 11 a.m. ... MR. THOMAS ELLA.

At 6.30 p.m. ... MRS. WORTHINGTON.

Wednesday, May 24th, at 7.30 p.m. ... MR. ROBERT KING.

Wednesday Concentration Class (Members only), 3.30 p.m.

Thursday, Open Meeting, 4 p.m.

Week-day Services, 7.30 p.m.

## The "W. T. Stead" Library and Bureau, 30a, Baker Street, W. 1.

Hours 11 a.m. to 9 p.m. (closed Saturdays and Sundays).

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Wednesday, May 24th, at 7 p.m.

Thursday, May 25th, at 3.30 p.m.

Members, Free. Non-Members, 1s.

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Sunday, May 21st, 11 a.m. ... MRS. E. SMITH.

" " 6.30 p.m. ... See below.

Wednesday, May 24th, 3 p.m., Healing Circle. Treatment, 4 to 5.

" " 7.30 p.m. ... Meeting for Members and Associates only.

Sunday Evening Service, at 6.30, will be held at

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"Spiritualism and Auto-Suggestion," DR. W. J. VANSTONE.

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Everybody Welcome.

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At 5, LANSDOWNE ROAD,

SUNDAYS ... 11.15 a.m.

TUESDAYS ... 8.15 p.m.

THURSDAYS ... 3.15 p.m. & 8.15 p.m.

## LECTURES at "THE PORCHWAY," 13, CRAVEN RD.

W 2, on FRIDAYS, at 3.30. Series on "The Super-Normal Powers of Man." May 26th, "Visions of the Past—Psychometry—Nature's Memory." Miss K. Browning. Admission free.

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who has had many years' experience in the treatment of Mental and Nervous Disorders, and Functional Troubles, with and without Hypnosis, offers his services to sufferers. Insomnia, Neurasthenia, Obsessions, Depression, Self-conscious Fears, etc., quickly yield to this method of treatment.—4, Manchester Street, W. 1. Phones: Mayfair 1596, Croydon 1888. Explanatory brochure post free.

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A short devotional meeting for those desirous of spiritual help and guidance will be held at the close of each lecture. Admission free. Collection to defray expenses.

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THE SCIENCE OF THOUGHT PRESS,  
48, Bosham House, Chichester.

### HIGHER MYSTICISM.

## Mrs. Fairclough Smith

will lecture at the Ethical Church, Queen's Road, Bayswater, London.

Every WEDNESDAY, commencing May 17th,

at 3.30 p.m. and 7 p.m.

There will be a Public Healing Service at 12 noon, at 4, Inverness Place

(at side of Ethical Church. Entrance Cottage Gate.)

NOTE:—No more Services at 22, Princes Street, W.

### BRIGHTON:

Sunday Service at 11.15 a.m., at the Royal Pavilion.

All welcome. Silver collection.

For appointments and syllabus, write to either of above addresses.

## Mrs. Comley Mayes, Christian Spiritualist. An open

circle is held every Sunday and Wednesday evening at 7 for 1.30.

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# LIGHT

A JOURNAL OF  
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,158—VOL. XLII. [Registered as] SATURDAY, MAY 20, 1922. [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.

BURST the cloud, O wind! that the daughter of Night may look forth, that the shaggy mountains may brighten, and the ocean roll its white waves in light.—OSSIAN.

### PSYCHIC PHOTOGRAPHY.

It is fully thirty years since we first attended meetings for the discussion of the facts and fallacies of psychic photography. One of them was a gathering of photographers to discuss Mr. Traill Taylor's experiments and results. The general position of the opponents of the subject then was very much what it is to-day, but in those days the advocates of the matter were nothing like so numerous or so instructed as they are to-day, when many practical photographers have attained conviction by their own experiences. If the subject is really such a farrago of deception, delusion and clumsy imposture as is represented, it should have been extinguished long ago. It is merely absurd to say that its survival is due to the ignorance and credulity of its supporters, because many of them are neither ignorant nor credulous. They are fully as capable as the most capable of their critics. We meet professional and Press photographers who, knowing every trick in photography, are yet convinced by personal experiment of the reality of "supernormal pictures," and we see how idle it is for magicians and conjurers to think they can banish the matter with a sneer or a wave of the hand, or even by the most elaborate tests designed to prove the imposture of the whole subject. It is evidently going to be a very long trial—as long as Jarndyce v. Jarndyce! There will be charges and counter-charges, allegations and rejoinders, rebuttals and sur-rebuttals, but we await the issue with composure, knowing the facts from the inside, and aware that they are in far greater array than the critic knows or even suspects.

### BY THE LIGHT OF REASON.

It is a great day for the truth-seeker when he realises for the first time, after long intercourse with

his fellow creatures, that he has been dealing with "ghosts" all his life without knowing it! (The sensations of M. Jourdain in "Le Bourgeois Gentilhomme," when he made his famous discovery about prose, are nothing in comparison.) As our seeker for truth proceeds he begins to discern the real significance of the wonderland of myth and tradition. The bewildering host of spectres and vampires, goblins and incubi, fall into order and coherence and reveal themselves for what they are. Such of them as have no basis in fact are soon dissipated. Having no substance they wither away. The march of Reason gradually clears away all the figments and fancies, and life is shown to be orderly and natural, directed everywhere by Intelligence. Nothing has any enduring reality that is not part of the Universal Order. That is the answer to all questions concerning things weird, hideous, unnatural—the things which affront the reason and terrify the senses. As man grows into his spiritual estate he will discern this and outsoar the valley of shadows—a reasonable soul in a reasonable world, walking by the light of the Spirit.

### GROUP INFLUENCES.

It has long been our conviction that organisations of a religious or morally educative character produce powerful effects upon the community at large. They are, as it were, centres of force, each radiating an influence for good in ways not always discernible but none the less real. The members of such associations draw from them a store of moral energy which they diffuse in the outer world, but, apart from this, the corporate soul—as we may call it—of each community acts in a subtle way on the nation in which it exists. An American judge some years ago gave expression to somewhat similar views, maintaining that the presence of a church in a town was a curb on crime. That is so without doubt, but the social as well as the religious factor must be taken into account. Crime is notoriously anti-social. The civic virtues flourish by human companionship. "If all the people in the world ate at one great table no one would ever starve," said Robert Louis Stevenson, who saw the humanising effect of social relationship. Isolation is folly in any good work. That is why we try to stimulate those who are working for the good of humanity to work in association—to form groups—and so gain the advantages of co-operation, which, especially on the spiritual plane, are enormous.

### TENEBRAE.

The greater light to rule the day,  
The lesser light to rule the night  
Thou gavest, and I praise for these,  
But also for the feeble ray  
Of rush, and lamp—and candle light—  
And starlight through the trees.

Ah, when upon my latter day  
The greater darkness shall descend,  
Grant Thou a little taper's ray  
To light me to the end.

—MAUDE MCGUIRE.

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



## 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 290.)

January 20th, 1918.

### THE IDEAL ON EARTH AND THE IDEAL IN HEAVEN.

"The ideal in Heaven is perfection; can we approximate that of earth to it? Possibly not, but we can strive to attain as near to it as we can, although the conditions on earth make it difficult, much more so than in the spirit-world. Many of the temptations of earth do not exist in our world, even in the lower spheres. Covetousness, for instance, is not possible, for what we want we can procure, or make for ourselves, by thought, after we have attained to a certain standard of progress; and it is a great incentive to a man to purge his character of any earthly dross when he sees that by this means he can attain to powers which otherwise would be closed to him. This is not the highest motive for striving towards perfection, certainly; but whatever the motive, if the man rises to a higher standard of conduct and aspiration, his character will begin to mould itself in conformity with those ideals. Now greed and covetousness being eliminated, what sins remain to conquer? The miser has to leave his heaped-up treasure on the earth-plane and if he could do so, he would go back and guard it still. His one absorbing passion therefore hinders his advance in the spirit-world and handicaps him for a long time. A drunkard carries his craving with him to the next world, and nothing can still it, until in despair he turns to other remedies, and obtains relief and benefit in work for others. The sensual man is worse off still. He is compelled by the drawing-power of 'like to like' to herd with others on as low or a lower level than himself, and he is very soon nauseated by their base ideas and aims, and he begs for help to enable him to leave their now detested company. There are other crimes to which there is no temptation in our world. A thief will feel no inclination to rob where all that is necessary can be had freely. One of the worst evils to cast aside is jealousy. A man will see others, of whose abilities he had a very poor opinion in earth life, preferred before himself, and he cannot understand why they should be entrusted with work for which he thinks he is better fitted. Well, you have heard that intellect does not take the foremost place with us. We appreciate and utilise it, but intellect by itself without noble aspirations and high character is not counted as merit on our plane. A violent temper is a great hindrance, more so even than on earth; for though a man can harm no one by it here, yet his vibrations are so different from the calm and equable ones necessary for progression, that he may remain for long years at the same low level as when first he cast off his earth-body, and he finds his efforts to keep his temper in check are even harder than in earth life, and how foolish he thinks himself for not then preparing for himself an easier entry into the future life. The ideals here are so much higher than on earth that it is not merely the absence of sin, but the mellowing and transformation of the whole character that is necessary if a man would ensure a quick progression when he passes over. Hypocrisy can be practised on earth and many a man from whom all decent people would shrink, did they but know his thoughts, can go about the world respected, if not liked, and esteemed for his business capabilities, if not a personal favourite. Here every mind can be read, and all hypocrisy is futile. If a man pretends friendship and does not feel it, we are not deceived. You will think that we must have a strange mixture here if we meet with all the people I have been describing! We do not meet them in our higher spheres, but our work of helpfulness takes us down to the lower planes, and there the types are as varied as ever they were on earth, and we have to be careful in our dealings with them, lest by showing them too much sympathy we confirm them in thinking their faults are venial ones, and so instead of helping, we hinder their progression."

January 27th, 1918.

### THE GROWTH OF THE KNOWLEDGE OF LAW IN THE WORLD.

"All thinking people must recognise the existence of fixed laws on earth, which cannot be controverted or explained away, for without them it would be chaos, but with them it becomes so far orderly that it can be known what

will follow automatically on an infringement of these laws. As regards those which regulate physical nature we early become cognisant of those of the most importance; but of others which we should study and ought to know we remain, on earth, profoundly ignorant. We know that accident may occasion death, but there are other laws which, if broken, will cause bodily death just as certainly but more slowly. Till comparatively recently it was little known that the immoderate use of tobacco was even more harmful to the physical frame than the abuse of alcohol. Men do not sufficiently realise that their very thoughts, too, can influence their physical well-being, and that a man of cheerful, hopeful, and sanguine temperament, who is always trying to do a kindness, and uniformly thinks the best of his fellow-man, will have a healthier life than the gloomy pessimist who recognises no good qualities in anyone, and is continually bemoaning his own fate. There are even yet more subtle laws connected with the bodily frame; for men are only just learning that a meat diet is not a necessity, but even tends to bring about a certain heaviness of body which does not lead to the highest form of spirituality. Regarding laws affecting the mind and mental qualities there is much to learn. It is true that the mind affects the physical body, but if the fixed laws are ignored the mind itself may suffer, for a man may become imbecile by dwelling continually on one thought. Geology teaches much, but so far science has not discovered any means by which, say, coal can be artificially produced to take the place of the natural formation created by hundreds of years of pressure. Men do not know, either why chemists can break up some substances into their component parts, but are unable to re-transpose them again. It is not even known what life is. It is evident that in animals or man, it ceases when the spirit is withdrawn, but it is not known what gives life even to a plant, and what happens when it changes from a healthy growing thing to a withered and lifeless mass of decay. We, from our present standpoint, know little more here, but we do know that a man can no more be killed if his time for quitting his body has not come, than he could re-inhabit that body after so-called 'death.' We here are constantly learning how little we do know, but the ignorance of the teeming millions on earth amazes and appeals to. They mostly live such thoughtless, irresponsible lives: they do not consider whether they are drifting, nor why they were sent into the world. Many think it was only to 'have a good time' or make money. Do they realise that they cannot take their money with them into the next world? No, they do not want to realise it, and so they drift on. I have sometimes thought that a little more knowledge of the laws that govern the universe might be beneficial to those still on earth; but I am told that the time has not yet come, and that mankind is not ready for this knowledge. As well try to force the arts and sciences on a savage whose only idea of life is hunting and fishing, wars by warfare with other tribes. We cannot say why the world progresses so slowly, yet we know that there is progression, and in view of the immortality of mankind, he can afford to wait for the development of human character and ideals, which must come in obedience to those very fixed laws against which he casts himself in vain strivings to break through them, always to find that they are immutable, and it is he who has to suffer for his ignorance."

(To be continued.)

"THE BUSINESS OF LIFE," by Edward Earle Purman (Philpot, 5s. net), is a book of good counsel on the subject of efficiency, not merely in the business of wage-earning, but in the conduct of life generally. Much of what the author offers in the way of guidance has been already said in different ways by various other writers on the same theme. But his style is stimulating and his counsel generally definite and practical. One good precept to aspirants for success in life is that they should find the man in history who attained most nearly to what they themselves hope to attain, take his career as an object of study and emulate his methods. Such a plan, of course, requires to be pursued with discrimination, but it is well worth adopting.



## SPIRITUALISM FROM A BUSINESS MAN'S POINT OF VIEW.

ADDRESS BY MR. ALBERT J. STUART.

Mr. Albert J. Stuart, who has been doing valuable propaganda work by his meetings in the Midlands, gave a highly interesting and instructive address to the members of the London Spiritualist Alliance at the hall, 6, Queen-square, on Thursday, May 11th. The chair was taken by Mr. H. W. Pugh. Mr. Stuart's subject was "Spiritualism from a Business Man's Point of View," and the faces of his audience, even more than their applause, gave abundant evidence of their enjoyment, due as much to the breezy way in which the lecturer took them into his confidence as to the matter of the address, though the experiences related were of the most telling and convincing character.

Mr. STUART began by confessing that as a young lad he had the reputation of dropping things almost as soon as he had begun to take an interest in them, but this could not be said of his belief in Spiritualism. He had held to that great truth ever since he became convinced of it sixteen years ago, and he was not likely to change now. The circumstances which led to his introduction to the subject occurred about a fortnight after his removal from London to Southport. His curiosity being excited by the account given by his Irish cook of a Spiritualist meeting she had attended, he went to the place on the following Sunday. After an excellent address the speaker of the evening gave some psychometric readings, in the course of which he took a ring which Mr. Stuart had sent up, and, placing it against his forehead, said that the owner of the ring had had a bad fall, followed by a long illness in hospital, adding that he was a psychic and in less than six months he would be speaking on a Spiritualist platform. It was all true. As a result of a fall down a tube shaft at Waterloo Station, which left him more dead than alive, Mr. Stuart had been laid up for fifteen months; while, as regarded the prediction, not more than two or three months elapsed before he was speaking on a Spiritualist platform. Spiritualism had since been to him the greatest comfort a man could have, though he had seen it so dragged through the mud by the greater number of its professed followers, that, but for the truth's sake, he would at one time have been glad to leave it.

By way of giving a reason for the belief that was in him, Mr. Stuart went on to narrate some of the more remarkable of his experiences. Most of the direct evidence he had obtained had, he said, been received in his own home through the ouija board. In 1912 he had his first experience of meeting his own kith and kin who had passed to the other side. In that year his brother, who was connected with the Royal Flying Corps, was killed when flying at Hitchin. Information was greatly desired regarding some of the deceased officer's effects which could not be traced. Within a fortnight of the accident Mr. Stuart, with his wife and two other friends, were having a sitting when his brother came through and told them where a Gladstone bag would be discovered, inside which would be found, wrapped up in his linen, an attaché case containing his papers; but what concerned him most was a gold ring which he said was in the case and which he wished to be returned to a certain person to whom it belonged. Following his instructions, Mr. Stuart journeyed to the locality, and though it was with difficulty he could visit the place indicated without exciting suspicion, he succeeded in carrying out his brother's wishes. He found the bag with the attaché case wrapped in the linen, and inside was the gold ring, which Mr. Stuart duly returned to the person to whom it belonged.

Three weeks after the fatality a lady friend of his brother's wrote to Mr. Stuart asking him if he would exchange the former's sword for his bearskin which she possessed. He gave her the sword, but through her son's desiring to keep the bearskin, which had been a gift from its owner, she was unable to complete her side of the bargain. Two years later, in 1914, Mr. Stuart went to Scotland with Dr. Abraham Wallace to meet Mrs. Wriedt, the medium for the direct voice. At a private sitting with that lady his brother manifested and said, "Whatever did you part with my sword for?" "How did you know?" exclaimed the astonished sitter. "Oh, I know all about it," was the answer. "You lost the bearskin as well as the sword!"

Leaving the purely evidential side of his subject the speaker impressed on his hearers the great importance of a careful study of spiritualistic phenomena. There were points which needed to be gone into very deeply and scientifically. He did not expect they would all agree with him, but while not condemning mediums or mediumship he did not care to listen to addresses given "under control," holding strongly that it was unwise to permit a disincarnate entity to take control of the body. The purpose of evolution was to develop individuality, to increase the soul's control over its temporary form. Organised lines of force had been established in the astral form by the soul through endless efforts to control its thoughts and actions; and by constant repetition the astral form had become accustomed to obey. If the soul permitted another entity to usurp its power, new lines of force were set up which were not

harmonious to the rightful owner. The human constitution should, he contended, be an autocratic government, and the incarnate soul supreme monarch. Every time the soul delivered the control of its organism into others' hands it weakened its residence for the future, and assisted in destroying its own individuality. We were put into this world to use our brains and not for other people to use them. The higher spirits did not control the medium's body, but imparted knowledge of interior and spiritual things by impression. The psychic senses were the natural channels through which the astral brain received impressions from the astral plane. They were just as important and legitimate in their uses as the physical senses, when cultivated under the direction and control of the individual to whom they belonged.

Mr. Stuart fully believed that the majority of mediums were genuine, but he had found frauds, and, indeed, all mediums who yielded themselves to a purely negative condition were liable, though it might be quite unintentionally, to commit fraud. If they desired to produce a certain phenomenon the suggestion was carried to the astral brain, which at once endeavoured to carry out what was expected of it. He hoped that addresses in public, instead of being under control, would in time become entirely inspirational.

On the ethical side of the subject the vital point that struck him as a business man was that many things in business life which did not seem very wrong to him before had, in the light of this great truth of Spiritualism, assumed quite a different aspect, and this, not so much because of the harm they did to others, which might be very little, as because of the injury he himself suffered in the loss of that spiritual influx which built a man up and gave character to his life. Spiritualism had done much to help him to live a better and truer life.

At the close the CHAIRMAN called on the audience to manifest in the usual way their appreciation of the exceedingly able address to which they had listened, a suggestion which was heartily responded to.

## DR. ELLIS POWELL AT NOTTINGHAM.

Dr. Ellis Powell visited Nottingham on May 7th. In the morning he called the attention of the audience to a statement in a book dealing with "The Fallacies of Spiritualism," by Mr. A. Leonard Summers. It was alleged by Mr. Summers that, writing in a London newspaper some time back, a member of the Society of Authors had challenged the high priests of Spiritualism to reply to a series of questions. Mr. Summers went on to say that "there has never been any effort or attempt to answer them on the part of those who professed to tell us what the other world is like." Dr. Powell added that these questions appeared in the "Evening Standard" in January, 1920, and were the subject of an immediate and full reply in the very next issue of the same newspaper from his own pen. Consequently it was entirely untrue to say that there had never been any effort or attempt to answer them. Dr. Powell then provided answers to many of the questions for the benefit of his audience, at the same time apologising for the ludicrous character of some of the queries, which, as he said, exhibited an ignorance not only of psychic science, but of the elementary principles of psychology.

At the evening meeting Dr. Powell spoke on "Spirit Identity" to an audience which filled all the seats, occupied a good deal of the standing room and overflowed into an adjoining hall. As a matter of fact, the Nottingham Spiritualists had not dared to advertise the meeting in any extensive way owing to the fact that no hall of sufficient dimensions was available for the huge audience which would certainly have been attracted. They got the largest hall they could, with the result of the overflow to which reference is made.

"CHANGE YOUR MIND."—"Think Differently" is the title of No. 30 of Mr. Eustace Miles's "Milestone Booklets." (London and Norwich Press, 1s.) Those two words are Mr. Miles' rendering of the Greek word, "metanoeite," which the translators of the New Testament have, in his view, so lamentably mistranslated as "repent." "Think differently, for the state of well-being is at hand!" That, it appears, is what John the Baptist really said to the people who thronged to the banks of Jordan to hear him. It does not sound quite right somehow. His subsequent advice dealt more with the need for an immediate change of conduct than of thought, and the reference to an axe suggested that the "state of well-being" might be a very unpleasant state for some of them if they did not turn over a new leaf pretty quickly. However, whether Mr. Miles' rendering of "metanoeite" is the truer or not, it gives him a capital opening for urging the importance of thinking differently from our usual method where that method is open to question. We are constantly finding that our old ways of thinking were mistaken ways. This has been the case in relation to scientific dogmas, sex questions, physiology and psychology, politics, diet, the treatment of disease and many other matters, and Mr. Miles recommends the cultivation of a more questioning and challenging attitude of mind in regard to many subjects on which he thinks we are far too inclined to bow to authority.



## THE PLACE OF IMAGINATION IN PSYCHICAL RESEARCH.

By F. E. LEANING.

### III.—ITS LIMITATIONS.

Whenever we think of the great realm peopled by the creations of fiction, we are inclined to place its boundaries very far off indeed. If to this we add poetry, the prospect is one of immeasurable grandeur. The maker of sagas, the minstrel, the storyteller, in all lands and ages has exercised the lawful rule of a Prospero; even the mightiest prophets, and teachers named Divine, have used the method of "truth embodied in a tale" to reach the hearts of their humble hearers. We need not dwell on this, for even the unimaginative can, at times at least, hear the fairy angel singing at the heart of things, as Mr. Clutton-Brock delightfully says in his "Spiritual Experience." Moreover, the conscious exercise of the majestic faculty is within the province of psychology, and only when it concerns the inspirational or definitely subconscious does it fall to be investigated by psychic research. Some masterpieces, but not many, have been begotten thus, as Shelley conceived when he wrote of the Spirit in "Prometheus Unbound," which

"sate beside a sage's bed,  
And the lamp was burning red  
Near the book where he had fed,  
When a Dream with plumes of flame  
To his pillow hovering came,  
And I knew it was the same  
Which had kindled long ago,  
Pity, eloquence, and woe;  
And the world awhile below  
Wore the shade its lustre made."

But the most splendid flights ever yet conceived have been subject to the law that nothing comes out of the mind which has not first been put into it; yet the common stock of humanity, admitting of endless recombinations of thought and deed, is practically without other limit than the growing racial experience, on the one hand, and the receptivity of the individual on the other. We know that the wildest dreams can be resolved into elements which in their lowest terms already exist in the consciousness. We can show one hundred and thirty different shades in the colour of our fabrics, and nature may still outdo us there; but neither she nor we can add another colour to the rainbow. Imagination, conscious and unconscious alike, is limited by the material it has to work with. This accounts largely for the inequalities of that curious psychic product known as "Automatic writing," the single channel of a many-fountained source, which, while it may occasionally reflect heaven's own blue, more frequently shows the muddy shallows of the trite and commonplace. Therein the limits of imagination, taste, and judgment are strictly displayed. We do not gather grapes of thorns; and the scripts reveal the scribes.

This statement does not for a moment imply any absence of good faith in the automatist. He and the circle who believe in him are often as sincere as it is possible to be. Thus the Mormons believe implicitly in the "Book of Mormon," the Faithists of to-day in their "Oahspe," the Theosophists in the "Secret Doctrine," the Southcottians in the "Flying Roll" and the lucubrations of Joanna, and many others of greater note could be added, of a similar kind. But ask the adherent of any of these bodies what is his opinion of the "sacred book" of any of the others and his answer will not be such as to please those others. Apart from the greater works which have secured a following, there are a surprising lot of little books of the same sort, all making the solemn and stupendous claim of a Divine commission to teach the world, but so rapid in effect that the world is not even aware that it has ignored them. The poverty of an imagination which could not get beyond the precocious limit of its fancied "high calling," is responsible for these withered seedlings.

A similar poverty betrays itself by the unnecessary use of capital letters and marks of exclamation. If a thought is not impressive of itself, these devices will not carry it far, but whole pages may be found in some works decked out in this meretricious way. Another, more favoured in recent

times for masking the low-water mark of invention, is to inform the reader that further information is withheld on account of its being beyond his comprehension. This often occurs in writings of a most mediocre type, and reminds us strongly of Mr. Silas Wegg's happy escape from stating the difference between the Roman and the "Rooshan" empires by a lofty reference to the presence of Mrs. Boffin. It is exactly the same sort of "way out of it" as the subconscious self uses in a dream when we cannot read a letter or document because the light is poor or the writing is bad. Of course, there no doubt are kinds of knowledge and conditions which obtain in the vast unseen spheres enveloping this that have not analogies familiar to us; but considering the enormously transcendent range and power which our normal human thinkers and teachers show over the mean intelligences which punctuate their thin rill of "communications" with this excuse, it is often no less than an impertinence. When he was with us whom all students of psychic science deeply revere as their master, F. W. H. Myers, treading with assurance and grace the paths of lofty hypotheses, handling great syntheses, advancing from height to height and ever indicating a yet further summit of attainment—did he ever hint that any humble mind might fail through incapacity to follow? Rather he called fearlessly to all his fellows to come and see for themselves, and many came who never could have done so without the track made ready by the great pioneer. There is, in truth, but one fetter to the sharing of thought, and that is language. Where the existing vocabulary of even the greatest language on earth came short, he easily coined from classic ore some new pentasyllabic term, and named whole classes of phenomena at a breath. The splendour of the poet's imagination was yoked with the clean, keen scientific spirit, and a piece of work of lasting value left to humanity. But it was untainted by any of those airs of superiority assumed by spirits many degrees lower, and having apparently nothing but the loss of their physical bodies to be proud of.

We have spoken of language; and it is just this indispensable medium which besets "with pitfall and with gin" the way of the automatic writer. For every word which comes into the mind has its own cloud of associations, as the psycho-analyst knows, and there are a number of words in the case of any given individual which are direct stimulants to his imagination. It would require a volume, and not a small one, to do anything like adequate justice to this subject, by analysis and illustration. But those who are not psychic themselves, as well as those who are, would find the study very fruitful. In the ranked volumes of the "Proceedings" of the S.P.R., and in some others of the first-class may be found material of the greatest value to those who are past the earlier stages of psychic research, and wish to look more deeply into both the mechanism and the results of automatism. A book to be highly recommended for this purpose is "Our Unseen Guest," published anonymously in the United States in 1920 (not to be confused with Maeterlinck's Essays of an almost similar title). The automatists in this case were a husband and wife, so alert and so critical that every word was put through a mental testing-tube, so to speak; and they found, or fortunately were found by, a discarnate spirit who commands respect without making any pretensions, and who in the teeth of considerable difficulty did impart a philosophy worth mastering to his friends. The record is full; really as full as one wants it to be, for once, and like all studies of this class, not easy reading.

In any series of sittings in which evidential work is being carried out, the task of collating many separate items occurring in a heterogeneous mass, piecing together those that match, holding over those that seem meaningless, until a counterpart is discovered, rejecting the worthless, groping after the possibly self-evolved—all this is an admirable training in which the sympathetic reader may share. And one lesson which stands out particularly, is that what seems absolutely trivial and fragmentary will presently glow with meaning and fall into its place as an essential link with the other fragments. "Stephen," thus, wishing to give an evidential message from a husband to a lady at a distance without directly using a word which might awaken the medium's own association, quotes two lines



from a poem of Wordsworth's which seemed to have no obvious relevance to the rest of the message.

"We read the entire poem through time and time again," says the record, "hoping to discover a purpose behind its being dragged into the script. We could find none." But the key was put into their hands when they learned that for twenty years the lady had grown daffodils in the Spring, which were notable among her friends. The poem was the one in which the poet describes

"A crowd  
A host of golden daffodils  
Beside the lake, beneath the trees."

If to regroup the mosaic requires patience and skill, not less is imaginative art needed to construct it at the outset.

### THE MAGIC CIRCLE AND SUPERNORMAL PICTURES.

At a meeting of the Magic Circle held at Anderton's Hotel, on Thursday evening, the 11th inst., the report of the Occult Committee was read with the accompaniment of illustrations on the screen. The report stated that the Committee was led to its investigations by a suggestion from Sir Arthur Conan Doyle, "who mentioned Mr. Vearncombe, a photographer at Bridgwater, as a remarkable medium who often obtained results on unopened packets of plates." The report stated that the Occult Committee were not yet convinced that there is such a thing as psychic photography at all, and then proceeded to an historical survey of the subject with special reference to the mediums Boursnell, Mumler, Hudson, Buguet, David Duguid, Wyllie and W. Keeler, the last-named having been "completely exposed by the American S. P. R.," and the present day mediums, Mr. Hope, Mrs. Deane and Mr. Vearncombe. There followed a long and detailed account of experiments by the Occult Committee with Mr. Vearncombe and Mrs. Deane, which experiments resulted in what the Committee regard as conclusive evidence of trickery by tampering with packages of plates and the changing of plates.

The Occult Committee claims that in all the numerous cases brought to its notice the results have been obtained by jugglery—as, for instance, the use of a transparency and the changing of plates. It also asserts that, "we have never imposed a test which would not have served equally well to demonstrate the straightforwardness and honesty of the medium, and have never wilfully done anything which would hinder or hamper the experiment, but we have always made a point of giving an absolutely free hand to the medium." It also expresses the view that the medium who "will not touch plates which have been secretly marked before he has had the opportunity of 'wangling' them is a self-denounced fraud."

There was a very large audience—the room being crowded with members and friends of the "Magic Circle." Spiritualists and psychical researchers were also present in force.

In the discussion which followed, Mr. W. W. Baggally testified to unsatisfactory results in his experiments with Mrs. Deane, Mr. George E. Wright, of the London Spiritualist Alliance, claimed that the charges of fraud against the mediums should be supported by evidence just as strong and as definite as that which would be needed to establish a charge in a court of law. He did not consider the statement they had heard as evidence in that sense. Mr. Barlow gave an account of his experiments with Mrs. Deane, carried on in his own house, and showed a number of "psychic extras" together with original photographs of the deceased persons represented, some of which were unmistakable likenesses.

"We have given designedly a brief report. The arguments pro and con were such as many of our readers will have heard ad nauseam. After more than thirty years of it, we confess to a feeling of boredom when at such meetings as the one described above. It is clearly a matter for individual judgment. Between the two extremes represented by the wholesale believer and the man who would not be convinced although one rose from the dead, there is a large body of people of balanced mind and sane judgment and the issue may safely be left in their hands."

If a thing is sufficiently strange and great, no one will perceive it.—H. G. WELLS.

AN INQUIRY.—Sir Arthur Conan Doyle writes: "I wonder if any of your numerous readers could tell me if there is an old family named Bayers, or any similar name, established in the North of Derbyshire. It may have become extinct at the time of the war. An answer through your columns would reach me."

### THE SOCIETY FOR PSYCHICAL RESEARCH.

#### DR. MITCHELL'S PRESIDENTIAL ADDRESS AND SOME IMPRESSIONS.

On Wednesday evening, 10th inst., in the Robert Barnes Hall of the Royal Society of Medicine, Wimpole-street, W., a general meeting of the S.P.R. assembled to hear a Presidential Address by Dr. T. W. Mitchell. Dr. Mitchell stated that he was the first practising medical man to be elected to the presidential chair of that Society. He proceeded to give a very interesting historical survey of the medical faculty from its origin in mediæval medicine men, soothsayers and casters out of devils; thence to the Church for prayer and propitiation to God when the efficacy of charm failed, and from the Church to Science as it is known and studied to-day. This lineal connection of medicine with early magic was a reason for interest on the part of medical men in psychic research.

When Dr. Mitchell proceeded to reflection upon the experimental work with mediums he struck a negative and hopeless note. There was a regrettable lack of that perceptive attention to fact that leads to constructive thought. He seemed, as a medical man, weighted with understanding of Nature's laws as she expresses herself in the physical world and with an inherent suspicion regarding all super-physical manifestations as having their origin, could we dive deeply enough, in pathological states. The Freudian school received his expression of confidence. He frankly admitted that he believed the trance state of the medium to be due to mental dissociation, and that psycho-analysis would "cure the medium of his mediumship." He did not consider telepathy proved—the classic experiments took place so long ago. Every psychical researcher should begin at the beginning. He should accept nothing as proved, no matter apparently how trustworthy the earlier experiments. Would Dr. Mitchell say that the medical student of to-day should subject his patient to leeches in order to prove for himself their inadequacy to cure all complaints?

Throughout the speech recurred a haunting *motif* of disbelief—such as, "telepathy, if telepathy there be"; "clairvoyance, if clairvoyance there be"; "another world, if another world there be."

This constitutional habit of disbelief was depressing, especially from the presidential chair of the S.P.R., and especially in the presence of such constructive investigators as Sir Oliver Lodge and Sir William Barrett.

One fell to wondering if Mrs. Osborne Leonard were present, and whether she were reflecting that were psycho-analysis applied to Dr. Mitchell, a digging up of his physical science inhibitions might free his mind from entanglement in the cogwheels of his own brain mechanism!

In a few appreciative words at the end, Sir Oliver Lodge referred to Dr. Mitchell's statement that medical men did not consider telepathy sufficiently proved—he, Sir Oliver, thought that their *knowledge* of the evidence was not sufficient to consider it proved.

M.P.

### RAYS AND REFLECTIONS.

The Magic Circle, at its meeting at Anderton's Hotel on Thursday, 11th inst., to receive the report of the Occult Committee concerning the alleged fraudulent proceedings of two mediums for psychic photography was fair enough to permit Mr. Barlow to show on the screen portraits supporting the genuineness of the matter. But one of the conductors of the meeting dismissed Mr. Barlow's evidence with a remark so contemptuous and insulting that, if we were to descend to its level, we might tell the Occult Committee that its report on Mrs. Deane and Mr. Vearncombe would make excellent reading for the marines! But that would be merely to answer silliness with silliness.

Here I may say that after many years' experience I have heard enough nonsense about fraud to turn the stomach of an ox. With some of the enemies of psychic phenomena it has become an obsession; they have fraud on the brain, and naturally see it everywhere. These tactics have even worn out the patience of such arch-sceptics as the editor of the "Freethinker," who has several times protested against the folly of setting all the phenomena down as due to delusion or imposture. He says that it plays right into the hands of the Spiritualist. On that point I am rather indifferent. Any true cause should win solely by its truth and not as the result of the tactics and manœuvres, good or bad, of its friends or its enemies.

When I hear—as I not infrequently do—persons discoursing wordily on matters of which they have the merest smattering of knowledge, I think of the sharp little girl at the Sunday school when the new minister, a young man, came in for the first time to address the juveniles. "Well, children," he said, "what shall I speak to you about?" And the sharp little girl inquired in a shrill voice, "What do you know?"

D. G.



## SIR WILLIAM BARRETT'S REMINISCENCES AND SCIENTIFIC ACTIVITIES.

MEMORIES OF MICHAEL FARADAY.

If Sir William Barrett should ever publish a volume dealing with his life and recollections it would be amongst the most interesting of books of autobiography. It would appeal to a large circle of readers far outside the radius of Spiritualism and Psychical Research, as well as within it. It would touch history at many points; religious, scientific, literary and even political annals would be enriched by the record.

Recently I was privileged to gather a few grains from Sir William's garner of memories, and I present them here, not only because of their intrinsic interest, but also because they throw some valuable side-lights on a remarkable career.

Sir William Barrett was born in February, 1844, in Jamaica, where his father was a pioneer missionary of the London Missionary Society. A missionary worker both in Jamaica and in British Guiana, he had taken an active part in the transition period after the emancipation of the slaves, but in 1848 he returned home with his family, Sir William being then, of course, a child of four.

But Sir William's recollections do not commence with his life in the "old country," for he recalls an adventure at the age of three when he had a narrow escape of death at the jaws of an alligator. It was in Demerara, where, running along the banks of a deep trench, he fell in, and was just in time saved from the attentions of the great reptile, which was afterwards shot by his father. Sir William recalls with amusement that he was less distressed by the encounter with the alligator than by the misfortune that his fall into the ditch spoiled his little blue frock he was wearing.

On the return of the family to England the father settled as a minister in Royston, Hertfordshire. The Rev. W. G. Barrett was not only a man of deep religious convictions, but took a strong interest in the science of his time. He was, indeed, a scientific man, and held some views in advance of his time and certainly far in advance of the theology of his day. It was partly the result of his interest in ethnology that he brought to England with him the young son of a negro from the interior of Africa, who had been shipwrecked in a slave ship bound for the Southern States, had him educated and lived to see the results. The negro developed into a man of high intelligence, following the trade of a compositor and rising in his occupation until he occupied a leading position in his department. In that way Sir William's father successfully tested one of his theories, viz., that in a suitable environment the pure negro is capable of great mental and moral development. Under the training he received this young negro became not only a competent printer, but an earnest Christian man, winning the respect of all who knew him. It was in these days that Darwin's "Origin of Species" made its appearance, and provoked the great storm of controversy the echoes of which have even yet not quite died out. If anything, it did but stimulate the interest of the Rev. W. G. Barrett in science, for he not only contributed articles to the magazines of the day but, in 1855, published a volume on Geology, one of the earliest popular text books on this subject.

I give these memoranda as having a considerable bearing on the subject of these notes and on Sir William's future career as a worker in science. It is not merely a question of heredity. One seems

to see in the fact that the father united in his own career the conflicting claims of Religion and Science a kind of auspicious omen of the "great synthesis" yet to be achieved, when the two will be happily mated. To that end Sir William's work will also have contributed.

This is but a glancing survey. There must needs be some gaps in it. I am just "picking out plums," and will turn presently to some of Sir William's recollections of a few of the many great men he has met and known in his long career.

Early in life he studied chemistry and physics at the Royal College of Chemistry and School of Mines, and he became, in due time, assistant to Professor Tyndall at the Royal Institution. "At that time," said Sir William, "Faraday was at the Royal Institution, and his kindness to me I can never forget. I saw him daily, and one of the treasures I still possess is a copy of his 'Experimental Researches,' which is inscribed to 'Mr. William Barrett, from his friend M. Faraday, November, 1865.'"

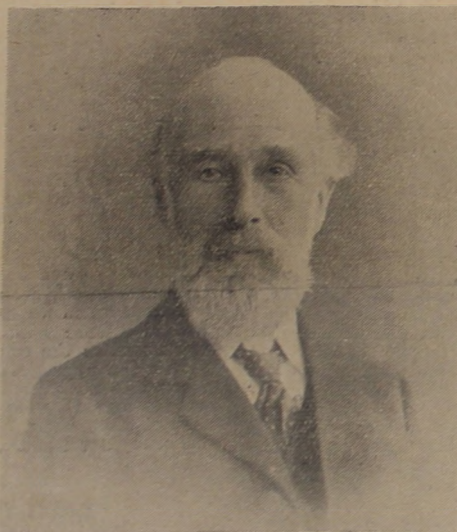
It is possible that the greatness of Faraday is not fully appreciated except by those workers in electrical science, who recognise in him the great pioneer of all electrical work. To quote Sir William Barrett: "Faraday's discoveries were the foundation of the whole present system of electrical engineering." Famous in his day, it remained and still remains for later generations to discern the full value and importance of all he did.

At this point I pause to record a pleasant little anecdote. After Faraday's death, his widow received shoals of condolences on her loss and many glowing tributes to her husband's achievements. Amongst them was a letter from abroad

signed, "Edward," in which the writer, a young man, as the letter showed, expressed his admiration of the work of the departed scientist. Mrs. Faraday was perplexed by the letter and showed it to her friends. "I don't know any young man named 'Edward,'" she remarked. Later it transpired that the tribute came from the young Prince of Wales, afterwards Edward VII.

Sir William has many valuable reminiscences of Faraday, his religious beliefs, his manners and methods, his life at Hampton Court where, in his later years, a home was provided for him by Queen Victoria and the Prince Consort. But at the moment I am mainly thinking of the influence of his friendship and example on his young disciple, to whom he once gave the following piece of advice. "If you are lecturing to the public on a scientific subject, always assume that your audience knows nothing whatever about it. If you talk to them of water have a glass of water at hand to illustrate what you say." That is a fine precept in scientific thoroughness and devotion to truth. But it would seem to assume a certain amount of wise humility on the part of the audience who would not always be sufficiently discerning to understand why—for the purposes of instruction—they were assumed to be completely ignorant of a subject! Here is another saying of Faraday's, eloquent of the greatness of the man: "What a wonderful thing magnetic power is! The more I brood over it the less I seem to know."

Of another great scientific pioneer, Professor Tyndall, Sir William had much to tell us. It was while working with Tyndall that Sir William discovered Sensitive Flames, and drew the attention of his chief to the matter,



SIR WILLIAM FLETCHER BARRETT, F.R.S.  
A. E. Coe & Son [Norwich.]



Not only so, but after many experiments which confirmed the importance of the discovery he was invited to lecture on the subject before the Royal Dublin Society, a lecture which he delivered in May, 1868, being then a young man of 24. In that lecture the reflection and refraction of sound waves was first shown to an audience by means of a sensitive flame. It is perhaps natural in the circumstances that Tyndall should often be regarded as the author of the discovery, since he, of course, had much to say about it, and his personality necessarily overshadowed that of his young assistant. It is interesting, however, to note that in the classical text book on Sound, by Professor Poynting and Sir J. J. Thomson, Sir William's priority and applications of this discovery are fully acknowledged.

The first scientific paper Sir William published was "On the luminous effects of the contact of a hydrogen flame with various bodies." This was published in the "Philosophical Magazine" fifty-seven years ago; this luminescence has recently been re-discovered in America, and some interesting papers published on the subject, in ignorance of Sir William's earlier investigation.

Another early discovery made by Sir William was that of the physical basis of the analogy between Music and Colour, a discovery of profound significance and one that seems almost to introduce Poetry into Science. Sir William found that the ratio of the wave-lengths of the colours of the solar spectrum is almost identical with the ratio of the wave-lengths of the notes in the diatonic scale. Thus "a sunset can be translated into a sonata" and "the colours of paintings by Rubens and Raphael transposed into musical chords." The discovery, it will be seen, has not only a scientific value: it has a deep psychical and spiritual meaning. After leaving the Royal Institution Sir William was appointed Science Master at the newly founded International College near London, and also lecturer on physics at the Royal School of Naval Architecture. In the courses to science teachers at South Kensington, and in his other classes, he was the first to introduce the teaching of practical physics, and published a small text book on the subject, besides editing other class books on experimental physics.

It was as a result of his lecture on Sensitive Flames before the Dublin Royal Society that Sir William was invited to fill the Chair of Experimental Physics, at the Royal College of Science for Ireland, which had become vacant. This was in 1873, and he retained the post with distinction until 1910—a long career of scientific service.

During his forty years' residence in Dublin, Sir W. Barrett had a strenuous life. Besides his professional work and scientific investigations and public lectures, he took an active part in various directions of social service; founded a large and flourishing Unsectarian Temperance Workmen's Club, and was appointed a J.P. for the County of Dublin. His scientific researches and discoveries were chiefly published in the Transactions of the Royal Dublin Society, of which he was for many years a member of the Council. Perhaps the most notable and practically important of his discoveries was that which he termed the *recalcence* of iron and steel, made in 1873. His researches on this subject, and on the electric and magnetic properties of over one hundred different alloys of iron occupied him many years. These alloys were made by Sir R. Hadfield, and two of them Sir William found were more magnetic than the purest iron, and hence are now largely used in electrical engineering. This discovery would have yielded a large fortune had it been patented. Sir William also published some of the earliest papers on the telephone—from 1878 onwards—and was the first to show its practical use over long distances. Edison sent him his earliest carbon telephone and electric lamps, and these were shown for the first time in Sir William's lectures at the London Institution.

Immediately after the discovery of the X-rays was first announced in a telegram to the "Times," Sir William verified the discovery with a small Crookes' high vacuum tube he had in his possession, and took a radiograph of his spectacles in their case, and shortly afterwards, early in 1896, used a primitive X-ray tube to discover the location of a needle which had run into a person's hand, and could not be found by the surgeon. In this year he discovered that opacity to the X-rays was due to the molecular weight and not the specific gravity of the body; this was followed by the discovery of the transparency of all precious stones to the X-rays and the opacity of all imitations. Then followed Sir William's discoveries and papers on Entoptic Vision, referred to in a recent issue of LIGHT.

Of Sir William Barrett's labours and discoveries in the psychical region of life much has been said and much remains to say hereafter. I am more concerned here to show other facets of his life and experiences, more closely related perhaps to the psychical and spiritual aspects than the world at present suspects, for life is a unity and many of its confusions arise from arbitrary demarkings and divorcements of one thing from another. Man has put asunder the things which God has joined together—a necessary process in the analysis of life but not by any means a permanent one.

D. G.

## THE MESSAGES OF ANNE SIMON.

The Messages of Anne Simon, my wife, came very simply to me through automatic writing. I was impelled to write. The adjustment was sensitive, the bond was love. Neither one of us was a Spiritualist, and I do not remember my wife ever referring to this subject at any length. Our minds, however, were not unresponsive to the idea. Anne Simon passed over very suddenly in the mountains of Colorado, in August, 1916, where we had gone for the summer months. As artists together, our affiliation was one of closeness, sympathy, and understanding. In mortal life she had a peculiar power for stimulation in others of ideals and accomplishment. Her nature was extremely fine and sensitive, and she was a creative artist in music and literature. As an accomplished French and Italian scholar, her delight was centred in the translation of such modernists as Marinetti, D'Annunzio, Carducci, Pascoli. She left a journal, as yet unpublished, of her impressions of art, literature, education, beauty, ethics, which, as manuscript, was reviewed at length in the "New York Times." It was called "Anne Simon's Diary: A Strange Soul Record." In the review was expressed the thought that "she seems to have been the first American representative of that new French group of painters and writers called Les Unanimistes."

And so I believe the Messages of this "strange soul" have come through from a personality, already so clearly defined as a great spiritual force in mortal life. It would seem a sequential writing of her accomplishment as mortal.

Science may repudiate automatic writing, as non-evidential. The scientific mind is one that requires scientific proof. It may be, that the elusive element of the Immortality of the Soul will not be proven through such means. We who are sensitives, however, and *know*, welcome the investigations of spirit phenomena through science, that will unlock the outer door of material and unbelieving minds, or those that ask for proof through outer visualisation.

Whatever our especial mission or talent, let us be helpful and kind to each other, welcoming all phases of investigation, breaking down inharmonious barriers, and not giving undue importance to what may come through us personally. Emerson, somewhere in his writings, expresses the opinion that Swedenborg weakened his own influence during lifetime by unduly emphasising his own spirit discernment and importance. This may not be so of Swedenborg, but it would seem that we, who "write," or have other psychic gifts should be carefully watchful of such pitfalls. It may be of interest to note that Anne Simon, in her later Messages, speaks of herself as an intermediary influence.

The Church cannot in reason be antagonistic to certain types of automatic writings, such as I have recently seen, for these are in harmony with the teachings of the Christian Church, and the highest principles of living and conduct. My own life has been made very simple since the Messages came to me. There would seem to be a greater tolerance, and inclusive love and tenderness for all created things that are about me. A time may come when the Brotherhood of Man alone will not satisfy. I await the higher spiritual union with my wife with anticipation, maybe as a little child would anticipate going to a new and wonderful environment of activity and happiness of which he had been told. Anne Simon constantly urges automatic writing as a simple means of communication. "Keep on trying," she writes, "for to those who write will come the personal conviction through experience."

For twenty-two summers my wife and I were dwellers in beautiful England. They are very tender memories of association to me. The quaintness and serenity of cathedral towns, the charm and beauty of lake country, and the stimulation to health from such sea-places as Folkestone, Bournemouth, Whitby, Torquay are not to be forgotten.

"The Message of Anne Simon," and "The Second Message of Anne Simon" have been published in book form. Parenthetically, I will say that any profits coming to me from the sale of these books, after deducting expenses of publication, will go to the foundlings of Washington. I wish, also, to express appreciation for the privilege of having this article appear in LIGHT, progressive and sympathetic.

The Messages would seem to be a Cosmic unfolding. The scheme might be defined as "The Circle of Love," an element of which given from the Central Source of Love and Energy, reaching in man the consciousness of each baby-heart, is nurtured in mortal places, refined in essence through innumerable spirit planes, and then enfolded again in the Great Element of Primal Love and Energy. The Messages are explanatory of spirit states, conditions, and of evolution from the first moments of the passing over. The books have been extensively read and reviewed in America.

OTTO TOURNEY SIMON.

1807, H. St. N.W.  
Washington, D.C., U.S.A.

\* \* \* The books referred to in the above letter can be obtained at the offices of the London Spiritualist Alliance.

We are not built like a ship, to be tossed, but like a house, to stand.—EMERSON.



## LIGHT,

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## AN OLD-TIME CLAIRVOYANT.

WHEN GEORGE I. WAS KING.

There lately came into our hands, by the kindness of a friend, a curious old book published in London in 1732. It is entitled "Secret Memoirs of the late Mr. Duncan Campbel, the Famous Deaf and Dumb Gentleman." It is further stated that they were "Written by Himself, who ordered they should be publish'd after his Decease," and there is an appendix "by way of vindication of Mr. Duncan Campbel." That appendix, as we gather from a note written on the title page by someone through whose hands the book had passed, was by Daniel Defoe, best known as the author of "Robinson Crusoe." This may well be the case, as Defoe and the Deaf and Dumb Gentleman were contemporaries. The fact that Defoe died in 1731, the year before the book was actually in the hands of the public, is quite compatible with the probable circumstances. The style is very like that of the creator of "Robinson Crusoe."

The Memoirs are full of quaint and pungent reflections and give an account of experiences singularly like some of those related by mediums to-day. Duncan Campbel was deaf and dumb but he had the "second sight" and other strange powers of a psychic character and appears to have set up in London as a consulting clairvoyant. He must have been severely handicapped by lacking the faculties of hearing and of speech, but he seems to have made shift with an assistant with whom he conversed in the deaf and dumb language. He had no lack of clients, some of whom esteemed him highly while others, disappointed in getting him to pander to their depraved tastes—some of them wanted "black magic"—spread malicious tales about him and made his life a misery. Human nature does not change much. Some of the old-time clairvoyant's stories might relate to the year 1922. Let us cull a few passages from the book to give the reader a taste of its quaint quality:—

Had only the Illiterate been satisfied with my Predictions, I should long since have fallen into the Fate of common Fortune Tellers, made a Flash at first like lighted Gunpowder, then lost all my Force in Smoak, and have been no more remembered, whereas for thirty-eight years I have stood me Ground in Defiance of all my Adversaries.

Evidently he was well-accredited, for he tells us that "the most Wise, Grave and Judicious" thought him worthy of their regard. "Some even of the Royal Cabinet have proved the Dumb Man no Imposture."

Duncan Campbel indeed seems, by his own account, to have acted as guide, philosopher and friend to all sorts and conditions of people, giving them the benefit of his clairvoyance and much excellent advice as to their affairs both moral and material. He had no belief in Palmistry or even in Physiognomy. He proclaims that Astrology, although a true science, is defamed by a multitude of Quacks and Impostors. A great deal of the book is taken up with a defence of

himself from slanderous assertions of all kinds, and we could wish the good man could have forgotten his grievances so far as to have given more of his experiences as a clairvoyant. But his stories of the kind of persons who came to consult him about their difficulties, losses and love-affairs are, to use one of the periwigged phrases of his own time, Vastly Entertaining. Here is what happened to him at a Marriage Entertainment at which several Persons of Quality were present. There entered the Honourable Mr. Hamilton, son of the Earl of Abercorn, with whose beauty of person the seer was greatly struck. But—

Scarce had I Time to contemplate his Beauties, when I saw him struggling with the tempestuous Waves which seemed to toss him to and fro, and at last entirely came over him and hid him from any further view.

Young Hamilton was afterwards drowned with many others in the foundering of one of the vessels of the fleet commanded by Lord Belhaven. The story throws some light on the nature of Duncan Campbel's gift—predictive clairvoyance.

He moralises a great deal and sometimes rather at random. He attaches great virtue to Talismans and is eloquent on the occult value of the Loadstone. That he had to advise jealous wives and to intervene in marital quarrels naturally led him into scandals, although by his own account his influence was always exerted for the best interests of the parties. He is visited by Duchesses and by servant maids who sometimes attempt to deceive him as to their social status and motives. He appears always to penetrate the disguise, for he has the faculty of "giving names at first sight" like some of the best of our mediums to-day. He believes not only in spirits but in their powers of communicating with earth. As to apparitions he gives some cases of their appearance and refers to the testimony of the ages.

We should like to give much more concerning Mr. Duncan Campbel, his experiences, and also his opinions, with many of which we are in cordial agreement. They have been confirmed by later researches and in some instances have become the commonplaces of psychic investigation. But we have said sufficient for the present to give a revealing glimpse of an old-time clairvoyant, and his fellowship with the modern fraternity of mediums and seers. In whatever happy realm of the hereafter he may abide to-day, we give him salutation and goodwill. He must have had a hard time of it in those days in which ignorance and gold-lace were so closely associated. We are glad that Defoe stood for him, for Defoe was a staunch friend, a man of vigorous mind and clear head. We salute them both.

## THE REV. G. VALE OWEN.

GREAT DEMAND FOR QUEEN'S HALL TICKETS.

As was expected there has been an almost unprecedented demand for seats at the Queen's Hall for Monday next, when Mr. Vale Owen is to deliver an address on "Human Survival and the Life Beyond the Veil," Dr. Ellis T. Powell presiding and Mr. H. W. Engholm speaking on the message of the now famous script. We are asked to remind our readers that the meeting will commence promptly at eight o'clock, and the doors of the hall will be opened at 7.30. Captain F. C. Dimmick will give an organ recital between 7.30 and 8 o'clock, and the meeting will open by the massed choir singing Mr. Vale Owen's favourite hymn. Every member of the audience will be given a programme containing the words. We are asked by the Secretary of the Society of Communion to state that all profits accruing from this meeting are to be used in connection with a fund for promoting further meetings throughout Great Britain.

We are informed by Mr. Engholm that the call for volunteers for the choir has met with a most gratifying response, and he is most grateful to the ladies and gentlemen who have offered their services.

THERE are more lives yet, there are more worlds waiting,  
For the way climbs up to the eldest sun,  
Where the white ones go to their mystic mating  
And the Holy Will is done.

EDWIN MARKHAM.



## THE OBSERVATORY.

## LIGHT ON THINGS IN GENERAL.

"The Times" on Tuesday published extracts from the speech delivered by General De Castelnau on Saturday last in the British Military Cemetery at Terlincthun, near Boulogne, after a wreath had been laid by the King at the foot of the cross of Sacrifice. In the course of his address General De Castelnau said:—

"We shall religiously preserve the hallowed ground entrusted to our devotion, here at Terlincthun, as in all the cemeteries of the battlefield, which from Boulogne to Belfort mark with funereal solemnity the course of that sacred way, the Calvary of suffering, of agony, of mourning, climbed hand in hand by the brave warriors of both nations. And when, laden with the fragrance of their own not-distant land, the breeze from the sea shall waft to these graves a gentle caress from home, it will be merged in the sigh of tender and loyal compassion breathed from the heart and soul of every citizen of France for the heroes of England and France who, fallen side by side upon the field of honour, sleep side by side in the shadow of grim forests of wooden crosses, which raise to heaven arms that speak of pity and of hope. They sleep, but one day they shall awake again; meanwhile, awaiting that great day, to the generations of those who, facing the horizon with ambitious hearts, undaunted as yet by the humiliating tests of life, are entering upon life full of confidence in the day that is dawning, our dead cry out with all the eloquence of their sublime immolation."

With all due reverence to the General's heartfelt and beautiful tribute to those who have made the great sacrifice it is a thousand pities that such a tribute was addressed, not to a sleeping host of heroes, but to a shining throng of soldiers who now realise there is no death. If those who were present at this ceremony could but have realised that thousands were there unseen, to witness the love and homage of their King and Queen, how much it would have meant to that unseen host. How long will it be before the world wakes up to the fact that to say "the dead are asleep" is to state something that is not true. Even the Bishop of London, whose words we have at times quoted, knows better than to speak of the sleeping dead.

"John o' London's Weekly" of May 13th, publishes a letter from Mr. A. Graham-Barton, who, referring to Professor Richet on "Spirits," writes: "The trouble with most so-called rationalists, when they attack religion, is that they are often so irrational in their methods. Professor Richet, in dealing with psychic phenomena, points his position by declaring himself a rationalist, and intimates that he shuts out faith from his considerations. Here, with all his knowledge, he betrays a weakness which largely accounts for his failure to give a true diagnosis of spiritual existences. Surely there are things in the universe the evidence of which, whilst satisfying to the mind, are not in the realm of faith! And these things we believe in, although we cannot actually prove that they exist. The learned professor cannot prove by his reason that there are no spirits. He can only conclude from his wide observations, that none appear at a séance. He himself is a spirit, and he cannot rationally account for his own existence apart from the spiritual, which is non-natural. Neither can he prove that there is no hereafter. The world's greatest thinkers have always believed that there is abundant evidence, historical and biological, to justify belief in both these conclusions."

According to a report in the "Sussex County Herald" recently, there was a scene at a meeting held at the Town Hall, Lewes, under the auspices of the Sussex Guild of Spiritualists. Whilst Mr. W. R. Sutton was giving a demonstration of clairvoyance, suddenly a man jumped up excitedly and shouted, "Do you mean me? Do you mean me?" He made his way toward the platform and explaining that he was basing his remarks on a chapter from the Bible. "This is a dogma of devils," he exclaimed. "I call upon all Christian people to stand up and go out. If you believe in this you will all go to hell!" The man was forcibly ejected. He came back as far as the doors and urged all Christian people to stand up. The meeting was then closed as the Chairman said "the cord was broken." The objector it appears was armed, to use a phrase of Sir Arthur Conan Doyle's, "with Leviticus in one hand and Deuteronomy in the other." There are evidently other books in the Bible this gentleman has forgotten. And another thing, we are no longer a tribe of nomads, but children of a people who are determined to know the truth.

In the "Weekly Dispatch" last Sunday, His Honour Judge Parry recounts the famous story of the Ghost of Sergeant Davis, who four years after the Battle of Culloden appeared to Alexander M'Pherson, described the spot on

the peat moors, between Glenchristy and Glenconie, where his murdered body would be found, and then disclosed the names of the two men who had killed him. Concluding the narrative, Judge Parry remarks: "The ghost was a good ghost, but, alas, he received little consideration or encouragement from the legal authorities. If indeed and in truth it was the poor ghost of Sergeant Arthur Davis that yearned for revenge upon his earthly enemies he had better have kept off the boards. For his intervention through the medium of Alexander M'Pherson was the chief cause of the acquittal of the men he charged with the crime and against one of them, Duncan Terig, there seemed a lot of black and convincing mundane testimony. The affair remained a mystery. Locally it must have been well known by whom the murder was committed, but the truth was never brought to light. The jurists of Edinburgh favoured the view that M'Pherson had invented the ghost whose commands he must of course obey to spare himself the obloquy that would attach to a man who bore true witness against his neighbour. But for my part I take no sides in the matter; I remain agnostic about the business. Alexander M'Pherson gave his evidence 'purged of malice and partial counsel' like an honest Scot, and as he solemnly swears that he saw the Sergeant's ghost on two occasions and conversed with it in Irish there seems no reason why anyone should not believe him if they think right."

A correspondent of the "Northern Star," Darlington, in the course of his recent report from New York, states: "Messages and manifestations that will prove the contentions of Spiritualists are due to reach this world from beyond within the next five years," Sir A. Conan Doyle told a fashionable audience on Thursday at the opening of the new laboratories of the American Psychical Research Institute here. "In all probability they will come by radio," he said, "and they will revolutionise the existing order of things." He attacked the activities of the psychic researcher, describing him as the enemy of real Spiritualism, and as a kind of private detective who works with the scalpel rather than with his heart and soul. One who pounced on negative results and ignores positive findings. Turning gracefully after this attack to compliments, he praised the leading American Psychical Institute work, wished it "God speed," and contributed 250 dollars towards its progress. Quoting a "Spirit message," to the effect that the "Greatest danger to man is that his intelligence should outgrow his spirituality," Sir A. Conan Doyle said this was what happened to the Germans. America, he added, used to lead the world in Spiritualism, but Britain now outclassed her.

"The World's Pictorial News," in its issue of May 13th, publishes a report of a number of psychic happenings associated with a Rothesay widow. The journal gives the story as follows:—

"If there is such a thing as coming back to this world after leaving it, I shall be with you, depend upon it." In frequent conversations before he died, a Glasgow professional man made this and similar statements to his wife. Six years ago he "passed over," and since then, at intervals, the widow, now resident in the Rothesay neighbourhood, has undergone a series of remarkable experiences. Three weeks after her husband's death the lady was awakened during the night by someone tucking the clothes about her. For fifteen months that practice was continued at intervals of three months. Recently, other methods to attract attention, and indicate interest, have been employed by the ghostly visitor. On the sideboard stood an antique metal bowl. Thrice in the early hours one morning the bowl rang as if a metal striker had been employed. Considerable force must have been used, the lady explains, for she had been sound asleep at the moment, and is growing a little deaf. Puzzled, and somewhat alarmed, at the incident, which became a common happening, Mrs. — locked the bowl in the sideboard to prevent a recurrence. In the middle of the principal room the lady has a table, and a handsome lamp, with a massive globe, occupies the place of importance on it. Unable to reach the bowl, as she states, the caller from the unseen announced his presence in later visits by striking three ringing strokes on the bell-shaped glass. Another evening, when bemoaning a heavy pain in the head, she expressed the wish that her mother, now well advanced in years, could be near to her. A cold hand, she declares, at that moment was laid upon her brow, imparting comfort. Mrs. — was careful to add that she is normally singularly free from headaches. Before retiring at night, she puts a small table by the side of the bed. On it she places a candle in a candlestick, which has a saucer-shaped bottom, a water carafe, and a tumbler. Occasionally she finds two tablespoonsful of water in the tumbler. The other morning, after a perfect night's rest, she discovered that not only was there water in the tumbler, but the saucer-shaped base of the candlestick was so full of liquid that she spilled some when moving the table. She states that she always lights the candle before taking a drink when in bed, and argues that the procedure rules out the possibility of mistake.



## THE S.P.R. EXPERIMENTS WITH THE MEDIUM, EVA C.

DR. GELEY REVIEWS THE METHODS.

By STANLEY DE BRATH.

The March-April number of the "Revue Metapsychique," emanating from the International Institute of Metapsychics (Paris), contains two articles of the greatest interest at the present moment: (1) Sir Oliver Lodge on the question, How far is the spirit-hypothesis justified by the facts? and (2) Comments on the S.P.R. experiments with Eva C., by Dr. Geley.

This latter is a very severe but quite courteous criticism on the procedure. Sincere homage is rendered to the excellent methods of the S.P.R. in dealing with telepathic and subjective phenomena generally. These depend on correct observation, and a generous tribute of admiration is paid to the laborious and exhaustive enquiries on each separate instance that are needed to eliminate collusion, unconscious misrepresentation arising from defects of memory, mal-observation by percipients, and other causes of error. The rigid conditions and sceptical analysis observed have resulted in the mass of fact collected by the British and American S.P.R. being the most complete and reliable data in existence for the subjective branch of metapsychic science.

But it is pointed out that these methods are inapplicable to objective and experimental metapsychics, which contain the clue to positive conclusions on the problems presented by the subjective phenomena. The correct procedure here is—

- (1) To make all fraud, whether conscious or unconscious, physically impossible.
- (2) To provide the best possible environment for the development of the phenomena.
- (3) To study those phenomena precisely as the phenomena of chemistry are studied—without the obsession of fraud which the records of the experiments clearly show dominating the minds of the experimenters, their professions to the contrary notwithstanding.

Forty séances in all were held, the results being negative in twenty-nine cases and positive in eleven only. Dr. Geley gives the reports on these eleven cases in *extenso*, translated from the Proc. S.P.R., Vol. XXXII., of January, 1922; with the accompanying photographs.

It is pointed out that the first condition was complied with under exactly the same precautions as were observed in the Paris and Munich experiments—undressing the medium completely, dressing her in sewn up garments provided by the experimenters, examination of hair, mouth and ears, holding her hands during the whole course of the séances, etc. Fraud was therefore physically impossible. Nevertheless, the experimenters were still dominated by that idea, as appears not only by the general tone of the reports, but also by the conclusion drawn: "It had been hoped that the series of sittings held by the Society would have definitely established the validity of the phenomena concerning which grave doubts had been expressed." On this it is remarked that the "grave doubts" have never emanated from those who have experimented with Eva, but only from those who have not, and it is doubtful if such persons as are unconvinced by the Paris and Munich experiments extending over five years, would have bowed to any by the S.P.R. conducted with precisely similar precautions. The result has been, that blinded by the "fixed idea of establishing something 'definite' in affirmation or denial of fraud, the experimenters, in pursuing this side-issue, have lost sight of the essential purpose—the thorough study of the phenomenon itself; and have lost their time in discussing regurgitation already demonstrated to be false (by giving colouring matter to be swallowed and by emetics), a hypothesis which, even if possible, would only account for the most elementary of the manifestations, and are quite incompatible even with such phenomena as actually did occur, according to the S.P.R. reports themselves.

The second condition (provision of a favourable environment) was neglected in twenty-seven out of forty séances. These were held in a building—the rooms of the S.P.R.—tenanted by many other persons. The constant traffic, the noise of opening and slamming doors, the telephone calls and the like "terrified" the medium and caused her shocks so disturbing that just when phenomena were beginning, she had to be calmed, and endeavours made to start afresh. Not until the twenty-eighth sitting were these objectionable features removed. Dr. Geley, accustomed to the quiet of a psychological laboratory, remarks that "if it had been

desired to make the experiments a failure, no more effective means could have been adopted."

The third condition—effective observation of the phenomena themselves—Dr. Geley considers to have been scarcely any place in the experiments: even the conclusions that are deducible from the notes and the photographs taken are almost completely disregarded under the illusion of fraud, though this was made physically impossible by the recorded conditions. The state of mind of the experimenters was itself inhibitive of results: "The unfortunate prepossession of the S.P.R. against physical mediumship is but too well known. Continental students of metapsychics who have had the advantage of discussion with their distinguished London colleagues are well aware of this attitude, so opposed to their own. For us, ectoplasmic forms are the palmary phenomenon that bears on individual and collective evolution, destined to throw some light on the profound mystery of life." This prepossession has dominated the London experiments. Madame Bisson writes to Dr. Schrenck-Notzing letters, published in "Der Okkultismus im modernen Welt":—

London, June 19th, 1921.

"The conscious and unconscious mentality of the experimenters is amazing. Outside the notion of trickery and fraud, there is nothing in them."

London, July 9th, 1921.

"The séances go on here; but there are few good ones. The experimenters are hypnotised by the notion of trickery and fraud. Their conversation is entirely on this: their subconsciousness is infected by it, the medium is irritated and gives no results! That is all they get by it. . . ."

The article continues: We are compelled to criticise the reports and will do so courteously but unsparingly, as the importance of the subject demands, imitating in this the example set by the S.P.R. themselves in their treatment of the work of their predecessors. Our criticism leads to the curious conclusion that it develops the real bearing of the London experiments and defends their experimental work against the experimenters themselves.

The following points emerge from the records:—

The precautions taken to render fraud impossible have already been adverted to and need not be repeated.

Mrs. Salter, the secretary of the S.P.R., testifies that Mme. Bisson never approached the medium when the latter was wearing the garments provided.

It is definitely stated that the medium's hands were always held or visible on her knees: and it is added that under the conditions and with the special garments, it was quite impossible for her to take out any concealed object. Nevertheless, Mrs. Salter says (séance nine) that she clearly saw a flickering light that took the form of a hand (that at once rules out "regurgitation") and the photograph (Fig. 1) shows this hand very distinctly. The report states that the phenomenon then changed its aspect to one resembling soft crumpled paper; one of the observers stating that it seemed to disappear into the hand of the medium, but that on examining the hand immediately, nothing was found in it. At the same séance another photograph shows a small female face, smiling.

In the notes to this séance Miss Newton remarks that the medium had an opportunity of hiding something in the collar of the tights she put on and that she (Miss N.) had omitted to search the apron, though she states that she has no ground to think that anything surreptitious was done. On this Dr. Geley remarks:—

This note is really amazing. If Miss N. had any doubts while Eva was dressing she had only to speak to Mme. Bisson, who would readily have shown the groundlessness of suspicion by an immediate and minute search. Instead of doing this she only raises objections after a successful séance. . . . One sees the method—serious faults are made by the controllers, who instead of probing by them to be more careful, only see in their own errors an occasion for throwing suspicion on the medium, and thus spoil one of their best results. Miss N. must have been extraordinarily inattentive for the medium to have been able to conceal so comparatively complicated a form as that which afterwards appeared.

The testimony of the conjurer, Mr. Dingwall, who was one of the observers, comes in for some caustic remarks. In Séance xxi. a veil was put over the medium's face to settle the "regurgitation" theory: a wax-like object, held



to the touch, passed through the meshes of the veil, and Mr. Dingwall suggests that a special kind of wax might have been placed in an insoluble envelope, swallowed, regurgitated, melted in her mouth, passed through the veil, and solidified by a few quick breaths. Really, says Dr. Geley, it requires some patience to reply! Admitting, for the sake of argument, the existence of wax which would melt at the body temperature, and solidify by being breathed upon in a hot room (it is expressly stated that the weather was very hot) there would still remain to be explained (a) how the wax had not adhered to the veil, and (b) how it disappeared. I really expected to read that after solidifying the wax by blowing cold, Eva had remelted it by blowing hot. This hypothesis would have worthily completed the luminous explanation given by this subtle professor of legerdemain!

The disappearance of the ectoplasm should by itself have sufficed to disprove the hypothesis put forward. The distinguished experimenters would seem instinctively to have recognised this, for no precise indications on this important part of the phenomena are to be found in their report; one can barely make out that they observed the gradual reabsorption into the medium's body or its instantaneous disappearance. In the latter case, they insinuate a trick of legerdemain without even considering how such a trick could be performed under the conditions: Eva being completely undressed, put into tights, her mouth examined and her hands held, and the cabinet examined before and after the sittings. Mr. Dingwall has unfortunately omitted to throw any light on this feat! In fine:—

1. The hypothesis of fraud is entirely unsupported. In despite of the very close attention of obviously prejudiced observers and the supervision of a conjurer knowing every trick of his trade, nothing was discovered to support this hypothesis.

2. All that has been advanced in favour of this idea is a series of highly improbable suppositions, so improbable that the conjurer who puts them forward has carefully avoided a practical demonstration of them.

3. The hypothesis of fraud is formally contradicted in the separate testimonies of the observers, including some by Mr. Dingwall himself.

4. Without being as important as the Paris and Munich experiments these London ones have a higher value than is attributed to them by the S.P.R. . . . Relatively imperfect as they are, they agree with the former experiments.

5. The comparative feebleness of Eva's mediumship in London is explicable by the defective conditions of the sances, the frankly hostile mentality of the experimenters, and the systematic use of inadequate methods.

The London séances show no innovation and no progress, whether of control or experimentation, over those adopted elsewhere; and unless the S.P.R. radically changes its method of handling objective phenomena, all further investigations of the kind are fore-doomed failures (p. 104). So for Dr. Geley's criticism.

This able paper by a skilled experimentalist is necessarily very imperfectly summarised and much is omitted. The whole paper should be read in the "Revue Métapsychique."

#### SUPERNORMAL PHENOMENA.

##### CHURCH OF SCOTLAND REPORT.

The Scottish newspapers last week published full reports with leading articles and general commentaries on this subject, so that our Scottish readers will have been kept thoroughly informed.

For the rest, it is only necessary here to give the essence of the Report.

In recording its views the Committee of the Church of Scotland on Supernormal Psychic Phenomena commences naturally with a consideration of the subject as presented in the Old and New Testaments. An account is given of the experiences of the members appointed to investigate modern mediumship, and it is stated that the communications received were vague, ambiguous and often commonplace. Several cases are described, and amongst the conclusions arrived at are (1) Psychical Research has disclosed certain phenomena which have largely escaped the observation of traditional scientific psychology. (2) Investigation is

useful. The Church has welcomed the sure advance of knowledge in the physical sciences, and is hopefully expectant that the soul of man will soon be better understood, and more worthily honoured. But it must be made clear that the Church is in no sense dependent on the results of such discoveries; faith, hope and charity will not be superseded by successful psychical research.

The report proceeds to refer to the amazing amount of fraud detected and admitted, and to the fact that there are other dangers apart from the dishonesty of agents. The attendance of Christian people at spiritualistic séances is disapproved; but "the Church cannot dismiss these phenomena with indifference." Finally, there is a recommendation that ministers shall give due recognition in public worship to the provision made in the ordinances of the Church for the reverent and affectionate commemoration of the faithful departed.

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## VALE OWEN

Vicar of Orford, Lancs.

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"Human Survival and the  
Life Beyond the Veil."

MR.

## H. W. ENGHOLM

Editor of the Vale Owen Script

will Speak on the Message of the Script.

CHAIRMAN:

## ELLIS T. POWELL

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## CLAIRVOYANCE AND OTHER PSYCHIC FACULTIES.

AN ORIGINAL POINT OF VIEW.

[The following article deals with the subject of psychic faculty in a way that will be new to many students.]

Whilst the Lord Chancellor of England has publicly committed himself to the surprising statement that any forecast of the future is impossible, Mons. Camille Flammarion, astronomer and savant, has with equal definiteness asserted that "future events can undoubtedly be seen in advance and with great exactness."

On the one hand is a politician and astute lawyer, a pillar of the English Church, which, like all religions, depends essentially upon prophecy for its *raison d'être*; on the other is a scientist and mathematician, who is giving to the world the results of patient investigation. Between these two public statements where does the truth lie?

The following hints are given with diffidence, in order to assist many people who are tortured by doubts, to form a sane opinion. They are the outcome of much study in many parts of the world, and may serve as a warning as to the limitations of unconscious psychic vision, the importance of which is growing in our social life by leaps and bounds. An endeavour is made to explain in the simplest language, so that all may understand.

Sensitives, public and private, are increasing in number, and the *clientèle* of professionals is now a very extensive one, including public, commercial, and social luminaries of all kinds and both sexes, who know very little about the origin and character of the information, always interesting, often useful and encouraging, and sometimes hopelessly wrong, for which high fees are usually exacted. Palmists, astrologers, card readers, clairvoyants, crystal gazers, "spirit communication," and automatism, in various guises, are being consulted as never before in modern history. It is therefore desirable to know what trust may be placed in these media, and if possible something of the process by which psychics, unconsciously to themselves, obtain the information. We are not concerned here with the host of impostors who batten upon public credulity, but with the facts which render imposture possible as a paying game.

Automatic writings, premonitions fulfilled, events forewarned in dreams, and accurate forecasts by psychics, are becoming a feature of the daily Press. But we hear very little of the failures which so often occur. Clairvoyance is a faculty dormant in every individual and possessed actively by "psychic" people in infinite gradations. It is a faculty which can be developed by following certain definite rules of training, but is held by "psychics," as we know them, as a natural gift, capable of expansion by use, but exercised, under suitable conditions, without any real volition or understanding.

Cheirromancy and astrology are but restricted means for judging character and the course of events. Both are arts as old as civilisation itself, but their present exponents, particularly in the West, are merely rebuilding a knowledge which has been more or less lost, applying the results of cumulative experience along the lines of imperfectly ascertained precedent. Hence consultants can only hope to fall under certain classifications, with vague anticipations and many errors. There are good and indifferent palmists, but not a single one quite reliable as a prophet. We have known the man claiming to be the greatest living exponent in this country completely baffled by an unusual arrangement of lines. Combined with clairvoyance, palmistry is capable of giving satisfactory results, but not otherwise. Card readers fall into an even more unsatisfactory category; for admitting something in the fall of well-shuffled cards, the reading of combinations is so extremely restricted as to make it merely an amusing pastime, unless clairvoyant perception is brought into play. Automatic writing and kindred methods are unreliable and always unconvincing, because it is almost impossible to eliminate completely the consciousness of the writer or co-operators, or the effect of telepathy generally. In some rare cases inspiration undoubtedly occurs. More importance attaches to clairvoyance, including crystal gazing, clair-audience, "spirit control," and so forth, particularly in the case of hypnotised sensitives. Here indeed results are often startlingly accurate, as M. Camille Flammarion rightly assures his readers.

It is unwise to assume prophetic powers for any psychic from the communication of information already in the possession of the consultant, or which might be deduced from any article brought to a sitting and unconsciously psychometrised. This is telepathy and psychometry, the visualising of records of experience always preserved in, and therefore constantly suggested by, the magnetic environment of individuals and objects. Nevertheless it pro-

vides a key to the process by which a really gifted clairvoyant obtains a clue to future events.

In one of the Sunday papers a London clairvoyante has stated her own view regarding the exercise of her gift. It does not materially differ from that of other psychics. Not one of these gifted people, however, can explain the process by which they visualise forms, symbols, or pictures, any more than the ordinary man in the street can explain how it is that he sees other people around him. These things are actually seen, as if with the physical sight; the forms are apparently real; the pictures are sometimes still, sometimes kinematographic. The subjective character of these visions is obvious, for another psychic in the same room will not share the vision. On the other hand, close contact with a crystal gazer, and under emotional excitement, will sometimes endow the consultant with temporary clairvoyance to see the same picture, under a species of telepathic induction deliberately practised occasionally by Eastern yogis.

Symbols play an important part in psychic vision, and the reason for this should be understood. All physical experience can be communicated between suitably educated people by means of language sounds. If, however, we transcend ordinary experience and wish to communicate metaphysical ideas, we find language fails and that it is necessary to create words and terms, for which a glossary is required by uninitiated readers. There comes a stage when metaphysical thought or higher knowledge can no longer be communicated by sounds at all, but is replaced by symbol. Higher still symbol fails and knowledge becomes intuitive.

The purest and most developed natural clairvoyance can, in rare instances, penetrate this state of consciousness where information is received and passed to the physical brain as symbols, to be automatically translated, or part of it, by the sensory organisation into language or pictures.

This process constitutes clairvoyance. Information of a purely mundane character, or carried in the magnetic environment of people and objects, is readily visualised and communicated, so that to even moderately developed psychics the past is a simple problem. At spiritualistic seances controls frequently demonstrate this ability to read the past. Description of friends or relatives passed on is in many cases valueless. From this same source Intelligences of the Borderland construct forms resembling those known at some time to us.

To visualise the future successfully, that is, without liability to error, the psychic must penetrate that subtle state of consciousness which is the storehouse of the Universal Memory, or, if the term is preferred, the archives and factory of Cosmic Imagination, to which lower states of matter owe their existence. Here time, as we understand it, does not exist, but the future and the past are one. Perhaps the idea can be better grasped if, using terms familiar to Spiritualists, we say that even as the astral plane is the emotional world, so all experiences expressed to our physical consciousness as events are associated with spheres of that plane peculiar to the character of the emotion generated; but the corresponding motion therein, which becomes physical experience for us, is an echo or repercussion reverberated through all the spheres interposed between that of its origin and the lowest, physical life, adapted and modified by the media through which the impulse has been passed. Every physical event has therefore, in a certain sense, already occurred elsewhere, and needs but the psychic faculty proportionately developed to be foreseen.

Those rare psychics who can penetrate the more subtle of these astral spheres can only obtain their information in symbol. The translation of symbol is dependent upon personal previous experience, or occasionally inspiration. Time can only be estimated by the vivid or rapid nature of the vision. Errors in this are consequently the rule rather than the exception.

Psychics insufficiently developed to reach these lofty spheres of consciousness have to be satisfied with the reverberations encountered in the lower spheres. Here, however, the psychic is subject to much confusion, for being closer to the sphere of physical unreality, undirected vision is unable to distinguish between the truth and illusion. Hence undeveloped clairvoyance may be perfectly honest, and may even obtain many glimpses of reality, but it is subject to many errors. No information of any value can be obtained without some rapport direct or indirect having been established. It is for instance vain to hope for any information regarding an individual unknown both to the consultant and the psychic, unless some article associated

(Continued on page 318.)



# PSYCHIC PHENOMENA IN A PARISH CHURCH.

## A FLASHLIGHT PHOTOGRAPH TAKEN DURING THE UNVEILING OF A WAR MEMORIAL.

Recently a lady calling on us, in the course of a conversation on psychic photography, mentioned that a psychic photograph had been obtained by a Press photographer during a service held in All Saints', the Parish Church of Wandsworth, London, when, in the course of a deeply impressive ceremony, two war memorials were unveiled. Obtaining further particulars we at once got into touch with Major H. L. Cabuche, who is a churchwarden of the parish church, and was also in command of the guard of honour on the occasion in question, composed of men of 13th Princess Louise, Kensington Battalion.

Major Cabuche favoured us with the name and address of the Press photographer who took the photograph, and in his letter to us wrote: "I am sending you a copy of the 'Wandsworth Borough News' of Friday, November 11th, and I suggest you read the account of the war memorial service as it is obvious the ceremony was of a very special and intense nature, such as has never been held in that church within the knowledge of the present generation. It will interest you to know that one of the mothers who had lost a son, told a member of the church that her boy had appeared to her twice during the week previous to the ceremony, and told her that he would be present with her at the service, and I am personally not surprised at the extraordinary result shown on the plate."

We next got into communication with the Press photographer at the Photo News Agency, who at once submitted to us for our examination a print and the original negative of the photograph, an enlarged reproduction of which we give below.

Mr. E. A. B— gave his experience as follows:—

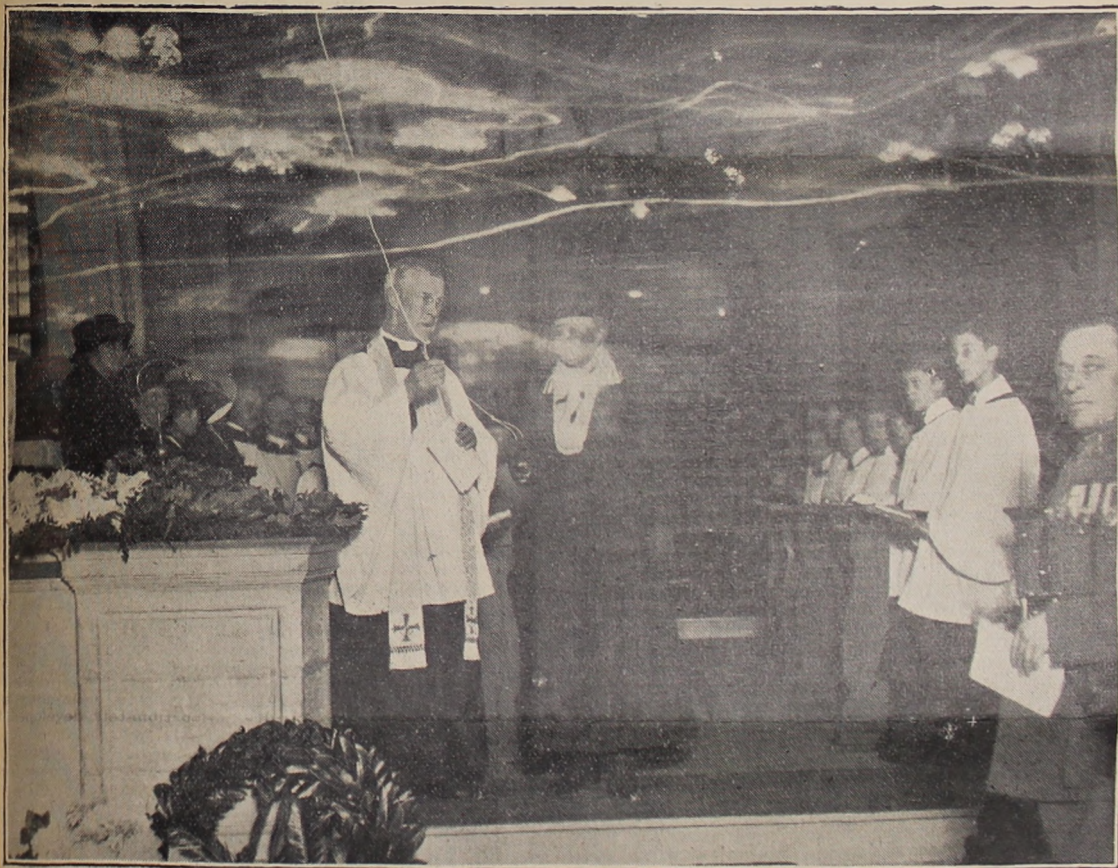
"On Saturday evening, November 5th, 1921, I re-

ceived a wire saying my services were urgently required on the next day, Sunday. On arrival at the office next noon, I was informed that my engagement consisted of taking a series of four pictures inside the Wandsworth Parish Church, during the unveiling of two Memorial Tablets erected at either side of the chancel steps in memory of local killed.

"I loaded my slides with a perfectly fresh box of Fleet Press plates backed and with a speed number of 500 H. and D. Both pictures were taken by flashlight, using Agfa powder, and I may here say that I never exposed two better flashes, their combustion was practically instantaneous. One picture only was exposed during the impressive service. On developing my plates next morning, I was very surprised to discover one was a spirit photograph. No preparations in any way whatever had been made by myself either before or afterwards to produce any other than normal press pictures, and should anyone be sufficiently interested to see the original negative, I shall be pleased to show it at any time at my office, 6, Dorset-street, Fleet-street, E.C.4."

We have also examined the negative and a print of the photograph taken showing the Guard of Honour at the Salute whilst the "Last Post" is being sounded. This photograph was taken after the huge congregation had gone. The picture is quite a normal one in every way.

In the reproduction we give on this page it is of course impossible to bring out clearly all the details in this extraordinary photograph, but we understand that Mrs. Alban, the wife of the Rev. John Alban, who preached on this occasion, states that there are certainly faces in the photograph and they resemble human faces.



### WHAT THE FLASHLIGHT PHOTOGRAPH REVEALED.

An untouched reproduction (slightly enlarged) of the flashlight photograph taken on November 6th, 1921, by a representative of the Photo News Agency, London, of the ceremony in All Saints' Parish Church, Wandsworth, during the unveiling of the War Memorials. The Vicar, the Rev. F. J. Shiras, who conducted the service, is seen standing by Mrs. Jepson, who pulled the cord that released the flags. Major Cabuche can be seen standing to the extreme right of the picture.

As will be seen, the whole upper part of the photograph

is more or less covered with vaporous clouds of varying density of light and luminosity. Streaks of light are also registered forming wavy strands across the picture. Faces have, so we are told, been faintly discerned in that portion of the photograph between the Vicar and Mrs. Jepson.

We gather that at the moment of taking this photograph there was, in this packed building, a silence that was almost eerie, and a feeling that there were other presences there unseen but sensed by many members of the congregation.



## CLAIRVOYANCE AND OTHER PSYCHIC FACULTIES.

(Continued from page 316.)

with that person is produced. It can be indifferently paralleled by the search for an unimportant work in the library of the British Museum, without a catalogue to guide.

This is not the only limitation. Many people to-day are fully aware that every living thing is carried along the evolutionary stream under the guidance and protection of certain supramundane intelligences. We are referring, of course, to the more beneficent aspect of this circumstance. Each of the different states of consciousness, or spheres, also possesses its world of Intelligences and its Guardians. Were it possible to obtain easy access to the Cosmic Memory, with all the abuses inevitably entailed with an imperfect humanity, evolutionary progress would be seriously handicapped, and the individual apt to lose all sense of responsibility and self reliance. But such access is restricted. The Librarian of the Archives will not produce the parchment. Certain information only is permitted to pass, sometimes for Karmic purposes, sometimes for encouragement, yet always easier to obtain for an unselfish motive than for a selfish one. Information selfishly desired, if accessible or by certain arts acquired, exacts its price. Usually it is withheld from the psychic, or is so enigmatical as to defeat the purpose of the consultant. It is quite a common thing for the most gifted clairvoyante to say: "I cannot see that—I am unable to go there—something seems to prevent me seeing more—I do not know why." There is more than one reason for this inability, but enough has been said to convey the idea.

All psychics, as we understand the term, are in truth automata, subject to periodical and conditional variation in the extent of their gifts, and are quite incapable of an accurate delineation of time and space.

It is also certain that the abuse of these gifts, or their application for aggrandisement beyond the needs of the moment, is extremely harmful sooner or later to the possessor, even if it does not result in atrophy of the faculty. In such cases temptation is likely to occur to satisfy a client by misstatement. Generally speaking, psychics who do not use their power for personal gain are the most reliable, but conditions are too complex to dogmatize on this point. We do know that medical clairvoyance, given gratuitously in certain places abroad, is conspicuously successful in both diagnosis and treatment.

Imminence of important events in the life of individuals and nations certainly creates waves of premonition picked up by sensitives and promulgated as prophecy, and are felt more generally as a widespread uneasiness. The late war was a case in point; and it is interesting to observe, as a potential test, the unanimity of all sensitives, backed by the calculations of astrology, as to the "period of great devastation" threatened for 1926-1930 translated variously into war, cataclysms, revolution, and so forth, preceding the first streak of the dawn of another golden age; an Armageddon, perhaps, the possibility of which is demonstrated by the feverish haste with which the great Powers are developing chemical and mechanical super-agents of destruction, camouflaged by the scrapping of what is now out of date. If the great devastation does not take place, psychic prevision and astrological calculation, as commonly understood, have met their Waterloo for human utility.

Wireless waves of information periodically saturate the magnetic atmosphere of the earth to be picked up by sensitives and translated according to the mental endowment of the receiver, becoming in turn the messages, often extraordinarily confused or childishly expressed, which are so familiar as automatic writing, communication by disembodied entities, *et hoc genus omne*. They furnish much of the inspiration necessary for human progress.

The Marconi wireless system has needed long and careful research, yet it does not compare in efficiency with the mechanical perfection of a somewhat similar system which a few know to have been in operation elsewhere, apparently for ages. When we deal with the infinitely more subtle waves received by the delicate mechanism ending with the human brain and beginning in states of consciousness totally unfamiliar to science, we must walk with wary footsteps, and be neither exacting in our expectations, nor too credulous in our translation of their import. The psychic should be fostered and encouraged as a great national and world asset, destined to be of immense importance in the ages about to open, when Armageddon perhaps has sickened civilisation of the appeal to arms.

Of all things the psychic should not be persecuted or condemned by too hasty an opinion, based necessarily upon preconception and incredulity. Rather surround these gifted people with safeguards and free them from any bitter struggle for subsistence, for the encouragement and development of so valuable a faculty. They are an immense comfort to a very much larger and more important section of the community than has been generally appreciated. Sooner or later the time will come when these unconsciously controlled gifts will be more generally shared, and when those men who have learnt, by the path of danger and self-sacrifice to exercise such powers consciously will be more familiar to the world at large, and once again perhaps guide the clumsy footsteps of unaided human government into the road which leads to real civilisation, honesty, and some measure of terrestrial happiness.

P. H. F.

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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.

**NOTE.**—Will intending inquirers please read the replies to other correspondents before sending their own questions, as it not infrequently happens that the answer to one person covers the information sought by others.

### SPIRIT RETURN.

**WORTHING.**—You are clearly only on the fringes of the subject, as your questions show. They have been answered in *LIGHT* times without number, but we will deal with them again briefly. When a spirit returns for the first time to earth, using the aid of a medium, he takes up his earth experience at the precise point at which he left it. It means a return not only to another condition of space but also of time, and there is a temporary resumption of all the weakness and pain which may have attended his departure from earth. And inasmuch as he will desire to make himself recognisable he will as far as possible give a representation of himself as he was known on earth, reproducing the appearance, perhaps, of old age and other peculiarities. As to your other question, spirits are not commanded or "brought" by anything we can do. They come of their own free-will, out of love, sympathy or the desire to help, or, it may be, to be helped.

### CONTRADICTIONS IN SPIRIT MESSAGES.

**"A PUZZLED INQUIRER."**—Why is it necessary to regard psychic communication as a matter that should be free from those possibilities of error which exist in all other communications? In all the intercourse of every-day life you find mistakes and misunderstandings—why not also in psychic communication? In fact, considering all the circumstances the likelihood of error in the latter is probably even greater, for we have so little knowledge of the forces involved and the "personal equation" is more closely concerned. A. J. Davis traces the source of some of the contradictions and inconsistencies to the activities of those spirits whose affections are stronger than their intellectual powers. Their sympathies lead to their coinciding with their friends in erroneous opinions, and becoming involved in the mental atmosphere of a circle, where a wiser and more independent mind "on the other side" would remain free and retain self-direction. We have seen many examples

of each class in spirit communion, and in the ordinary intercourse of daily life they are also to be observed—the affectionate, sensitive mind being led into agreement with opinions which a keen logical intellect would at once challenge and deny.

### MOSES AND THE FUTURE LIFE.

**ONGAR.**—There is only negative evidence that Moses never taught of death and the future life. The books attributed to him would undoubtedly be edited by the subsequent Jewish leaders, a large section of whom were Sadducees who disbelieved in life after death, and who would have sufficient influence to delete any references to that fact as untrue and derogatory to his memory. Added to this, the Jewish ideals were essentially of earthly power, and it would be as a law giver that he would be revered, a member of the ruling class, while his personal opinions and theories may not have been considered worthy of record. A dead body was unclean in their ritual, consequently it is but a step to the suppression of the subject of death as unclean, except as a necessary historical record. Respecting your second question, "the second death," the Book of Revelation is symbolical and generally supposed to refer to contemporaneous history, and not, as often assumed, to a future existence.—H.

### SYMBOLS AND MEANINGS.

**J. BURNS.**—A very wide and uncertain subject, since a symbol may have different meanings according to the individual concerned and his circumstances. Take the serpent, for example, and consider that it may mean: craft, subtlety, temptation, malice, healing, wisdom, and eternity. Such are some of the meanings that have been associated with it. We gave the examples you forward to a friend with some skill in interpretation, and he found the same difficulty, but he thinks the meaning in each case must be good, thus: Purple, spiritual inception; a triangle, trinity, a fortunate symbol; golden sword, spirit militant, power, conquest; sphere, completion, perfectness. The prophet with the writings may denote ancient wisdom, teaching or experience. But, of course, these are given suggestively. We have no modern Daniels to interpret visions which may have a special and personal meaning.

## "POWER is with those who can SPEAK"—

—the late Lord Salisbury.

**GLADSTONE**, too, said: "Time and money spent in training the voice is an investment which pays a greater interest than any other." The importance of public speaking is now generally recognised, but many people who believe that this ability can only be acquired by oral instruction at a high fee will be surprised and interested in the new points of view suggested by the publication entitled:

### "EVERYONE HAS SOMETHING TO SAY."

A copy of this attractive booklet will be sent free to any reader of "*LIGHT*" who cares to apply for it. In addition to containing much helpful advice, it fully describes the A.B.C. Course in Effective Speaking, which has the warm approval of many distinguished public men, including members of both Houses of Parliament, King's Counsel, Barristers, and Business Men. Many professional men who are now taking the Course have expressed appreciation of the remarkable progress they are now making. For full information write for a copy of "Everyone Has Something to Say" to

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(Dept. L.) Paternoster House, London, E.C.4.





## ANSWERS TO CORRESPONDENTS.

MARY SCOTT.—The office of the Association is at 59 and 60, Chancery-lane, London. A letter to the Secretary would obtain you particulars.

C. VERNON (Rotherham).—Your letter with the information concerning Father Benson's books is received and much appreciated.

M. MARTIN (New York).—We are grateful for your letter and your appreciation of LIGHT. We are glad also to find that you feel so keen an interest in "Marmaduke." We note your allusion to the lady ventriloquist, but, as you will have seen, we now know there are several female ventriloquists.

S. H. BATE (Blackheath).—The lines are remarkable in the circumstances. There is devotional feeling and some apt phrasing. But here and there are flaws of rhyme and metre which further practice would remove. For a first attempt it is very good.

"A LEWES RESIDENT."—We cannot notice communications which give neither the name nor address of the sender.

## NEW PUBLICATIONS RECEIVED.

"Animals' Rights." By Henry S. Salt. G. Bell and Sons, Ltd. (2s. 6d. net.)

"Psychic Phenomena in the Old Testament." By Sarah A. Tooley. A. M. Philpot, Ltd. (2s. 6d. net.)

"The Classic of Spiritism." By Lucy McDowell Milburn. Kegan Paul. (7s. 6d. net.)

"Psyche." A quarterly Review of Psychology. Kegan Paul. (5s. net.)

"A New Gospel to all Peoples." By Marie Carmichael Stopes. Arthur L. Humphreys. (2s. 6d.)

"The Hidden Power." By T. Troward. A. M. Philpot. (8s. 6d.)

SCIENCE AND THE SEANCE.—Dr. Ellis Powell gave an address to a crowded audience at Barnfield Hall, Exeter, on Thursday evening, 11th inst., on "Science in the Séance Room." He related some of his own experiences, and in the course of a closely reasoned argument claimed that the phenomena of Spiritualism were closely identified with the experiences of the early Christian Church. When they looked at the language of the New Testament, on which Christianity was based, they found a pregnancy of significance in the original, which the translators had not succeeded in bringing through, and the result was to demonstrate that the psychic truths lying at the back of Christianity were of the most brilliant and vivid type. Spiritualism, instead of emptying the churches, tended to fill them, because people would no longer go to church to profess something which really did not come home to them.

## SUNDAY'S SOCIETY MEETINGS.

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

Lewisham.—Limes Hall, Limes Grove.—Sunday, 11.15, open circle (Mr. Cowlam); 6.30, Mr. G. Woodward Saunders.

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

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Miss Smith; 6.30, Mr. A. Nickel, of Luton.

Holloway.—Grovevale Hall, Grovevale-road (near Highgate tube station).—Saturday, 7.30, whist drive in aid of Building Fund. Sunday, 11, Mr. George Prior; 7, Mrs. Maunder. Monday, 8, developing circle (members only). Wednesday, 8, Mr. F. Gadsby, address and clairvoyance. Thursday, 8, special lecture by Mrs. Mary Gordon, "Zones of Consciousness from the Birthdate"; proceeds to Building Fund. Free healing: Thursday, from 5 p.m., children only; Friday, 7, adults. Membership invited.

St. John's Spiritual Mission, Woodberry Grove, North Finchley (opposite tram depot).—7, Mr. H. W. Engholm. Thursday, 8, service with clairvoyance by Mr. A. Austin.

Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mrs. E. Smith. Thursday, Mr. E. W. Whitman. Brighton.—Athenaeum Hall.—11.15 and 7, see local paper; 3, Lyceum. Monday, 8, healing. Wednesday, 8.15, Mr. Hotten.

Peckham.—Lausanne-road.—7, Mr. A. T. Connor. Thursday, 8.15, Mrs. Marriott.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (Down Side).—Sunday, May 21st, at 7, Mr. T. Austin.

St. Leonards Christian Spiritual Mission (Bottom of West Hill-street, St. Leonards-on-Sea).—To-day, Saturday, at 7, psychometry. Sunday, at 11 and 6.30, Monday, 3, Mrs. Annie Johnson.

Worthing Spiritualist Mission.—17, Warwick-street.—May 21st, 6.30, Mrs. Paulet. May 24th, Mrs. Paulet.

Central.—144, High Holborn (entrance, Bury-street).—Friday, May 19th, 7.30, open circle, Mrs. Sutton. May 26th, 7.30, healing demonstration.

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At the beginning of this Year I put forward the claims of this Alliance on all those who are interested in Psychical Science and Spiritualism.

This appeal has had satisfactory results.

In view, however, of the rapidly increasing circulation of "Light" there must be many readers who have not seen my previous letter in these columns. There are also, no doubt, other readers, who have deferred acting thereupon.

In both cases many prospective members may feel reluctant to pay the full subscription of one guinea now that the Spring Session has come to a close.

To meet this very reasonable feeling it has been decided to admit new members after Easter for a payment of FIFTEEN SHILLINGS only, which amount will entitle them to membership for the present year, ending December 31st, 1922.

I need not commend the advantages of membership to definite Spiritualists.

I would, however, repeat that the L.S.A. offers unique advantages to the inquirer, however sceptical he may be. Thus, members have the use of the best lending library of psychical and occult literature in the Empire. A library which contains not merely all works on the Spiritualistic side of the subject, but also everything of serious importance which has been written on the other side of the argument.

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Inquirers are necessarily and properly unwilling to identify themselves with Spiritualism until they have convinced themselves of its truth. I would therefore emphasise the fact that the L.S.A. demands no "credo" from its members. No list of members is published, and the sole qualification for membership is a serious interest in the great subject of the powers and processes of the spirit of man.

I therefore earnestly urge every subscriber to "Light" to support this Alliance.

GEORGE E. WRIGHT,  
Organising Secretary.

## MEETINGS FOR THE WEEK.

**SPECIAL MEETING.**—THURSDAY, MAY 25TH, 7.30 P.M., MISS M. BAZETT, "Some Personal Experiences."

**CLAIRVOYANCE.**—TUESDAY, MAY 23RD, 3.15 P.M., MRS. CANNOCK.

**LECTURE CLASS.**—WEDNESDAY, MAY 24TH, 3 P.M., MISS PHILLIMORE.

**CONVERSATIONAL GATHERING AT 3 P.M.—TRANCE ADDRESS AT 4 P.M.—FRIDAY, MAY 26TH, MRS. WALLIS,**  
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Is it for nothing that we cherish our belief in "the charity that continues"—that we affirmed our faith in the intensity of Christian affections—or must it be written that our love and pity failed us at the last.

Would that you could see those myriad Russian homes in which hungry children with nerveless fingers clutch at the skirts of mothers powerless and helpless to ease in one iota, the gnawing, ravaging pangs of a Famine, which has bleached the semblance of humanity from infant faces. Would that you could envisage the hunger-dwarfed forms, blemished by protruberant bones, blurred by the sickly-yellowed skin of children whose lips voicelessly move in piteous invocation for even a fragment of food.

And would that you will Now—without a moment's delay, obey the prompting of your generous, sympathetic heart and, once again, make up your minds that these—the weakest but beloved of our Saviour's flock should be sheltered, succoured and secured until the dark clouds of want disperse, and the brighter skies of plenty recur.

Yes, it has been, and for some time to come will continue to be, a task that will strain our best and most zealous Christian feeling and resources—but it is the most sacred duty which our Great Exemplar has ever imposed on those willing to follow faithfully in His footsteps.

He was a Man of Sorrows and acquainted with Grief—He probed and fathomed the depth and Suffering and to all of us the divine injunction to "Feed My Lambs" must have the most literal and solemn meaning.

Realising all this, how can we then relax in our efforts to stem the Death-tide of Starvation's Scourge in far-away Russia—or cease to remember that upon our pity and generosity depends the fate of the little ones of that afflicted and unfortunate country.

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That that day will come is sure and certain, but until it does we must all of us keep the armour girded on and play the part of the Good Samaritan—for if we cannot feed these children directly with our own hands—yet our hearts can manifest our abiding love by the contribution of our freely and fully given donations to the "Save the Children Fund."

There is no need to tell you—or to enlarge upon the wonderful work so far accomplished—you are well aware that the "Save the Children Fund" through your goodness, has so far succeeded in securing thousands, and it would now be an eternal stigma to abate in energy and zeal.

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Give—just as you would love those who gave to your children had it been their hour of need—though in and through Eternal Mercy—this has been spared us.



Foodless! Homeless! Shelterless! Hopeless! such is the terrible situation in which Hundreds of Thousands find themselves in Famine Stricken Russia To-day! Won't you do something to relieve the awful plight of these little ones struggling on and fighting against the deadliest foe in history that little ones have had to face.

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" 6.30 p.m. ... See below.

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# LIGHT

A JOURNAL OF  
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

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## 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.

FOLLOW, O! follow, o'er valley and hollow,  
The sun is over the rim!  
The world is made new, and the quivering dew  
Is alight with the vision of him,  
Now up and away! for the spirit of day  
Fills the world, as with wine, to the brim.  
—PAMELA GLENCONNER (in "Windlestraw").

DANIEL DEFOE AND CLAIRVOYANCE.

The leading article, "An Old-time Clairvoyant," in last week's issue, in which we told of the book published in 1732 and entitled, "Secret Memoirs of the late Mr. Duncan Campbel, the Famous Deaf and Dumb Gentleman," has excited no little interest, especially amongst literary readers and lovers of old books. A friend who is an expert in the literature of the past has been at the pains to visit the British Museum Library and so to confirm the statement that the preface to the book in question was actually from the pen of Daniel Defoe. He tells us that it was preceded by another book on Duncan Campbel by Defoe, published in 1720, which was reprinted with a new title page reading, "The Supernatural Philosophy, by William Bond," and went into a second edition. Then in 1724 came a book, "A Spy on the Conjuror," dealing with Duncan Campbel. Our chief interest in the matter is to have Daniel Defoe's connection with the book confirmed, for Defoe was a man of clear and powerful mind, and a believer in the spiritual world, as shown by some passages in "Robinson Crusoe."

METHODS OF MALICE.

The importance and reality of any new idea may usually be gauged by observation of the kind of opposition ranged against it. If it is pooh-poohed as a mere foolish superstition and yet at the same time the enemy calls up all his forces to contend against it, the moral is obvious. The shrewd observer of a trial in the Courts, for example, draws his own conclusions when he sees the counsel on one side straining every nerve and using unscrupulous tactics to "down" their opponents. The weapon of misrepresentation against Spiritualism is sometimes employed with absurd results. Some years ago, for

instance, we were present at a séance for physical phenomena held for Press purposes in the offices of a London newspaper. Little or nothing worth recording took place—the conditions were deplorable—but at one stage of the proceedings two of the sitters claimed to see a shadowy form moving across the room. In its report of the matter the newspaper made a derisive reference to the fact, observing that the ghost was of course only seen by the Spiritualists present. Now it so happened that none of the Spiritualists claimed to see anything, the two sitters who thought they saw the figure being a well-known M.P. and a lady of title very much in the public eye—both non-Spiritualists. The newspaper's falsehood was obviously the result of a venomous hostility to the subject—and very typical of the methods of our opposition.

SCRAPS OF WISDOM.

Some of the books we come across are strangely wise, containing fine things finely said. In a little book issued a good many years ago—"Lessons in Truth"—we noted the following:—

Intellect argues. Spirit takes of the deep things of God and reveals. One may be true; the other always is true. Spirit does not give opinions about truth; it is truth and reveals itself.

In the same book the author (Emilie Cady) discourses on individuality and personality, pointing out that the individuality is the real man, while the personality indicates "the mortal part, the person, the external." Persons with weak personalities sometimes find themselves oppressed by the stronger ones, and there ensues a feeling of subjugation. This feeling comes, as the author says—

not because your fellow is really wiser or better than you, but because his personality—the external, mortal man—is stronger than yours. You never have a similar feeling in the presence of a strong individuality. Individuality in another not only produces in you an admiration for its superiority, but it also gives you . . . a strange new sense of your own worth and power.

Personality, in short, "is of the mortal and individuality of God." There is a tonic quality in thought of this kind.

THE PRICE.

I, who must live a thousand ways,  
Will meet a day when Thought has spann'd  
Th' Eternal Void, and when the haze  
Of Ignorance shall have left the Land!

When grieving of earth's Unseen Things,  
Above the music of the wood,  
Shall end—because those airy wings  
At last are seen, and understood!

When Elf and Sprite and Leprechaun  
Shall be familiar as the flow'rs;  
When Dryad, Centaur, Sylph and Faun  
Fearless shall tread earth's secret bow'rs!

For what shall profit mind and soul  
If Science rule the earthly plane?  
Still Sacrifice must make men whole—  
Still shall the Spirit grow by Pain!

J. M. STUART-YOUNG.

"Light" can be obtained at all Bookstalls  
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22/- per annum



## 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 306.)

February 3rd, 1918.

### THE SPIRITUAL GROWTH OF MAN.

"I want to try to show you that all progression is not continuous, but that there are 'set-backs' at times when mankind may even seem to adopt the code of ethics of earlier periods. The retrogression, however, is only on the surface, for the sub-conscious mind of man retains all impressions and all it has ever learnt, and will, subconsciously, keep its higher spiritual level. Even in a race or country, nothing once gained is ever really lost. If we take the times of any great outbreak, such as the French Revolution, when a wave of materialism appeared to spread over the country, together with a disregard for life, and even of ordinary humanity; we see under all, nevertheless, that there was the striving of a nation for something higher and better, which we may call the evolution of its spiritual nature; till finally this gained the upper hand, and the new France replaced the old nation of feudalism, serfdom, oppression, and bondage. But could these 'sets back' be prevented? No, we do not think so, for in man's nature there lingers yet something of the savage, and you know that even when clothed, educated, and made into the semblance of a civilised man, he will break out and take part in rites and customs of his former tribe if brought into contact with them again. Yet the descendants of that savage, given better conditions, may be on a much higher level of culture and conduct. The present outbreak of unholy cruelty, preceded by ambition, and lust of conquest, is a return, in Prussia, to the elements of barbarism inherent in them as a people. Certain individuals may be exempt, but as a nation there is the old barbarity and savagery. Yet they will progress eventually, and this outbreak will not really delay it, for the savagery was there all the time, smouldering, and was bound to break out. They will be disheartened at what they see to be the results of this outbreak, and it will carry them on a little further before they again break out in another 'set-back.' Yet every retrogression carries them less back than the preceding one, and so, little by little, their progress will be an onward one, and will lead them finally to the goal which other and more civilised nations have reached before them. Sometimes a man of good and pure reputation commits a crime of which he had not been thought capable. It has been a sudden temptation, and the man is the same, only the undeveloped part of him had not hitherto been tried. Having given way to this temptation he may really become a better man than before, for he now recognises the danger in himself and will guard against it. The laws of men may punish him, but the more merciful laws of God will only require of him that he recognises the evil that is in him, and guards against it for the future. Yes, we are mercifully dealt with here, for heredity, motives, temptations, weaknesses, are all seen and all allowed for in mitigating the offence. Grimm's story of the 'Thief's hand' and the 'Cat's eyes' is not so much a fairy-tale as a parable, and many a man whose whole nature revolted from crime, has committed theft or forgery, impelled thereto by the strain of ancestry in him. Men may stumble and fall, and bruise themselves on many a stony path: they may slip down, and have to begin again from the beginning, but sooner or later they will attain their goal; helped forward by the promise of One whose promises are always fulfilled, that there shall be a place in Heaven in the Kingdom of 'Many Mansions' for those who, however feeble the results, have manfully battled with the evil in their nature, and have striven on earth to do their best for their fellow-men and for God. Progression, thank God, goes on here, and all earnest souls will be helped, even as I myself was so mercifully aided, and even the unrepentant will some day repent and join the great army of progressive souls."

February 10th, 1918.

### THE GROWTH OF THE MORAL SENSE IN MAN.

"It is greatly to be feared that this moral sense may be retarded by events such as this war. All down the ages there has been growing the conviction that there is a morality to which man should aspire; then comes a devastating war and the people indulge in violence and all the

evils inherent in a primitive race. But yet, all that has been gained is not entirely lost, for 'God moves in a mysterious way' and these ebbs and flows are but those of the great tide of progression which is moving onward. If we follow out the course of a single nation we may possibly not see adequate improvement during the long ages, but if we contemplate the world, as the aggregate of all the nations, then the progress is very definite. Take this war as an example. Its cruelties are perhaps unparalleled during the last few centuries, but then scientific instruments of destruction have never before been so much called into play, and with the simpler weapons of the past the present wholesale destruction was not possible. These murderous inventions do not certainly argue progression in the higher morality (taking 'morality' in the largest sense, as the progress of the better nature of mankind), but there has been on the other hand much improvement in the care and treatment of the wounded, and all the nations have shown a higher sense of responsibility in these matters. I contend that the world, as a whole, is on the upward path, and that the nations which now lag behind will finally meet the pioneers at the end of the upward climb, for all have to reach the same goal at last. How many thousands, or millions of years it may be before this is accomplished we do not know, but we do know that this is the promised end. Whether there will then be a new earth is doubtful, or whether mankind will then all progress on a different plane. We have been told of the final attainment of perfection to which we are all passing slowly, but of the details we are, even here, ignorant, and probably no human, or even spirit-mind could understand the scheme of life in all its grandeur. The Creator of the hills and valleys can alone raise them up or make them disappear, and so we wait and trust, and learn that some things must be hidden from us till we have reached a higher plane; but we know that God's promises never fail in fulfilment, and that all eternity is His in which to bring them to His own perfect conclusion. We are one in love here; one in trust; one in aims; and that suffices for us until the glorious daybreak comes when more will be revealed to us."

February 17th, 1918.

### MAN'S GRADUAL APPROACH TO THE CELESTIAL.

"The divine in man is often hidden away; overloaded by the material cares of the world; but it is there none the less, and ready to be brought to the surface under suitable conditions. These seem to come in waves, at intervals, and the present time is one of forward movement in this direction. People's thoughts have, in many cases, been turned from mere money-making, to thoughts of higher issues, such as their future fate; whether they have to await a judgment day, or go automatically to where they have prepared a place for themselves according to their life on earth. I think the latter belief is beginning to find popular acceptance, owing to the wave of spirituality brought about by the miseries of this war, in some, at least, of the warring countries. Man has, we grant, the infinite and divine in his nature—how, then, can we explain his slow approach to the celestial conditions? How explain that the same faults seem transmitted from father to son and down to later generations? It is because you do not look back far enough. Your world begins, practically, in modern times, but were you to search history even as far back as the Middle Ages, you would find less spirituality, though more superstition. The psychic knowledge of those days was only used as a means of self-preservation, or self-advancement, by getting information unknown to others; or else for the defeat and overthrow of an enemy. It was not then used as a bridge between the two worlds, as it is now; or to raise man to a higher standard of life. But in the present day, though the more spiritual attitude may seem slow in its progress, yet it does advance, and the wave of belief is ever spreading further. And a knowledge of possible spirit-return and of the communion between the two worlds does foster the divine in man, and gives food on which the celestial nature can develop. The divinity in man cannot be fed on material things, but needs the things which are spiritual for its nourishment. Therefore it is that

(Continued at foot of next page.)



## THE ANNUAL CONVENTION AT SOUTH PLACE.

A RECORD OF ACHIEVEMENT AND FUTURE PROSPECTS.

What have long been known as the "May Meetings" were held at South Place Institute on Thursday, 18th inst., under the auspices of the London District Council of the Spiritualists' National Union.

Mr. Richard Boddington, as head of the Council, presided, and Mr. Frank Blake, of Bournemouth, President of the Southern Counties District Council, read a paper, "Past, Present and Future," at the morning meeting, and, with Mr. R. H. Yates, of Huddersfield, Secretary of the S. N. U., spoke at the Mass Meeting in the evening.

The vocalists were Misses Maud Bailey, Ethel Stanborough and Joan Mather, and Captain F. C. Dimmick acted as organist.

### THE MORNING MEETING.

The proceedings commenced with an invocation by Mr. F. T. Blake, after which the Chairman congratulated the Council on having attained its majority, this being its twenty-first annual meeting.

Mr. Blake then read his paper, in which he traced the gradual emergence of "the golden gleam," which in the form of Spiritualism had been sent forth from higher realms to bring light into the minds of men and free them from the bondage of ignorance. The Spiritualist movement had been weighted with commercialism, clouded by lack of spiritual vision and obstructed by the state of rank materialism into which the people had fallen. In the course of an able survey of the scope, purposes and results of the movement and its outlook for the future he pointed to the fact that after seventy-four years of struggle for recognition, it stood to-day within the greatest fortresses ever built by men, Science and Religion. But none the less he deplored the mean conditions in which much of the work was still being done—their domestic policy left a great deal to be achieved. He pleaded for better surroundings in their services, a greater attention to dignity and the fitness of things so that the devotional spirit could be more worthily expressed. They were seeking legal status as a religious movement. Let them therefore cultivate all those things—art, music, the spirit of reverence and of harmony, which were the necessary assets of such a cause. (Applause.)

In the discussion which followed, Messrs. Tayler Gwinn, H. Boddington and others took part, and Mr. Blake created a fine impression by the ability with which he handled the various questions raised. He made it clear that their movement was not out to destroy Christianity but to oppose orthodoxy and its distortions of the pure spiritual truths uttered by Jesus of Nazareth.

At the afternoon meeting, clairvoyant delineations were given by Mrs. Florence Kingstone and Mrs. Edith Clements. These were of striking evidential quality, and the frequent recognitions of closely-detailed descriptions created a good impression.

### THE EVENING MEETING.

On this occasion the hall was filled, and much enthusiasm prevailed.

The Chairman stated that the London Council had held twelve propaganda meetings during the last eight months. Those Spiritualist Churches which had the enterprise to engage large halls for such gatherings were rewarded by crowded audiences. In proof of the extensive field covered he stated that the London District extended from Great Yarmouth in the East to Dover in the South.

Mr. Yates' address was simple and impressive. He paid a glowing tribute to the uplifting influence of spirit communion and to the great solace which the facts of Spiritualism offered to the bereaved. It had brought light to the human mind and strength to the soul. It had restored belief in a spiritual world and revealed man to himself. He told of his thirty-two years' experience in Spiritualism, and related a touching and remarkable story of the return of a son whom he had lost by drowning, and who had revealed his presence and spoken in the living voice to his parents in the presence of seventeen persons—the proofs of identity offered being conclusive. In the course of his address, Mr. Yates read some passages from "The Red Roses of Courage," the leading article in *LIGHT* of 13th inst.

Mr. F. T. Blake, in the course of the address which followed, claimed that Spiritualism was a humanising movement. It enriched life and linked lives together. Let

(Continued from previous column.)

while deploring this terrible war, we yet think it may make indirectly for the quicker spiritual progress of at least a portion of mankind. The nations who have been the aggressors will have no part in this increased spirituality, but some day there will be as dreadful an awakening for them as for Dives in Hades, and they will call aloud for the help of those whom formerly they despised and afflicted.

them keep the movement unsullied. The eyes of the world were upon them. He pleaded for forbearance and fraternal love amongst themselves. It was a sad thing to hear the bickerings and the ill-natured chatter which went on in some of their meetings. Those who had gained light and consolation from a knowledge that the dead live and that there are higher worlds, should show these things forth in their lives. They were hearing much of alleged fraudulent mediumship. He exhorted them to drive out fraud with a strong hand.

Mr. R. H. Yates, referring to the International Congress to be held in July, said that London would then be the Mecca of Spiritualists. It would be visited by Spiritualists from all over the world—even from Iceland. He appealed for fifty gifts of £1 each towards their Entertainment Fund for the reception of the foreign delegates.

Just as the meeting was about to close, Mr. H. W. Engholm arrived from the London Spiritualist Alliance bearing an encouraging message from Sir Arthur Conan Doyle in the United States, which was read to the meeting and evoked much applause.

And so in a final glow of enthusiasm and fellowship the meeting closed.

## PSYCHIC PHOTOGRAPHY.

THE IDEOPLASTIC THEORY.

Mr. H. Kenneth (Enfield) writes:—

The very notable account of the psychic "extra" procured by Dr. Cushman through the mediumship of Mrs. Deane leaves no room for doubt as to its supernormal origin. But is there not also a possible supernormal explanation other than that the "extra" is due to spirit action?

I think that Dr. Geley's experience of what he terms "Ideoplasticity," with which you are probably better acquainted than I am, exactly fits this case.

No conditions could have been more favourable for illustrating the Ideoplastic theory than the sitting which took place with Mrs. Deane for the purpose of this photograph.

Both parents were present in the definite hope and expectation of getting a photograph of their deceased daughter, and although this was not known to Mrs. Deane, the general rapport between them could not have been improved on.

Would not Dr. Geley contend that the ectoplasm was supplied by the medium, but that the form it took was entirely controlled by the subconscious mind of the sitters (more probably only one of them, and that the more psychic of the two)?

A photograph so obtained would result in all the special characteristics of the one in question. The subconsciousness is unerring in its memory, with the result that the likeness would be, as those who best know the young girl testify, a living one, and the fact that this is somewhat less obvious to strangers in comparing it with the photographs from life, further strengthens the case, because, as Dr. Cushman remarks, the photographs from life are subject to the disadvantage of artificial expression, and above all to the havoc worked by the retoucher, who in the majority of cases just mars the living quality of the portrait in the effort to improve it as a picture.

Dr. Cushman is quite entitled from his standpoint to claim this difference as strong evidence of the genuineness of the likeness, but is not this argument equally valid on the Ideoplastic hypothesis?

Although I am convinced, on evidence, that the survival of human personality after death has been definitely proved, I think that each case needs careful examination, and that the Spiritualistic explanation should not be accepted if there is any reasonable ground, normal or supernormal, on which to base an alternative explanation. This, I think, is the method of the great scientific leaders of Spiritualism, and the question is therefore whether, under this rule, the Ideoplastic explanation is sufficiently valid to throw doubt on the Spiritualistic assumption.

I do not feel myself qualified to state the matter other than in an interrogative form, and if, in the comments you will probably make on this important case, you will give a glance at this aspect of it, it would, to many, be very interesting and instructive.

\*\* Mr. Kenneth's suggested explanation is not unfamiliar to us. Indeed, we regard the Ideoplastic theory as part of the general proposition. We have plenty of evidence in other directions of the possibility of automatic or spontaneous activities in matters usually controlled by human will and intelligence. We always take this possibility into account in examining psychic evidences, but there is a large margin of cases in which the evidence of personal intelligence and will *ab extra* is unmistakable.

INTERNATIONAL CONGRESS HOSPITALITY FUND.—Mrs. E. M. ENSOR, Hon. Secretary, London District Council, S. N. U., acknowledges with thanks the gift of £1 from "Grateful."



## THE REV. G. VALE OWEN AT QUEEN'S HALL.

ENTHUSIASTIC RECEPTION BY RECORD AUDIENCE.

On the evening of Monday last, May 22nd, at the large Queen's Hall, London, the Rev. G. Vale Owen spoke for forty-five minutes to a record audience, and the reception he received proved how deep was the affection and esteem with which the Vicar of Orford is now held by a vast public, since the publication of the famous Scripts in the "Weekly Dispatch" over two years ago.

Soon after the doors of the hall opened the great auditorium became quickly filled with a distinguished gathering, which, by eight o'clock, occupied every part of the building. An organ recital by Captain F. C. Dimmick, given in masterly fashion, concluded at eight o'clock, when a chord from the grand organ gave the choir of over one hundred and fifty singers the signal, and all upstanding sang four verses of Mr. Vale Owen's favourite hymn, "How Bright the Vision that Delighted." During the singing of the last verse, Mr. Vale Owen, followed by Dr. Ellis T. Powell (who presided), and Mr. H. W. Engholm, walked on to the platform, and as the last note of the Amen resounded through the hall, Dr. Powell opened the meeting. In the course of his address he said:—

Fellow members, visible and invisible, of the Church Catholic, this meeting is held under the auspices of the Society of Communion, which has been established for the purpose of recruiting Psychic Research and all that it means into the service of Christ and Christianity. The Society will seek to consolidate and elucidate the immense body of new evidence for Christianity which is being produced by the psychic researcher. It will endeavour to collect and concentrate the new light which Psychic Research provides upon the origins of Christianity and the text of the New Testament, revealing truths and beauties which have been obscured for centuries by our glorious but still inadequate English Versions. It will try to demonstrate the inexpediency of Christian hostility to the investigation of the forces upon which Christianity itself is founded, and through which, age after age, its Founder has poured His sacramental grace upon it. In order that its definitely Christian character may be beyond all challenge, the Society of Communion requires of its members a declaration of their acceptance of the Divinity of Christ, which is, I think I may fairly say, the universal belief of all who profess and call themselves Christians. But the Society adopts that affirmation in no spirit of hostility or exclusiveness with regard to fellow psychic investigators who do not feel themselves able to accept the central doctrine of Christianity. It will work with them in all cordiality in the great cause which they represent, for intolerance and Spiritualism are utterly inconsistent. But none the less the Society claims the right to define, with unmistakable clarity and emphasis, its own unflinching faith.

If I had been speaking from this platform twenty years ago I should have hesitated to cite anything said by the Archbishop of Canterbury. I should have been afraid that, as an Anglican Churchman, I might be suspected of endeavouring to grind an Anglican axe. But the lapse of those twenty years has wrought a miracle. Thanks to the ever-increasing intervention of the Mighty Strategists on the Other Side of Life, the divisions of the great Christian Communion have been worn down almost to invisibility. To-night I think I may with a qualm call your attention to some recent pronouncements of the Archbishop of Canterbury and the Bishop of London for the purpose of demonstrating the tremendous change which is coming over the attitude and outlook of the Church Catholic. I do not lay stress upon the Anglican office of the two prelates. I cite them rather as honoured representatives of the whole state of Christ's Church militant here in earth.

First of all a word with regard to the Archbishop's attitude towards the great Cause of Psychic Research for which we stand. A few months ago, in the very early days of the Society of Communion, I wrote to the Archbishop suggesting that he might like to nominate a few competent members of the Church of England to join in examining modern psychic phenomena from a Christian standpoint. His Chaplain wrote me explaining that the Archbishop did not feel himself at liberty to go as far as that. But, added the Chaplain, "the Archbishop has, as it is well-known, been for many years entirely in favour of the reverent and thoughtful investigation of these phenomena, and he has

been in the closest touch with leading members of the Society for Psychical Research. It is, therefore, from no sort of disapproval of these investigations, when properly conducted by qualified persons, that His Grace thinks it undesirable" that he should nominate any fresh Committee for the investigations. Notice it, the Archbishop pronounces himself "entirely in favour of the reverent and thoughtful investigation" of psychic phenomena and has "no sort of disapproval of these investigations when properly conducted by qualified persons." We could ask nothing better than these words, for they express in felicitous language our own postulate of reverent, thoughtful, competent investigation.

I turn to the attitude of the Bishop of this diocese. There are a number of clergy associated as members with the Society of Communion, but others felt dubious about joining us lest their action might subject them to episcopal intervention. Therefore, as recently as February last, Mr. Potter, our indefatigable Honorary Secretary, put this point to the Bishop himself. The Bishop replied, "I am only too willing that a few of you should experiment in these matters and try, at any rate, to keep students true to the Divinity of our Lord, but the Society has not, in my opinion, got to the stage when you can ask Bishops to be patrons." When, for the future, you are told that the Church is opposed to Psychic Research, there are two conclusive answers, from men whose authority is of the highest. With our appeal thus accredited, we invite all Christians, who believe in the Communion of Saints, to enrol themselves as members of our Society.

I turn to other facts, almost as luminous and significant. The Archbishop a fortnight ago received a deputation who desired to protest against the recent scientific scrutiny and restatement of what they regarded as some of the cardinal doctrines of the Faith. My excellent friend, Sir William Joynson Hicks, who introduced the deputation, said that they "believed firmly in the old doctrines." Bishop Ingham, another of the deputation, said that what they desired "was the continuity of faith as the Church of England had understood it for 350 years." The Archbishop, in his reply, said he "was brought up, and he thanked God for it, upon the strong Evangelical teaching of the old-fashioned type in regard to the Scripture and all that it meant; but few people in that room would accept the kind of utterances that were finding expression sixty years ago on the side of orthodoxy. It would therefore be false to imagine that there had not been a change, a shifting in some degree, in what he would call the orthodox standard."

This was admirably though cautiously put. You cannot have a continual advance in scientific knowledge with a change in the aspects of what were once regarded as final definitions of the truths of Christianity. Put a scientific treatise in the hands of a man who reads it with only a small degree of understanding. He will discern its truths in a rather imperfect fashion. They will not grip him with their full force. Let him enter upon scientific studies for five years and then take up the book again. Its aspects will be entirely altered. He will read it with comprehension, and perhaps with joy; and with every year, as his knowledge advances, will he be able the more adequately to see the pregnancy and beauty of what was once obscure. Even so is it with the Catholic Faith as set forth in the New Testament. Every advance in our scientific, and especially our psychic knowledge, opens up new vistas of glory and beauty in its text, and demonstrates that even in ten thousand years of study the inexhaustible resources of the Sacred Deposit will be as inexhaustible as they were at the start. To attempt to tie down the human mind to such aspects of those truths as were discernible by our unscientific ancestors of three hundred years ago is as futile as it would be to attempt to garb a grown man in the suit which he wore as a child of six years old. The Christ of Psychic Research looms immensely larger as a cosmic force than He did in the vision of our mediæval, or even our mid-Victorian, forefathers.

Moreover, an attitude of illiberal immobility would be false to the ideals of the Church Catholic itself. As long ago as the year 434, Vincentius of Lerinum expressed the formal principle of the Church Catholic in the famous canon "quod ubique, quod semper, quod ab omnibus creditum



est." That is to say, the marks of the Church Catholic are universality, antiquity and unity. But are you going to limit the universality of the Church Catholic to a single sphere of existence? Will you pin it to one point in time, seeing that the Incarnate Word came out of the timeless into time? Will you allow your comprehension of the Divine policy to be circumscribed by the human knowledge of yesterday, or shall we rejoice to see the Incarnation and the Atonement grow more gigantic, more compelling in their call upon our adoration and devotion, with every advance of the scientific frontier into the great unknown? If we go forward, in confidence that He Who gave us spirits and brains will never put us to intellectual confusion, we may affirm, for instance, that the Communion of Saints is not bounded by the terrestrial and the incarnate, since neither time, nor space, nor matter, neither height, nor depth, nor any other creature, shall set bounds to the Church Universal, or hide for one single instant the essential oneness of all the spirits who draw their being from Him Who sits upon the throne of the ages. If we are going to accept the canon of Vincentius, if we believe that the foundation of the Church Catholic is that which has been believed everywhere and always and by all the faithful, then surely we must realise that the Sacred Deposit is not even limited to the form in which it has been understood for nineteen hundred years, nor yet to the shape in which it was cast for assimilation by an incarnate race on a single wayside planet. Rather must we accept the view which lay so near the heart of a great Christian father like St. Augustin—the view that ever since the development of consciousness on a human level the fundamental forces and principles of Christianity have been working under the Divine guidance, though they were not called by that name or revealed in their fullest plenitude until it pleased the Eternal Son Himself to pitch His tent among us (as St. John says) and to do it, as the Nicene Creed declares, "for us men and for the sake of our return home."

Dr. POWELL then briefly introduced the first speaker, reminding the audience of Mr. Engholm's close association with the Vale Owen Script and paying a tribute to his work in connection with them, as he was primarily the means by which those famous documents were given to the world.

Mr. ENGHOLM, the Editor of the Vale Owen Scripts, on rising, received a warm greeting from the audience. Speaking on the "Message of the Script" he said:—

"The task I have before me to-night is an embarrassing one. I have to speak to you of the Script, the Vale Owen Script, and it is so difficult to speak of the Script without also speaking of Mr. Vale Owen, and I have had that glorious opportunity many times during the last two years. I made full use of it because he has not been on the platform with me. There are many things I would like to tell you about him, but I will endeavour to touch on the Script and its message, without embarrassing him. In January of 1920, it was arranged that these Scripts, these communications from the unseen, received through Mr. Vale Owen should be published in the 'Weekly Dispatch.' That is a month I shall never forget. I remember so well when I went down to that peaceful village of Orford, just a suburb of the manufacturing town of Warrington. It is a village that is nothing beautiful to look at, a plain, somewhat sombre-looking place, surrounded by factory chimneys at every vista—it is anything but a heavenly spot. I went down there with a representative of Lord Northcliffe's to have a chat with Mr. Vale Owen about the proposed publication of the Script. I felt very guilty when I walked into that homely vicarage, for I knew what was going to happen to Mr. Vale Owen and his family—that their peace would end the moment the world knew his name and what he stood for. Coming back to town, I had an interview with the Editor of the 'Weekly Dispatch,' and that all-important question always put in Fleet-street, 'How much does Mr. Vale Owen want for the rights?'—I always remember the astonishment of everyone concerned when I said, 'Nothing; all we want is your reverent and careful attention to this document and publish it in the form that we would like you to publish it in.' Lord North-

cliffe gave orders that the coming publication of the Script was to be advertised throughout the United Kingdom. A good many people have often said—I have hundreds and hundreds of letters about it—that the Northcliffe Press must have made a great deal of money out of the Script. Lord Northcliffe gave orders that ten thousand pounds should be spent on advertising that Script in one week. I do not think the 'Weekly Dispatch' made very much out of it in consequence of that. And then that week when the advertisements appeared throughout the United Kingdom, I almost hid myself, knowing what was going to happen at the little vicarage. The moment after the Press advertisements appeared in the big newspapers, the mail bags began to appear at Orford. And then Mr. Vale Owen opened these letters with the assistance of his family—the majority of which contained the most amazing, vitriolic abuse ever hurled at the head of anyone from all sections of the community. 'He had sold himself to the devil.' And the amazing part of it all was that all that abuse of these communications was made by a people who had not even had the opportunity of reading them; they had not been published. So you see what a tremendous barrier had to be broken down.

"Then the Script appeared and for one whole year it ran. By the end of that year what a change there was! There were still those who reviled and still those who considered that there were evil beings at the back of all this. But many thousands said that the Script had brought

Christ and comfort to their souls. I remember when I first read the Script it had an amazing effect upon me. It was so remarkable that I wanted to see what effect it would have on other people. I selected men from different walks of life, for at that time I was in business and 'Just a man in the street.' Now the Script had the same effect upon all those to whom I gave it. In one or two cases it changed the lives of the people who read it. That is why I persisted and never ceased until it was given to the world. It is a spiritual way—through the Northcliffe Press.

The outstanding message which runs through the Script is 'Lo, I am with you alway even unto the end of the world.' It is a spiritual document. Some people yet say they can find nothing in it, but those who say that are people who read those sort of things and miss the message in their searching for the mechanism. That is not the way to read this Script.

Those who Mr. Vale Owen and I state gave that Script to the world are those who are beyond the Veil. Mr. Vale Owen was once told by a very high dignitary of the Church, 'These Scripts are very beautiful, they are very spiritual, but they came out of your subconscious mind.'

And Mr. Vale Owen replied, 'They may have come out of my subconscious mind, but what I want to know is, who put them there? I did not.' The Script deals with an amazing review of the activities of spiritual beings and spiritual science, and, if he will pardon me for saying so, Mr. Vale Owen is not a scientist or a man of letters. He is just one of God's good men. He is working morning, noon and night in a little parish among people who do not earn salaries—they only earn wages at Orford. He gained his apprenticeship in the slums of Liverpool, in the slums of Scotland-road. For very many years he worked there amongst the vice and the crime, and I know it is on record, and he cannot stop me from saying so, they loved him in those slums when he came away. He is a plain, Christian, simple man with no imagination at all. I sometimes wish he had a little. How do I know that these Scripts are true; that they are messages from the other side, sent with a distinct and definite purpose to awaken us to those things that God has in store for those who love Him? There are many, many happenings that have taken place in the little village of Orford and in the vicarage in particular. I would like to mention one.

It shows what close touch the Vicar has with things that are unseen and how his friends beyond the veil look after him and his home.

Mr. Engholm then related a happening that was observed by some people living in a farm close to the Vicarage, when at three o'clock one dark autumn morning,



THE REV. G. VALE OWEN.  
Vicar of Orford, Lancs.



during the absence of the Vale Owen family from home on a holiday, the whole Vicarage was observed to be lit up with a soft yellow light. It afterwards transpired, through messages received by Mr. and Mrs. Vale Owen, that their friends on the other side had caused this display of spirit or psychic light to demonstrate the fact that they were in charge of the Vicarage whilst the family were away. The speaker also referred to another occasion when, at Mr. Vale Owen's invitation, he accompanied him at nine o'clock at night to lock up the church. Mr. Engholm said:—

"It was a very dark night and with my arm linked in his we crossed to the church and entered. He said: 'You had better hold my hand,' and he guided me to a spot at the foot of the chancel steps. There we stood. I held his hand in a darkness that was intense; he talked to me of the many things he had heard and seen in that holy place. While I was there I saw a faint and luminous light gradually appear which illuminated the cross on the altar with a soft glow. Mr. Vale Owen said, 'They are just our dear friends here to welcome us.' I felt that night I was indeed on holy ground. This world wants something spiritual like that to lift it out of its material self; something to turn its eyes towards heavenly things.

"When reading these beautiful Scripts, so dear to me, and the message of which I am giving my life now to spread over the whole world, often there come to me the words that Jesus spoke to his friends on a certain Thursday night, His last here in the body. He said, 'There are many things I would say unto you but ye cannot bear them now.' To-day there are many that have, through His Spirit, been raised to a spiritual condition where there are some things that can be understood, and I feel that this Script that has come through that little church at Orford, that has come through that East window, as it were, into the souls of men and women, contains some of the things that the Christ wishes us to know, for there are some now among us who can bear these things and understand." (Applause.)

The Chairman said: It has been my privilege to enjoy the intimate friendship of the three men responsible for the publication of the Vale Owen Script, Mr. Engholm (and you have just shown how you have appreciated his work), Lord Northcliffe, who with characteristic and splendid courage gave the Script to the world, and finally my friend Mr. Vale Owen himself. I am now going to call upon him to address you, and as he has displayed such splendid courage in coming out as he did, as he has suffered from so much abuse and misrepresentation—and even now there are those who are endeavouring to cripple, misrepresent and hamper his work—I want you, when he rises, to greet him in such a way that your message shall go forth from this meeting as a guarantee to the world that Mr. Vale Owen has behind him a vast mass of educated opinion which is going to stand behind as he thrusts this great movement forward towards its mighty consummation.

The Rev. Vale Owen, who was received with applause and accorded three rousing cheers, said: "Mr. Chairman,

ladies and gentlemen, this is all very embarrassing, but it is extremely kind, and I thank you very much for the encouragement that you have given me by this exceedingly kind welcome. At the beginning of a correspondence which began to roll in upon us in the beginning of the year 1920, to which Mr. Engholm has alluded, we received letters many and various. I remember one that came one morning in which a gentleman said—had been reading writings of mine which were appearing in the 'Weekly Dispatch,' and he was kind enough to ask me, 'Now, my good fellow, what are you after, what is it you want? Is it money? If it is a few thousand of the "ready" you shall have it if you will only stop publishing that awful nonsense in the "Weekly Dispatch."' His cheque did not materialise and the articles went on. I remember another unconscious humorist writing to me. It was a very brief letter but very emphatic, and he wound up by saying, 'It is no use you quoting Scripture; remember the devil can quote Scripture; see Matthew iv., 1, 12.' So I put that aside and turned to the other correspondence, and I thought that that man could answer himself very well because he was so conversant with parts of the Scripture which concerned, as he thought, the spirit. There are other questions which have been asked, sometimes by letter, sometimes by word of mouth. Very serious questions. One is this: 'What is the use of it all? Granted that there is an access of spiritual revelation being given at the present day. What is the use of it?' One business man at the head of a big establishment in the North put that question to me. I replied that I had several letters from those who had been contemplating suicide, asking me if what I had written was true, or if it was a newspaper stunt, and on my answer lay their future. That was rather rough on me, but it did show me that there were some people who were taking me rather seriously. Other letters I have received also asked that same question. I have here two letters and I will ask you to allow me to read extracts. One reads in this way: 'A young man was to be executed, and he wanted someone to pray for him, and he even said, 'I wonder if that gentleman from Orford would pray for me.' His relatives who were sought could not answer him, and then he said, 'Degraded as I am, degraded as I now stand, I am still a human creature, and one thing I have in common with the rest of you, and that is the hope of an existence hereafter.' And then he recited that beautiful hymn, 'When I Survey the Wondrous Cross.' And then the letter goes on to say, 'I believe this poor man has relatives who intend to visit your church.' I received another letter, equally solemn. I ask your permission to allow me to read extracts: 'Dear Mr. Owen, I think the enclosed will interest you. A prisoner lay in a condemned cell at one of His Majesty's prisons in the South. One of the warders on the death watch, who was afterwards present at the execution, was a clairvoyant. A friend of mine was spending a holiday with the warder at the time when your name became prominent in the papers, and through it the following conversation took place: "The prisoner professed



The choir at the Queen's Hall on Monday evening, which was comprised of over one hundred and fifty ladies and most striking features of this remarkable meeting. Mr. H. W. Engholm has asked us, through these columns to tell how much he appreciated the presence



his innocence until the last, and the warder believed him to be innocent. The prisoner had had a good bringing-up, having at one time been in a church choir. He had a beautiful baritone voice. Fifteen minutes before his execution he began to sing, with tears rolling down his cheeks, the hymn, 'God moves in a mysterious way His wonders to perform.' Just as he was about to step on the scaffold he was singing the words, 'Behind a frowning Providence God hides a smiling face.' And then there was silence except for the solemn voice of the Chaplain reciting the Burial Service. And when the Chaplain had just said the words, 'He shall change this corruptible body so that it may be like His glorious body,' the spirit of the prisoner flashed before the warder. He was singing now, with his face covered in smiles, the last verse of the hymn. Then an angel appeared to the clairvoyant eyes of the warder on each side of the prisoner and he disappeared. During his last hours on earth the prisoner had repeatedly asked the warder did he believe in all that was being said about the hereafter, mentioning Conan Doyle's name and also your own. The warder said he did, and advised him to do the same. About ten weeks after, the spirit of the man again appeared to the warder. 'I thank you,' he said, 'for having spoken the truth to me. Conan Doyle and also Vale Owen come over here in their sleep time to give us encouragement. Vale Owen always commences to sing a hymn I well know, which he seems to prefer, 'Oh, for a closer walk with God.' The spiritual instructor over here tells us that his body was buried by Vale Owen at or near a place called Derby West or West Derby, about the year 1896. . . I will break the law of our Church and come and hear you some Sundays. I trust you will pray every Sunday, and I ask your congregation to pray for the young man's soul'—which we did.

"There are two points there which I would like to emphasise, they are these: In that year, 1896, I was at Liverpool and often took funerals at the big cemetery at West Derby. Just at the time when this execution took place we introduced a new tune to the old hymn, 'Oh, for a closer walk with God,' and because I liked it so much and because the members of the choir liked it so much, we had begun at that time very frequently to sing it in our church.

"It seems to me that the word scientific must be enlarged. A science as applied to the old quest for our knowledge of matter is no longer adequate. We have to introduce, I am firmly convinced, more personality, more of the personal value into our research in this psychic science. Let me explain what I mean by that. Let me tell you of Palm Sunday, 1919. And in doing so I must apologise for speaking in the first person singular so much to-night. But I am here to testify what I know, and that is the reason. I had been rather full up with war work and other work on that Palm Sunday. Palm Sunday is a heavy Sunday in most churches, and I was also at that time rather ill, and in intense pain. The evening service came around and I felt I was just about 'beat.' I was very faint, and

the pain continued. Just before going into the pulpit I said my usual prayer to my Father, asking Him to help me, and then I made a little extra request. I spoke to my angel guide, Zabbiel, and said: 'Now, Zabbiel, you see how it is with me; I am just about done. I know you often help me, but I don't quite know how I shall get on to-night. Will you give me a little extra help, for I need it. I went into the pulpit, the pain went quite away. After the service there came into the vestry a little white-faced girl. She said, 'I want to ask you if there is such a thing as seeing angels.' I said, 'Yes, why?' She said, 'I have seen one in the church to-night, and I am afraid.' I said, 'There is no need to be afraid; come and tell me all about it.' I took her into the quiet, deserted choir stalls, and we sat down and I asked her where she saw him. She said, 'I saw him just as you went into the pulpit, and he came from over there (pointing) and then went to you in the pulpit, when I lost him, and I turned to my companion and said, "Let's go out." She said, "No, you will disturb the congregation; sit still." She had to sit still, and then came to me in fear and trembling. There is not an atom of what I would call scientific proof there. I would not venture to submit it to the Society for Psychical Research, but it is good enough for me. Let me tell you another instance to illustrate the same contention. I was once just dropping off to sleep in the old parsonage house—in 1910. As I was going off to sleep I saw in one corner of the room a beautiful little smiling face, smiling eyes, smiling at me, and then it bent down and went sideways behind a screen. I thought 'What a beautiful little face; I wonder who that is.' It was about eight years later when we moved into the new Vicarage, and I saw as I was going to sleep there the same face. It came to within about six inches of my face, smiling into my face, beautiful eyes and brown hair—and the name came into my mind at once, 'Ruby'; my daughter who had passed over at the age of fifteen months, when we were living at Liverpool in 1896. I remember those two faces. Now, in August, 1917, my wife and I went to Crewe. We went with Mr. Hope and Mrs. Buxton and had our photos taken there. I did not impose any test. I had only been in the company of Mr. Hope and Mrs. Buxton fifteen minutes to know the kind of people they were. I know an honest man and an honest woman when I see them. On the photo we obtained there was a beautiful little face, and it was the same face that I had seen on these two occasions. Some might think, 'Yes, that was a thought-form.' But had it been a thought-form it would have been full face. This was profile. Afterwards we asked, when Ruby came to speak to us one evening, 'Did you get on the photographic plate at Crewe?' The answer was, 'I do not know, daddy. I was there and tried to. I should love to have done it; did I?' There it was. There is no scientific proof there, but again, it is enough for me. That is my daughter Ruby, and with that I am quite content. I would swear to it. (Applause.)

(To be continued next week.)



gentlemen who graciously gave their services and whose singing of Mr. Vale Owen's favourite hymn was one of the members of the choir how deeply touched the Vicar of Orford was by the beautiful rendering of the hymn, and of those choristers last Monday.



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## SUGGESTION, AND SOME SUGGESTIONS.

"It is high time to awake out of sleep."

—Romans xiii., 11.

We suppose that no one with any considerable experience of life has failed to observe the power of suggestion on the ordinary mind. All men trained in the business methods of advertising and publicity are well aware of it, although some of them might be considerably surprised—and perhaps alarmed—if they were told that they are really dabbling in psychology. But it is so. The psychology is of a low order, of course. Its mainspring is self and profits. The idea at the back of it is to hypnotise the general public into the belief that it *must* have a certain commodity. To assist the process the utmost ingenuity is employed to devise a striking name for the article, whatever it may be. Here we have exemplified in an elementary way an occult or mystical doctrine: the "power of the name." That the psychology of the matter is not generally recognised is doubtless due to the absence of any kind of "abracadabra." Those weird rites and mysterious formulae which provide a special atmosphere for the phenomena of hypnotism, when it is a question of "magic," are absent, and the thing seems much more commonplace than it really is. And here we suggest that all Magic is based on hypnotism, suggestion, the power of one mind over another.

We were reading lately some stories related in a book by a famous American journalist, the late Julius Chambers. He tells how, many years ago, a New York chemist's assistant made the hideous mistake of selling a woman customer an ounce of arsenic in mistake for baking powder. When the blunder was discovered a hue and cry was raised to discover the customer and stop her from using the poison in her cookery. A "general alarm" was sent out by the police. Every house in the neighbourhood was visited and warned. At this stage "suggestion" put in some fine work. Scores of people discovered they were suffering from arsenical poisoning and were "taken ill," while some feeble-minded persons were "completely thrown off their mental balance" by fright.

We can quite easily believe such a narrative. It is backed by countless other examples. Some persons will readily accept the reality of "suggestion" when it is only a question of its evils and dangers, but will discover a virtuous indignation at the idea of its power as a remedial agent. We had a notable example the other day when a famous divine, in the pages of an evening paper, poured scorn on the methods of Coué and on auto-suggestion in general. He was followed by a number of lesser writers, the general effect being that of the barking of many small dogs after a mastiff has given tongue.

We suggest that any power in man, however apparently small, slight and subtle, which can manifestly produce havoc and mischief on a large scale when

used in one direction, should, by all the laws of logic, be productive of a commensurate amount of benefit when used in another and opposite direction.

We suggest that the time and pains and cost of producing arguments whether oral, written or printed, to prove that certain things do not or ought not to happen, when a little practical experiment shows that they do and should, are largely wasted.

We apply this proposition to the whole field of what are called psychic or supernatural manifestations, adding the reflection that as nothing is either good or bad in itself but only in relation to the use to which it is put, anything which is habitually put to an evil use may, by reversing the action, be productive of good.

This question of suggestion, hypnotic or otherwise, plays a vastly larger part in life than is generally suspected. Behind it is the power of thought, and although we do not accept the glib saying that "thoughts are things," we believe that they are the motive powers behind, and that, according as the thinking is right or wrong, so are the things or the results.

Narrowing a consideration of the question to the subject of psychic phenomena of all kinds, we suggest that a vast amount of the misdirections and perplexities that are met with in the region of physical phenomena in especial, arise out of a misunderstanding of the part played by either auto-suggestion or suggestion from without. We trace the action not only in examples of superstitious belief or excessive credulity but in the so-called rationalism and scepticism which we find at the other extreme of the subject. The two groups of minds which represent each extreme are of the suggestible, impressionable order. They have not learned to discriminate or to resist the domination of ideas, sentiments and prejudices. They are "psychologised." One class looks for realities everywhere and finds them frequently where they are not. The other class looks exclusively for counterfeits and finds them at every step. To the one the counterfeit suggests the reality, to the other the reality suggests the counterfeit. To both of them comes sooner or later a disabling sense of confusion and futility—the natural result of lop-sided activities of any kind.

We suggest to both classes that they acquire a little self-consciousness of the right kind, the ability to think clearly and independently and discriminate consciously. Suggestion and auto-suggestion may be of infinite value and benefit, but only, as a rule, to those who work consciously and with their eyes wide open, well aware of what they are doing, what they are thinking and of the motives by which they are governed.

We suggest that there is a "sleep" of belief, and a "sleep" of unbelief, and that in all cases it is a kind of "hypnotic sleep"—the slumber of those who are hypnotised by the dominance of things and thoughts which have temporarily usurped the power which rightly belongs to the man himself.

## THE VERDICT OF SOCRATES.

SOCRATES: What, then, is man?

ALCIBIADES: I cannot say.

SOCRATES: You can at least say that the man is that which uses the body.

ALCIBIADES: True.

SOCRATES: Now, does anything use the body but the mind?

ALCIBIADES: The mind alone.

SOCRATES: The mind is, therefore, the man."

—PLATO'S "First Alcibiades."

"All nature is but art, unknown to thee;  
All chance, direction, which thou canst not see;  
All discord, harmony not understood;  
All partial evil, universal good;  
And spite of pride, in erring reason's spite,  
One truth is clear: whatever is, is right."

—POPE.



## THE OBSERVATORY.

## LIGHT ON THINGS IN GENERAL.

The "Dundee Courier" of May 15th publishes portions of sermons preached by two Scottish ministers on the same Sunday evening in Dundee. The reports are given by that journal in the same column and make a very interesting contrast. The first report, under the heading, "Spiritualism and Fraud," states that:—

Rev. W. Major Scott, preaching in Ward Chapel, Dundee, last night on "The Christian Faith and Spiritualism," thus condemned the latter. He said that modern Spiritualism had assumed for many a form of a religion. From its earlier vogue as a pastime or a parlour game it had passed to the making of positive affirmations concerning the after-life and the unseen world. Ostensibly busied with experiments in the supernormal powers of man, its pre-eminent concern was with the evidence for communication with the dead—with spirits. As a matter of fact there was very little that could rightly be termed "spiritual" about Spiritualism. Its real name was spiritism and its true nature was necromancy. Students of the subject recognised that in its cruder forms it was but another chapter in the history of magic. Spiritualism could offer no well-authenticated evidence either in controversy or in addition to the message of Christianity as touching the unseen world. If ever a tithe of the communications received were authentic, he continued, why was it that these alleged revelations from the spirit world were so utterly puerile and futile? He had not seen the records of any that were not absolutely devoid of moral value. It was highly probable that Mr. Maskelyne was near the mark when he said that the whole of the assertions of Spiritualists could be resolved into five factors—telepathy, hypnotism, self-deception, chance, and dishonesty.

So much for the Rev. W. Major Scott's opinion. Here is the other minister's point of view as reported in the "Dundee Courier":—

Addressing a large congregation on "The Church and Spiritualism," Rev. Mr. Thompson said that he knew full well that some within the Church had dismissed Spiritualism with one word—"Fraud." Others had declared it to be the work of the devil. They had often treated Spiritualists with ridicule and abuse, which was exceedingly foolish, because Spiritualists had got hold of something which the Churches required. They must remember that Spiritualists, mistakenly or correctly, by right methods or wrong, had essayed a great task—they were out to vanquish the terror and desolation of death. Spiritualism was by no means new, but it was something which would have a tremendous vogue in days like the present, when men and women in larger numbers than ever all the world over were mourning their dead. It must be said of the followers of Spiritualism that whatever their methods they were seeking to make the unseen and spiritual a visible and tangible reality. Nothing was to be gained from denunciation. Let the Churches admit the greatness of the quest in which the Spiritualists were engaged and the worth of the truths they had brought to the front.

Some correspondence is proceeding just now in "John o' London's Weekly" on the subject of "Spirit and Soul." In the issue of that journal for May 20th, the following letter, over the signature of Johanne Neale, though brief, says a good deal in forty-seven words. We have known a volume of not less than forty-seven thousand words on the same subject less explicit. Here is the letter:—

The soul is the surviving part of man; the master and uncompunctious user of all the rest of his make-up for its own ends, which are eternal, and colossal beyond the finite understanding of the highest mentality of which this present body is now in possession.

There is a great deal of truth contained in a letter published by the "Daily Record and Daily Mail," Glasgow, of May 15th. The writer, whose initials are B. D., puts forward his position as a Churchman and a Spiritualist as follows:—

I should like to make a brief reply to your correspondents, Messrs. Alexander Ratcliffe and A. MacPherson, agent the Church Committee Report on Spiritualism. I am a member of the Established Church, grounded in its faith, and firmly believing in the Divinity of Christ, but I also believe in the continuous life—which makes me a Spiritualist. I had that belief long before I came in touch with Spiritualism or its adherents, but now I have added knowledge to my faith. Unfortunately, there is a section of the Spiritualist community (just as there is a section in the Church) who do not believe in the Divinity of Christ and this section is trying to become dominant. The majority, however, come from the Churches and bring their beliefs with them. I would

refer your correspondents, above mentioned, to the 12th chapter of 1st Corinthians, where the gifts of the Spirit are enumerated, and to the last three or four verses, as showing clearly what should be embodied in the governance of the Church to-day.

The "Times" on Monday last published the following letter from Sir Oliver Lodge:—

SIR,—People seem afflicted with a tendency to believe very easily anything that fits in with their prejudices or preconceptions. Consequently if any rumour is maliciously started to the discredit of psychical phenomena and their investigators, the rumour is accepted and transmitted without any demand for evidence, and in a spirit of blind credulity. Statements reflecting on the good faith of more or less prominent persons are very easily invented, and there appears to be someone who takes an interest in inventing them; but it is astonishing that they are so readily believed.

Two instances of the kind have recently come to my knowledge. One is a slanderous statement, widely circulated in America, that my son Raymond has returned from being a prisoner-of-war, and that I am keeping the fact dark. People who believe that sort of thing can have little idea of the loyalty to truth essential in any man of science.

The second rumour, or dinner-table gossip, is that the two responsible ladies who wrote a book called "An Adventure" about their singular experiences at Versailles have confessed that it was an invention or a hoax. The absurd improbability of such a thing does not seem to strike people; and there may be some excuse for that, inasmuch as the two ladies veiled their identity under pseudonyms. I have, however, been recently favoured with a letter from these ladies, which speaks for itself; and, in the interests of truth and common sense, I hope that you will find room for publication of their brief statement, which is as follows:—

"Many thanks for communicating with us on the subject of 'An Adventure.' The rumour that it was an invention or a joke is quite untrue, and we should be greatly obliged if you would deny it in our names.

"Everything happened exactly as it was described by us in that book, and we have since received most interesting confirmation of the exactness of our description of the historical conditions of the place a hundred years ago.

"Signed by the ladies known as

F. LAMONT and E. MORISON."

I am, Sir, faithfully yours,

OLIVER LODGE.

The following is an extract from a letter received by us last Monday from Sir Arthur Conan Doyle, portions of which were read at the May Meeting by Mr. H. W. Engholm and referred to on another page:—

May the 5th was about my half way house, and I broke all existing records at the greatest Hall in New York, for it was not only full, up to standing room, but they put extra seats in every box. *Non nobis* . . . but it is wonderful what has happened. And such a crowd, so intelligent and sympathetic. I really think that the prediction made in my own circle before I started will be true more literally than I could have believed it, and that this will have a national effect, for I am only dropping in the stones, but the ripples go to the furthest corner of the country as my mail bag shows. It takes three of us all we can do to keep up with the correspondence. Of course there is opposition, but it is just enough to give a sporting flavour to the whole venture. . . . Papers on the whole are very kind, but set occasional traps. One of them wired yesterday that my spirits should solve some mystery. My answer was "Heaven is not a private detective agency." A lady psychic photographer is developing here, and is in a half way stage, exhibiting much ectoplasm in the prints. I showed two of them last night. I have heard of no reliable materialisation mediums. The clairvoyants are fairly numerous and good, but seem much cowed by the police. A new psychic institute was installed yesterday—I opened it—which is to work on more sympathetic and positive lines than the S. P. R., though the latter is, I understand, reforming its ways and opening its mind. Vale Owen's photo is always greeted with applause, and I am sure an audience awaits him.

The "New York Times" published the following editorial opinion of Sir Arthur Conan Doyle's great meeting in New York City:—

"The audience, which numbered about 3,500 people, evidently saw a manifestation of the coming of a newer and finer religion that would 'clear out most of the weeds in the old religions' and show the human race 'what God has written down as His eternal law.'"

To accommodate the thousands who could not get even standing room on the above occasion, Sir Arthur repeated his lecture again in the same hall on Sunday afternoon, May 7th.



# THE CHURCH OF SCOTLAND ENQUIRY.

By STANLEY DE BRATH.

When Scotsmen undertake an inquiry, we expect that some definite, though cautious, conclusions in harmony with common-sense will be reached. Nor are we disappointed in this case. A petition for enquiry into Supernormal Psychic Phenomena was addressed to the General Assembly of the Church of Scotland, which ended with these words:—

Modern psychic phenomena and Bible psychic phenomena stand or fall together. Hence it is believed by a large and increasing number that if modern psychic phenomena could be proved true, the Bible would become to them virtually a new book, the experiences of the early New Testament Church might be revived, and the Kingdom of God advanced.

The Committee appointed to deal with this large reference consisted of twenty-five distinguished clergy, and seven well-known laymen, of whom two were lawyers, two were doctors and one was an engineer.

The enquiry inevitably took the form of investigation into the reality of the phenomena rather than their application to religious life or their scientific implications, the latter aspect of the matter not being touched upon at all. It is refreshing to note that the findings are not based only on the extremely limited observations of the small sub-committees who attended such séances as were available, but mainly on the experimental work done and published by scientific investigators.

The conclusions reached are given in six paragraphs of the Report to be presented to the General Assembly, numbered 11 to 16:—

11. Psychical Research has disclosed certain phenomena which have largely escaped the observation of traditional scientific psychology. Strange things do happen. . . . This admission is due, so far as the great majority of the Committee are concerned, not to their direct observation but to the published testimony of others. The genuine phenomena—real effects due to unknown causes—are comparatively very few; the great majority discussed in books deserve to be assigned to the category of "alleged supernormal phenomena."

12. Investigation is lawful. . . . But it must be made clear that the Church is in no sense dependent on the results of fresh discoveries; faith, hope, and charity will not be superseded by successful psychical research.

13. The amazing extent of fraud, detected and admitted, is a disconcerting discovery for those who examine the history of Spiritualism. A prominent leader among Spiritualists of to-day says, "There are a certain number of mediums of undoubted psychic power who, when that power temporarily deserts them—and it is of course intermittent—are immoral enough to fill up the gap with fraud."

14. There are other dangers apart from the dishonesty of agents. Mental irregularities are often induced by auto-suggestion . . . by unwise promises of healing which are doomed to disappointment, by the paralysis of intelligence and will, by self-surrender to unknown forces. Such dangers render it very imprudent for isolated and inexperienced persons to visit traffickers in the occult.

15. During and since the recent war there has been a natural anxiety to know whether there may be any possibility of communication with finite human personalities beyond the grave. Have the living any dealings with the dead? any obligation to their spirits? any means of exchanging thought and affection? (To these questions no answers are given.)

16. The Church should provide some help to mourners in giving seemingly expression to their feelings, in quelling within themselves the self-reproach for neglect, in preventing too deep and too frequent absorption in morbid regrets, and in cultivating a wholesome sense of fellowship with those who are gone forward before us. . . .

Under the head of Recommendations, the Committee say:—

17. The Church cannot dismiss these phenomena with indifference. Ministers must deal with their own members as occasions arise. . . . A little investigation, however, serves to show that technical equipment of many delicate kinds, and expert workers in many fields, are essential for the proper scrutiny of facts and reasonings. The task of the Church is to cultivate the normal duties and dispositions of the Christian life. The investigation of these subtle phenomena cannot be satisfactorily undertaken by the scattered membership of a General Assembly Committee.

The caution of these conclusions is obvious, and the modesty not less so; the task of investigation is referred to specialists; and if the difficulties are evaded rather than solved, this was almost inevitable without an exhaustive analysis of a number of scientific works which are so numerous that the mere list of some leading publications occupies more than a page of close print in Richet's recent treatise, not to speak of the many massive volumes of the English and American S.P.R. and the hundred and fifty-two journals all over the world devoted to these subjects. The Report has still to be presented to the General Assembly.

The reception of the Report by the Scottish Press is exactly what was to be expected—a semi-benevolent neutrality, more doubtful than benevolent, with a disposition to take cover under "the amazing number of frauds, detected and admitted," without, however, bringing out that none such were discovered by the sub-committees, some of whose sceptical members only record their suspicions giving rise to a "presumption" of fraud because the conditions did not make it physically impossible. The very first duty of any committee investigating objective physical phenomena is to make fraud physically impossible and then frankly to go by the evidence. If this were always done there would be an end of the futile suspicions that throw even more doubt on the competence of researchers than on the honesty of the medium.

The treatment of this question of fraud is temperamental. One type of mind concentrates on cases where fraud might be possible, and on recorded cases in which it has been detected or alleged, and concludes that all might be so explained (with perhaps a hope that this will be so) the other dwells on the cases in which fraud was physically impossible and maintains that such are sufficient to establish the facts. To the former class belong Professor Haeckel, Professor Metchnikoff and Mr. Clodd. They start from the idea that "consciousness is a function of the brain," or perhaps, more accurately of nerves or of protoplasm, and they do not see that they are falling into the fallacy which Sir William Hamilton (another distinguished Scotsman) entitled "quantification of the predicate." Their basic fact is indisputable, but it does not imply that all consciousness is a function of the brain. The psychic facts show that there are effects of consciousness apart from nerves or protoplasm. Therefore they turn away from the new facts that qualify their predicate.

To this type of mind demonstration, even mathematical demonstration, is useless. Professor Richet tells an amusing story of the French ex-Premier, M. Thiers, who wished to learn mathematics in his old age. He was shown that every oblique section of a cone generates an ellipse. He denied this on the ground that the section of a conical sugarloaf must have a big and a little end. Not till an actual sugarloaf was brought and sawn obliquely to its axis could he be induced to realise that both ends of the ellipse were alike!

The other type of mind, of which Henry Sidgwick, A. J. Balfour, William James, F. W. H. Myers, Sir Oliver Lodge, Camille Flammarion the astronomer, Charles Richet, James H. Hyslop, William Crookes and A. R. Wallace—to name only a few—are examples, after many years of study and investigation, declare that there is a great psychological problem to be faced, and that our categories of thought must be enlarged to admit the new evidence.

The real difficulty is not to prove the metapsychic facts, but to induce the sceptic to examine the proofs with an open mind. "Proof" is used in two senses—that which establishes facts, and that which convinces; for the latter the psychological factor of the open mind is essential. To return to the Report:—

It contains two sentences and an implication which demand special notice.

The sentences are: (1) That the Church is in no sense dependent on the results of fresh discoveries, and (2) That the genuine phenomena are very few. The implication is, that Spiritualism consists in attending séances.

Spiritualists may be classed in three groups. The first includes those who, having attended a few séances to verify a small number of supernormal facts, henceforth have confidence in the work of skilled experimentalists and study that work for its bearing on life and practice. The second is the large group who attend lectures to enlarge their knowledge and religious gatherings to worship according to their beliefs. Another still larger group consists of those who remain within the Churches, only modifying their own modes of thought. Any or all of these may

(Continued at foot of next page.)



## "THE LIFE BEYOND THE VEIL."

ADDRESS BY MR. H. W. ENGHOLM.

The selections from the Vale Owen Scripts descriptive of life in the heavenly spheres, so impressively read by Mr. H. W. ENGHOLM at the meeting of members and friends of the London Spiritualist Alliance in the hall at 6, Queen-square, on the evening of the 18th inst., must have stirred in the minds of the listeners the desire for a closer acquaintance with the originals. The Chairman, Mr. GEORGE WRIGHT, had predicted for them a spiritual feast, and they were not disappointed. True, as Mr. Engholm remarked at the outset, there are men and women who do not possess that inner vision—something more than scientific reasoning or intellectual assent—which springs from the realisation that we are spirits even now. To such the passages he chose might be a sealed book, but he felt sure that those who were gifted with spiritual perception would recognise their truth.

"Earth made perfect." In those words Mr. Vale Owen's mother answered her son's inquiry as to the nature of the scenery and conditions amid which she lived, and Mr. Engholm could think of no better description. For the home she was asked to picture was no high heaven beyond mortal conception, but the summerland of the soul, the paradise promised to the dying thief, in which, as he (the speaker) fully believed, most of our dear ones who had passed on were even now living, and from which they came back to us. What he was going to read would give some idea of the light and colour and scenery of that land, and he hoped, of the spiritual meaning within it all.

The first thing mentioned in the wonderful account in Genesis of the creation of the world was light. Zabdiel, in one of his communications, said that on the other side light was spiritual in character, and referred to that indescribably pure light of the Holy of Holies from which even the angels hid their faces. Bearing this in mind Mr. Engholm suggested that when we sat in our homes to get messages, we ought to be in such a reverential frame of mind that our spirit visitors might see us with a spiritual light around us. Often, he believed, recognition was poor and uncertain because of the lack on the sitters' part of the light which enabled their friends to recognise them.

Passing on to the subject of colour, he said that the Scripts often referred to colours unknown here. The colours in that world were not opaque and dead, but living, and in this connection he recalled a description of a garden of flowers in which every flower was a transparent blaze of light and had its own spiritual meaning and message. He next read one of the communications from Mr. Vale Owen's mother in "The Lowlands of Heaven," in which she described a visit she and others paid to a spacious building consisting of a series of chambers and halls and pinnacles and turrets of manifold colours. On being shown over the place the first thing that struck the visitors was the curious aspect of the walls. What, seen from the outside, appeared opaque, from the inside were translucent, and as they went from hall to hall and chamber to chamber they noticed that the light which filled each was slightly different in tint—not in colour but in depth—from the one which led to it. Every now and then they came to a large hall in which were gathered all the component tints of the surrounding chambers. One of these great halls was the orange hall, and in it were all the tints of that primary, from the faintest light gold to the deepest orange; another was the red hall, another the violet. There were also halls devoted to those tints which we did not know, but which we called the ultra-violet and the ultra-red. They learned that these buildings of crystal were for the purpose of studying the effect which colours played in the different departments of life—animal, vegetable, and even mineral, but the two former chiefly—together with clothing. "For," said the communicator, "both the texture and the hue of our garments take their quality from the spiritual state and character of the wearer."

Through all this there ran a symbolism and a purpose, and Mr. Engholm thought it was so here. The colour of a room had much to do with the health and happiness of its inmates.

Of the scenery of the summer land we were told that certain qualities of the earth atmosphere were absent. Distance was not obscured, it faded away. Trees and plants did not appear for a season and then die. They bloomed perpetually. Even when plucked they did not droop or wither, but remained fresh for a long time, and then, like the distant scene, faded or melted away into the atmosphere. Another difference was that the atmosphere, unlike ours, was not always white. Its tint seemed

to be governed by the nature of the people and their employment and bent of mind. It was also reflex in its action on the people themselves. Especially was this the case with the visitors from other regions. The more highly developed, on coming into a new tract of country, were able by this alone to know the general character and occupations of the people.

One matter which distressed many souls was the fact that what they saw in that other land was real instead of vague and dream-like as they had been led to expect. "It is of primary importance," we were assured, "to everyone that he realise that the existence before him is no dream, but the fuller life developed—the life for which the earth-life is both a preparation and a beginning."

Two vivid descriptions of scenery followed: one of looking down from a high rock on a great and beautiful city—with mansions, squares, statues, fountains, and flower beds—stretched round its ample base; the other of the far wider outlook gained from a mountain summit—a vista of distant peak on peak, bathed in shimmering sunlight.

Mr. Engholm concluded by reading the account given at the close of "The Battalions of Heaven," of the glorious manifestation of Christ granted to Arnel and his companions on their return from a great mission on which they had been sent. Such, he said, was the life promised to us, such the future to which we might look forward in "the life beyond the veil," and for which all that we were called upon to do was that we keep the one great commandment: "Love one another!"

## A MUSICAL "CONTROL."

BY DR. ELLIS POWELL.

When I recently visited Exeter to address the local society I took the opportunity to go a little further west to a very quiet part of the country not far from Plymouth. I had heard that a lady living on a farm in that neighbourhood was being controlled by a powerful musical entity declaring itself to be Mme. Patti. As I was told the lady had no voice of her own and had never attended a Spiritualist séance in her life, the news rather attracted me, and I decided to visit the farm with Mrs. Powell so as to see the phenomena for myself.

The lady is one of three sisters who work a small farm themselves. As far as I could judge she has little, if any, vocal qualification of her own. We sat at a small table about five o'clock in the afternoon, in broad daylight, except that the thin curtains of the window were drawn. The sitters were myself, my wife, the medium and one of her sisters. I have never in my life seen such movements as were displayed by the table. Its movements were quite uncontrollable by any strength that I could exert. It danced and leaped and jumped as if it were a lively animal instead of an apparently inanimate object.

In due course the lady sang sometimes in semi-trance, and at other times normally. She rendered many familiar hymns as well as "Oh, rest in the Lord," and the singing was certainly of a very high order, the upper notes being particularly clear and bell-like. I was even more impressed by the beauty of the articulation, every syllable being absolutely perfect and the accent totally different from that of the singer when she was carrying on a conversation. The entity claiming to be Patti had two long chats with me, and was obviously a different personality from the medium, but as I never heard or met Patti in terrestrial life, I am not competent to say anything definite about the identity. Certainly, however, the controlling personality was of a high order of culture and intelligence, in addition to possessing very great force of character.

There were some features of the manifestation which reinforced the medium's claim that she knew nothing of Spiritualism and had never attended a sitting. That is to say, there were occasional lapses by controls other than "Patti" into language of a frivolous character. But it looks to me as if sympathetic assistance from skilled and experienced friends would result in the development of a magnificent medium, and, of course, as the work went on, it would be possible to apply effective tests to the identity of "Mme. Patti." This, for instance, might be done if some sympathetic investigator who knew Patti and who possesses a thoroughly competent knowledge of music would hear the singing for himself (or herself). I will, with pleasure, supply the lady's address, with her permission, to any *bona fide* enquirer who wishes to pursue the matter and will communicate with me through the office of LIGHT.

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(Continued from previous page.)

occasionally endeavour to get into touch with those who have gone before, but the demands of ordinary life are so insistent, opportunities so few, and continued intercourse so difficult, that the vast majority of Spiritualists never attend séances at all.

I will touch upon the other statements in a later issue, and more especially on a pressing problem to which the Report does not allude—the attitude of the younger generation towards the Churches and towards the metapsychic facts.



## APPARITIONS: SOME RECENT INSTANCES.

By ROBERT A. WHITMORE, M.A.

Some little time ago my grand-daughter, now in her tenth year, used to complain to her mother that in the night an old lady came to her bedside and stooped down, looking in her face. She repeated this act almost rhythmically, alternately bending and straightening herself. The child described the appearance of the apparition very accurately, and naturally felt alarmed at sleeping alone in that room. Now it is interesting to note that the little maiden had not been brought up with any notions of the supra-normal. Such ideas had always been excluded from her knowledge, and no hint had ever been dropped that the house where she lived had a reputation for being haunted. Her mother persuaded her that what she saw was caused by defective eyesight, and nothing more, but still the child persisted in saying that "the old lady" had been to see her again, night after night. At last the parents decided to change bedrooms with her, and they now regularly occupy the room where the appearances took place.

Until a few weeks ago nothing happened, but one night my son-in-law was lying awake and saw precisely the appearance his little girl had described, near the window. It was the dark outline of an old woman, who continued rocking herself backwards and forwards in the most singular manner. She did not seem to move about the room, but to oscillate on that one spot. My informant said he felt no fear at all, but watched her for a considerable time, in fact till he was tired of doing so, when he closed his eyes and went off to sleep. He is a very fine, strong, young man, and there is nothing morbid or neurotic about him.

Strange to say my daughter was in the room too, but she saw nothing. This may possibly be owing to the fact that being very nervous she kept her eyes closed. Besides, her husband did not tell her that he could see anything at the time.

After my grand-daughter had met with her experience, it transpired that an old lady—exactly like the appearance seen by the child and her father, formerly inhabited that house. There was a "something" about her life or surroundings not quite happy, and others had seen her, since her death.

The little house in question is now my daughter's property, and so I am justified in giving the story.

My own house—about half a mile distant from the one in which my daughter resides—has also, I believe, a reputation for something supra-normal, though I cannot find out exactly what it is. Two curious incidents, however, have occurred since I have occupied it.

In 1915 my daughter and her husband and child—the little girl mentioned before, then only three years old—came to live with me, till they could find a house of their own. Air raids were rather too frequent near Ipswich, where they lived, and my daughter became very nervous.

One morning this same little girl, and my own little girl, who was nearly a year older than she, came to me in great excitement, and told me that an old man had been walking about in the dining-room, examining my books, and what struck them most, stood over the perambulator!

Both of them stuck to the story, and added that the old man disappeared somewhere, as rapidly as he came. They were not clear in what direction. Of course some will say, "Only children's fancy." But *why* fancy such a thing? Moreover my youngest little girl only quite recently saw a man walk through that same room in a costume she exactly described—she says his footsteps made no sound. She felt no alarm. At first she thought I had crossed the room. I had not been near it.

\* \* The writer of the above narrative tells us he has no knowledge of psychic science, and would be glad to have the comments of some of our readers on the case, especially as regards the question of the mediumship involved. Letters addressed to him here will be forwarded.

## "PREVISION, FATE AND FREE-WILL."

"Questor Vitæ" writes:—

I observe, with regret, that the above article by "Lieutenant-Colonel" (page 252), though it displays remarkable insight, has not evoked any expression of appreciation from your readers.

The similes he gives, illustrating the possibilities of prevision in a higher mode of consciousness, are most interesting.

I must, however, beg to be allowed to differ with regard to his presentation of free-will, based on its natural corollary of separate existence.

Separate existence is one of the appearances under which we live, resulting from the limitations inherent in our personal consciousness. Free-will is its inevitable accompaniment. But they both pertain to the phenomenal world of appearances solely.

In reality the Divine Life within us remains unsevered

from that of the all-pervading, omnipresent Unity, of which it is a finite expression.

When our consciousness is released from its imprisonment in its present dense vehicle, and ascends ultimately into one constituted in a more refined, ethereal degree of substance, it realises its at-one-ment with that of the Deity within it. It knows inwardly as well as outwardly.

It then realises that inasmuch as it is the Divine Life that lives through it, and all other units, it is also the Divine Will that manifests through it and all other units.

We are endowed with the conception, while here, that we are masters of our own actions, to facilitate and encourage our acquisition of experience apparently, thereby entailing the unfoldment of our self-consciousness.

The realisation of the immanence of Deity in man does not, however, diminish our efforts in striving to realise our highest ideals in actuality. On the contrary, it stimulates the noblest faculties in our natures and assists us to curb our lower impulses.

## WHAT IS THE SUBCONSCIOUS MIND?

A PROBLEM FOR PROFESSOR COUÉ.

By MAJOR R. P. MORRISON.

Professor Coué has returned to France, but he has left behind him an abstruse problem.

The subconscious mind is widely discussed in the present day, but so far no one has been wise enough, or bold enough, to explain the hidden mystery of the subliminal self, its cause and effect.

Most people ignore the subconscious mind altogether. Others find in the theory a potent weapon to confound Spiritualists, and explain so-called spirit-writings and tests. But no opponent of Spiritualism has yet been found who could describe the exact nature of this powerful instrument, of which they speak so glibly, while its champions appear to be serenely indifferent to the danger of using a weapon of which they know absolutely nothing. All would admit the folly of placing a loaded machine-gun in the hand of a child, but apparently no license is necessary to play with a fully charged subconscious mind.

Since Professor Coué effected his wonderful cures, which he claims are the result of the rightful working of the patient's subliminal self, the question is extended to a wide public. Professor Coué appears to be able to use this tremendous weapon with admirable precision and effect, but does he know the exact nature of the power which he calls into play?

If this power, which the Professor states we all possess, and which he calls the "subconscious," is so effective in its results, so powerful that it can cure all disease, can make us timid or brave, strong or weak according to the suggestion given to it by the personality that owns it, surely the power must be very much greater than the personality that *appears* to own it.

If the subconscious mind really has its abode with the personality, why does it not do "all things well" without acting on the "suggestion" of its so-called possessor?

Again, why is it that Professor Coué can produce wonderful results from subconscious instruments that refuse to respond to the touch of their own players?

Let us invite Professor Coué and all other wielders of the power of the subliminal self to give to the world a clear and satisfactory definition of the subconscious mind in its wonderful and mysterious workings.

The Supreme Spirit is within us all, and Professor Coué is apparently a powerful, if unconscious instrument in the hands of the Supreme, and is allowed to make a limited use of the Almighty Power in order to educate the world to a knowledge of its own potential Divinity.

Can Professor Coué find a better solution of the mystery?

## SPIRIT COMMUNICATION: UNDEVELOPED SPIRITS.

ANOTHER POINT OF VIEW.

Mr. James Slimming (Glasgow) writes:—

I was much interested in reading your correspondent "Vanessa's" article in *LIGHT* (page 203). I have no desire to controvert the valuable advice given, but I wish to place before your readers another point of view.

At the beginning of my experience I sat with a few personal friends in a private table circle.

We were much annoyed by mischievous visitors who would monopolise the sitting to the exclusion of our friends. One personality whom I will call "Tommy" made himself particularly obnoxious.

He would not allow anyone else to speak, but would impersonate and play all manner of pranks, turning table upside down, etc.

At last, in desperation, my guide was asked to send him away. To our surprise the guide said, "God allows evil spirits to speak to earth for their good; let him speak."



During the time the guide was present "Tommy" spoke earnestly enough, asking for our sympathy and our prayers. I have never forgotten the words of my guide and have acted on them since.

Much annoyance I have suffered through doing so, yet never have regretted it, and the fervent "God bless you!" of many a dark, wandering spirit has been ample compensation.

I have no doubt of the efficacy of the method advised by "Vanessa," but personally I would hesitate to use it, and I would ask any circle, or any individual, to think seriously before sending away into the darkness any wandering soul for whom our Saviour died. Many have confessed to me afterwards that they were sorry for the annoyance, and were broken down when talked to kindly.

Patience and love will melt the hardest heart, and I have found that the advice of my guide to use the method of kindness in all my dealings with the evil or undeveloped spirits has been amply justified.

#### A "SIGNAL" PROOF OF SPIRIT RETURN.

In LIGHT of April 1st, Mrs. Hewat McKenzie suggested that the excellent evidences of supernormal powers received through clairvoyants ought to be much more widely noticed.

There must be many hundreds of descriptions similar to those related by Mrs. McKenzie which are kept private but which would be of interest to the ordinary reader. It brings the subject nearer home to us when we hear of the personal experiences of others, but many people seem, somewhat naturally, reluctant to publish or even to speak of those messages they receive and regard as sacred and confidential. I have received on two occasions the signal my wife and I agreed upon two years before she passed over when we were both in good health.

We arranged that the one who died first should endeavour to communicate with the other by means of a series of ten knocks on a peculiar rhythm which could be easily recognised by either.

At the very first private sitting I had with Mr. J. J. Vango, five months after my wife's transition, she was accurately and fully described to me, and all the details of her fatal illness were given, and her first message to me was, "I am here to keep my promise, I will fulfil it if I can"; however, I did not obtain the pre-arranged sign on that day, but some time after at a drawing-room meeting, Mr. Vango, whilst in trance, said, "Your wife is here," and then turned round and began tapping on the back of his chair saying, "Why does your wife do this?" But the signal on that occasion was not complete. At a recent private sitting with Mrs. Annie Johnson—who, of course, knew nothing of the pact made between my wife and myself and which I was careful to mention to no one—she said, after giving a clear description of my wife, "The lady is tapping you on the shoulder," and gave me an exact reproduction of the series of knocks with the rhythm we had arranged, with the accents recurring at the proper intervals.

H.

#### SPIRIT ALL-INCLUSIVE.

The unrest of the individual, of nations, of the world, is because of the excess of material appetite and greed. The way to peace is that of contact with the world of spirit "over there." Before Spiritism can become the final religion it must cease to be an 'ism. It must become inclusive, for it is the only religion that can include all others. Have not those gone before gained the City of Zion, the Mount of God, by various paths? Are not the spirits who are pressing about us, striving to help us up the hill, of many different lands and multiform creeds? Should we, therefore, say, the Hebrew Scriptures are inadequate? Or, because we fail to fulfil the prophecy of Jesus, that greater works than He did we should do, should we say the Christian Religion is a failure? Shall we condemn the orthodox churches of to-day because they shut their doors too tight to let in the sunshine of Spiritism, preferring to worship by candlelight? Shall we say to those outside the churches, "You have no faith," when we see these children of God doing the things which the Apostle says are religion?

Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. Jas. i., 27.

No, we cannot afford to close the doors on any man, no matter what his creed or absence of creed. Spiritism can and must include all races, all creeds, all saints, all sinners. The one thing that retards its growth, and will hamper its message, is narrowness. There has been much prejudice against the modern Spiritualists, as well as much persecution of their forerunners. Let not those who have this torch use it for destruction. Let them not repay evil with evil, but overcome evil with good.

—From "The Classic of Spiritism," by LUCY McDOWELL MILBURN.

## Spiritualists' National Union, Ltd.

# Annual Meeting

JULY 1st, 1922.

The Twentieth Annual Meeting will be held on Saturday, July 1st, 1922, in the CAXTON HALL, CHARING CROSS ROAD, LONDON, W.C. 2. Commencing at 10 a.m.

In the evening, 7 o'clock, there will be a reception to Foreign Delegates. Musical Programme provided.

## International Congress.

The Congress will be held Sunday, July 2nd, in the

*Queen's Hall, Langham Place.*

Morning Session, 11 o'clock—

Essayist, DR. ELLIS T. POWELL.

Subject, "Spiritualism as a Factor in a Future World Peace."

Afternoon Session, 3 o'clock—

Essayist, DR. GEO. H. WARNE, U.S.A.

Subject, "Does Spiritualism Contain the Essentials for a World Religion?"

Evening, 7 o'clock—**MASS MEETING.**

**SPEAKERS:** Sir Arthur Conan Doyle, Dr. Ellis T. Powell, Dr. Geo. H. Warne, U.S.A., Mrs. Cadwallader, U.S.A., and others.

*MONDAY, the Congress will be continued in the SOUTH PLACE INSTITUTE.*

Morning Session, 11 a.m.—

Essayist, MR. CLEMENT de ST. MARCO.

Subject, "Spiritualism a Factor in International Relationships."

Afternoon Session, 3 o'clock—

Essayist, DR. ABRAHAM WALLACE.

Subject, "Psychic Science in Its Relation to the Detection and Repression of Crime."

Evening, 7 o'clock—

Essayist, MR. STANLEY DE BRATH.

Subject, "Recent Experiments on Materialisation by Dr. Geley with Frank Kluski."

Tickets for the Sunday Meetings can be purchased at all Churches in the London Area, or from Mr. C. J. Williams, 115, Tanners Hill, Deptford, London, S.E. 16.

*Collections at Meetings in Caxton Hall and South Place Institute.*

Further particulars by writing to the General Secretary, 25, Thornton Lodge Road, Huddersfield.



### THE PSYCHIC ELEMENT IN THE OLD TESTAMENT.

Mrs. Sarah A. Tooley is a lady who is not afraid to strike out in new paths. Her "Personal Life of Queen Victoria," published some years ago, was followed, among other works, by the first attempt ever made to chronicle "The History of Nursing in the British Empire." She has now made another venture in her little brochure, "Psychic Phenomena in the Old Testament." (A. M. Philpot, Ltd., 2s. 6d. net.) These phenomena include such incidents as the angelic appearances to Abraham, Jacob, Joshua, Gideon and others and the dreams of Joseph and Daniel.

The authoress does not set out to interpret the inner working of these things. As she herself explains, her object is just "to group together scenes and occurrences from the Old Testament dealing with the communion of men and women with the Unseen." This is done, more or less, in psychical language, and the reader is given a lead as to the class of phenomena to which the different incidents belong. This classification is not always easy. For instance, the appearance of the Captain of the Lord's Host to Joshua, outside Jericho, and the Endor narrative are included in the chapter on Materialisations. But it is by no means certain that both were not examples of clairvoyance. In these cases, and such as these, the reader must use his own judgment.

Here and there we find some quaint conceit to enliven the narrative, as this:—

"The contest between Moses performing spiritual miracles and the magicians of Egypt with their presentments recalls modern challenges between eminent Spiritu-ualists and famous conjurers."

The chapter on Joseph concludes with the suggestive remark:—

"It is unique in the history of dreams that an interpreter's own dream should find fulfilment in his interpretation of another's dream. This is the case with the dreams of Joseph and Pharaoh. The predicted famine overtakes the land, according to Pharaoh's dream, and Joseph's brethren, coming to buy corn in Egypt, bow down before him as the mighty prince, the arbiter of plenty. And so are fulfilled the dreams which Joseph dreamed in the harvest-fields of Canaan."

One is glad to see the saying of Madame Thebes re-produced:—

"I am just a plain, domestic woman of the people, and never call myself a psychic; I simply see things that are going to happen."

Such humility is a very desirable attitude for sensitives to adopt, and it were well if it could be more widely diffused.

Mrs. Tooley gives the following account of one of this gifted lady's experiences:—

"It may be of interest to give an instance, not generally known, of this remarkable woman's gift.

"A gentleman and his pretty wife, personal friends of Madame de Thebes, were calling upon her and in course of conversation mentioned that the wife was going to America and proposed to sail in the 'Titanic,' because it was said to be a boat which could never be sunk.

"Do not let your wife sail in that boat," said Madame de Thebes to the gentleman, 'for I see it in mid-ocean being overwhelmed by an iceberg.'

"The husband pooh-poohed the vision and remonstrated with Madame de Thebes for alarming his young wife. Ignoring the warning, the lady sailed in the 'Titanic,' and was amongst those lost in that terrible catastrophe."

It is pointed out how varied were the walks in life from which the Hebrew Prophets were drawn. Among them were a herdman, a gatherer of sycamore fruit, priests and nobles. All these spoke, or wrote, "under control." Even so, "the burning words of the prophet are woven into the warp and woof of the languages of Judaism and Christendom, and have thrilled countless thousands when rendered by the great masters of song."

G. V. O.

\* \* We are informed that Her Majesty the Queen has graciously accepted a copy of "Psychic Phenomena in the Old Testament," the book reviewed above.

"THE GREATEST QUESTION"—the master-question of the ages that LIGHT exists to answer truly—is the title of a Griffith picture-play, a private view of which was given to the Press on the 18th inst. at the Philharmonic Hall, Lillian Gish in the principal part. Sad—sweet—tender—sordid—ennobling—the exquisite art of Lillian Gish never at fault, this film, presented by the Walturdaw Company, fails of being great, not from any deficiency in production, but because of artistic defects in construction of the story. The "ghost story" dragged into it should be cut out, incidentally here relieving the excellent musical accompaniment of distressing incongruity. This episode, to use expressive studio phraseology, is all out of tone. The "psychic effects" lack artistry. Demerits notwithstanding, if anyone fails to appreciate this film as a whole, it is the spectator who is responsible, not Griffith.—W. B. P.

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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.

### GERALD MASSEY.

E. P. G.—It is with Gerald Massey, as with many other men and women of distinction. You can read their biographies and other accounts of them in general literature without discovering their association with Spiritualism. That portion of their lives is usually suppressed out of a cowardly deference to public prejudice—nothing else. Gerald Massey was a man of genius, poet and reformer. He was a Spiritualist, and made no secret of the fact, for he was a fearless writer. He was born in 1828 in humble circumstances, and, as a child of seven, worked in a factory—"a dreadful life," as John Ruskin, writing of Massey, described it. Remember that in those days there were poltroons who dare not say a word against child labour in factories, for fear of offending those who profited by it, just as to-day there are poltroons who fear to uphold Spiritualism because of the bogey of "public opinion." Gerald Massey published his first volume of poems in 1850, and was befriended by Frederick Maurice and Charles Kingsley. As a journalist, he was London correspondent of the "New York Tribune." He gave public addresses on Spiritualism in London in the 'eighties, and his views on the subject are set out in a little book, "Concerning Spiritualism," which is in the L. S. A. Library. His literary fame rests chiefly on his fine poem, "The Ballad of Babe Christabel," published in 1864.

### THE PROBLEM OF TIME.

G. F. W.—We note that you are "a sympathetic observer" which is rather better than being a foolish supporter of the movement. But there is all the difference between being an observer from the inside and an observer from without. You see difficulties where there are none, and conversely, we suppose, you are unaware of the difficulties which actually exist and a knowledge of which would enable you to understand the subject more clearly. You say that the element of Time is the great obstacle to settling the question of life after death. We see what you mean, but it applies only to the question of gaining anything like a clear conception of after-death conditions. That is a matter which has been much discussed in *LIGHT* recently by philosophical contributors. But it is very far from being an obstacle to knowing that there is a future life. Fishes must be aware of the existence of men and land animals without having more than a slight conception of the mode of life of the creatures of a higher order than themselves. Similarly man on earth may be aware of the existence of human beings in a grade of existence higher than, or at any rate different from, his own. We

are in no way anxious to convert or convince you. We do not believe in forcing any growth, but only in aiding those who are genuinely anxious for knowledge. As to the "Time" element, you may remember that this, like "Matter" and "Space," is a question of grades of consciousness—a question of a mode of perception. Intellect will not carry you outside of it, but imagination may.

### IS A SPIRIT IMMATERIAL?

J. D.—Your question in one form or another has been discussed many times in *LIGHT*, and many and various have been the opinions expressed. We deal with it here on very simple lines. Everything must have an inside and an outside aspect, or, to put it scientifically, force and form cannot be separated; you cannot have action without something to be acted upon. So we hold that throughout the Universe life acts on, in and through substance of some kind. It is generally held that the organism of a spirit is matter in a high state of refinement and attenuation. So doubtless it is, looking at it from the physical point of view. It is impalpable and intangible to our gross senses, but not to the spiritual senses to which it is as fully as real and solid as our bodies are to us. On its own plane it is quite substantial. You may call it "immaterial," if you will, but it is not a precise way of describing something which belongs to the highest grades of Reality. We have that Reality within ourselves. It is only when we have not a clear consciousness of it that any life outside that of our earthly senses appears to us vague, shadowy and formless.

### PROVING THE LIFE BEYOND.

"A SEEKER."—Are we certain that there is a life after death? Yes, just as certain as that the sun will rise tomorrow, both conclusions being arrived at by the same methods—experience and observation. We admit that the two propositions are not exactly on the same level, for the first is not a matter of general knowledge and experience, while the second is so. But you are not correct in the supposition that the proof of human survival is entirely a matter of psychical inquiry. The conclusion is arrived at by some minds through intuitive perception, by others along the lines of high reasoning. The end and purpose of psychical phenomena is to bring the fact home to the vast majority who require evidence of a purely physical, intellectual character, something that appeals to the ordinary mind, from the movement of an object by super-normal means to a communication offering proofs that it came from some person who has passed from earth. Such proofs are abundant and they confirm the conclusions of intuition and reason.

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## THE SPIRIT'S NATIVE AIR.

We may ask, indeed, for temporal aid, and there is reason to think that it may be given by helpers from the unseen as by those around us, given by perfectly natural means; many kindly hands are stretched out to help worthy purposes, and others than Elijah have still their guardian angels. But this asking is not true prayer. Prayer is the yearning for communion with the All-encompassing Spirit, the Father of Love disdains not the warm, the erring heart. Whether or not it be accompanied with bent knee or bowed head, it is always the love that seeks closer union with its Object, the faith which trusts in the Supreme Reason, the will which turns to God like the flower to the light. It is the heart cry of those who hunger and thirst after righteousness that they be filled, that they may come into contact with that Power which is the giver of all life, and draw from that boundless source draughts of renewed strength—that they may partake of the character of spirit in its transcendental purity and its all-embracing Love. This development of the spirit of man is the growth of character. Righteousness is its natural law. To desire God is to desire purity, truth and beauty, to put on the attributes of the Spirit; an earnest will that avails itself of every opportunity brings its own fulfilment. This prayer is always granted, for it is here that Spirit can normally act. Wisdom is never refused. The water of life is free to all . . . but this asking must be untainted by the self-will which seeks its own confirmation and must also be in the realm of the spiritual and causative, for the realities of Spirit, far above petty and sordid gains, far above rewards and punishments in a future life to come. Prayer is the conscious meeting of the human and the divine, the ecstasy which carries the spirit of man out and away beyond the bounds of Time and Sense to where it realises the emptiness of earthly ambition, the hollowiness of earthly pleasure, the vanity of all material things, and lifts it to its native air; thrilling its every fibre with joy; a human reed shaken by the Spirit which reveals itself to Spirit as the Eternal Beauty and Eternal Truth—the Presence of God.—From "Psychic Philosophy," by STANLEY DE BRATH ("V. C. Desertis").

## AN EVIDENTIAL CASE.

Mrs. Edith Fisher, Hon. Secretary of the Marylebone Spiritualist Association Psychical Research Section, writes:—

On April 12th, during the weekly "At Home" of the M. S. A. Psychical Research Institute at 5, Tavistock-square, which is conducted by Mrs. Annie Brittain, the following interesting evidence was given:—

"Belle" (Mrs. Brittain's "control") described a young man to a lady in the circle, gave the name of "Jack," and said he had a little brown dog with him. She also said that the boy was trying to give a message about a watch, and asked if the lady was wearing his watch, subsequently correcting herself and adding, "He says his mother had lost his watch; it does not matter; she will not find it, but he doesn't want it now, so do not worry." After giving some personal messages from the boy, "Belle" concluded by saying "He likes the picture you have of him, he thinks it is fine, but wants to know what they have done to his eye. They have made one eye look bigger than the other."

The lady to whom this message was given came from Bath, and was only in town for a few days. She had never been to the Institute before, and was a complete stranger to everyone present, including Mrs. Brittain.

At the close of the circle, she stated that the young man was her son Jack, killed during the war, that the little brown dog was a favourite of his, and that it was quite correct that her son's watch had been lost and could not be found. The reference to the picture was very striking, as she had brought a portrait of her son to town, to have his ribbons painted in. Before leaving home, her daughter had suggested that she should ask the photographer to put a few lines under one of the eyes, as she thought it would be an improvement. This had been done, and only a few hours previously the lady had fetched the picture from the photographer's, and had been examining it.

These facts could not possibly have been known to anyone but the lady herself, and I think this is a good example of the evidence so often given by our mediums.

## ANSWERS TO CORRESPONDENTS.

NORA POWYS.—We are grateful for your letter, and will gladly use the extracts you send.

S. C. STUART (Edinburgh).—Thank you for the cuttings, which shall have attention, although we find it usually needless to make specific replies to every piece of criticism.

F. FINCH.—We have heard and read of cases of materialised forms consuming food, or at least appearing to do so. But we have really not the time to hunt up instances for you. If you consult the books on materialisation in the L. S. A. library you may find examples.

## NEW PUBLICATIONS RECEIVED.

"Historical Ballad of the Maid of Orleans." By Dr. J. Barker Smith, L.R.C.P. A. J. Moore, Norwood, S.E. (Price 1s.)

"Revelations of a Spirit Medium." By Harry Price, F.R.N.S., and Eric J. Dingwall, M.A. Kegan Paul. (7s. 6d. net.)

"Pearson's Magazine" for May. (1s.)

"Theosophy" for May. Theosophical Society, 128, Bedford-square, W.C.1.

## SUNDAY'S SOCIETY MEETINGS.

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

Lewisham.—Limes Hall, Limes Grove.—Sunday, 11.15, open circle (Mr. Cowlam); 6.30, Mr. Ernest Meads.

Croydon.—Harewood Hall, 96, High-street.—11, Mr. Percy Scholey; 6.30, Mrs. Mary Gordon.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11 and 6.30, address and clairvoyance by Miss Hetty Butterworth, of Barrow-in-Furness.

Holloway.—Grovevale Hall, Grovevale-road (near Highgate tube station).—Saturday, 7.30, whist drive in aid of Building Fund. Sunday, 11, Mr. Wm. North; 7, Mrs. Stock, of Westcliff, address and clairvoyance; 3, Lyceum, Monday, 8, developing circle (members only); Wednesday, 8, Mrs. Graddon Kent. Free healing: Thursday, 7, children only; Friday, 8, adults, as usual. Membership invited; subscription, 6/- per annum. Special dance and social, Whit Monday, commencing 6.30 p.m.; children specially invited.

St. John's Spiritual Mission, Woodberry Grove, North Finchley (opposite tram depot).—7, Mr. Harold Carpenter. Thursday, 8, service with clairvoyance by Mr. T. Austin.

Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mr. F. Everleigh. Thursday, Mr. and Mrs. Gribble.

Brighton.—Athenaeum Hall.—11.15 and 7, Mrs. E. Marriott; 3, Lyceum. Monday, 8, healing. Wednesday, 8.15, Mr. Fred Curry.

Peckham.—Lausanne-road.—7, Mr. T. Austin. Thursday, 8.15, Mr. T. W. Ella.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (Down Side).—Sunday, May 28th, at 7, Mrs. Graddon Kent.

St. Leonards Christian Spiritual Mission (Bottom of West Hill-street, St. Leonards-on-Sea).—To-day, Saturday, at 7, psychometry. Sunday, at 11 and 6.30, Monday, 3, Mrs. Annie Boddington.

Worthing Spiritualist Mission.—17, Warwick-street.—May 28th, 6.30, Mr. G. W. Sharpe. May 31st, Mr. J. Goddard.

London Central Spiritualist Society.—144, High Holborn (entrance, Bury-street).—Friday, May 26th, 7.30, Mr. Lewis. June 2nd, Major Spencer, supernormal pictures.

SPIRITUALISM IN CHELTENHAM.—From a recent letter we gather that there is a Spiritualist society in Cheltenham, meeting at the Rotunda Lecture Hall. It was recently addressed by Mrs. B. C. Hailes, of the United States, who arrived in this country on May 1st.

WE are informed by Colonel Cowley that Mrs. Roberts Johnson, the Direct Voice Medium, will be in London again for one week from June 9th and will not be visiting London again until the end of September. Any letters for Mrs. Roberts Johnson should be addressed to the office of LIGHT.

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## TO ALL READERS OF "LIGHT."

At the beginning of this Year I put forward the claims of this Alliance on all those who are interested in Psychical Science and Spiritualism.

This appeal has had satisfactory results.

In view, however, of the rapidly increasing circulation of "Light" there must be many readers who have not seen my previous letter in these columns. There are also, no doubt, other readers, who have deferred acting thereupon.

In both cases many prospective members may feel reluctant to pay the full subscription of one guinea now that the Spring Session has come to a close.

To meet this very reasonable feeling it has been decided to admit new members after Easter for a payment of FIFTEEN SHILLINGS only, which amount will entitle them to membership for the present year, ending December 31st, 1922.

I need not commend the advantages of membership to definite Spiritualists.

I would, however, repeat that the L.S.A. offers unique advantages to the inquirer, however sceptical he may be. Thus, members have the use of the best lending library of psychical and occult literature in the Empire. A library which contains not merely all works on the Spiritualistic side of the subject, but also everything of serious importance which has been written on the other side of the argument.

The member who joins as an inquirer has also the advantage of hearing all departments of the subject dealt with by men and women who are acknowledged authorities.

Inquirers are necessarily and properly unwilling to identify themselves with Spiritualism until they have convinced themselves of its truth. I would therefore emphasise the fact that the L.S.A. demands no "credo" from its members. No list of members is published, and the sole qualification for membership is a serious interest in the great subject of the powers and processes of the spirit of man.

I therefore earnestly urge every subscriber to "Light" to support this Alliance.

GEORGE E. WRIGHT,  
Organising Secretary.

## MEETINGS FOR THE WEEK

**SPECIAL MEETING.**—THURSDAY, JUNE 1ST, 7.30 P.M., MR. A. W. TRETHERY, "A Study of Stainton Moses."

**CLAIRVOYANCE.**—TUESDAY, MAY 30TH, 3.15 P.M., MISS MCCREADIE.

**LECTURE CLASS.**—WEDNESDAY, MAY 31ST, 3 P.M., MISS PHILLIMORE.

**CONVERSATIONAL GATHERING** AT 3 P.M.—**TRANCE ADDRESS** AT 4 P.M.—FRIDAY, JUNE 2ND, MRS. WALLIS, subject, "Spiritual 'Gifts'."

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# ON THE BRINK OF THE GRAVE.

RUSSIA'S STARVING CHILDREN STILL MENACED BY HUNGER'S PITILESS DEATH.

**Now, More than Ever Is There an Imperative Need for Instant and Liberal Aid.**

## FREELY YE HAVE RECEIVED—FREELY GIVE.

LIKE poor dumb driven sheep to the shambles the grim procession of Russia's innocent starving children still wends its pitiful way to those deep-dug, yawning graves with which hunger has bestowed the breadth and length of that unhappy land.

Starvation sentenced them to the cruellest Death which could be inflicted on unresisting victims whose utter helplessness but adds to the misery and suffering which Famine with vicious fury tortures them and no respite is theirs unless You, in common with all Christian people, stretch forth the saving hand of succour.

For children to die an untimely Death under any circumstance, is an unnatural thing—but when such a fate is attended by the horrors and agonies of long drawn starvation—then the mind revolts and the soul shudders in its vain endeavour to but partially conceive what these poor babes and boys and girls endure.

Were there but hundreds confronted with such a sad destiny, it would be our manifest duty to protect and save them—but, alas, it is the staggering truth that the whole child life of a nation is threatened with extinction, for millions of these precious little lives are in jeopardy—and millions of little emaciated frames are bearing the cruel impress and seal of emaciation.

And as surely as the sun will set—just as certainly must they perish unless food sufficient to keep the spark of life alive is forthcoming.

To the eternal honour of the Christian creed a great deal has been done by the "Save the Children Fund" to stem this devastation of child life.

The fact that no fewer than 1,200 kitchens have been opened in the worst-stricken areas—that millions of plain, sustaining meals have been distributed is a glorious tribute to that Christian charity which refuses to recognise racial differences or colour restrictions—but having put the hand to the plough—it would be a lasting reproach to abandon the good work.

Think of those wistful eyes—deep sunk in hollows—filmed over with the glassiness of impending death—think of those poor stunted frames, of those protruding bones—mere shadows of once humanity, scarce able to stand or crawl—and ask yourself the pointed question—"Have I not a Divinely inspired Duty to perform—Must I not obey the Redeemer's mandate and, in a very actual and literal sense—Feed these abandoned bairns, who lacking my charity—must perish and wither away before the bud of life can blossom."

Before Russia's full harvest can be garnered in there are the torrid summer months to face—when heat, added to hunger, will breed pestilence and epidemics and then lay low hundreds of thousands more of defenceless children.

In the name all that is holy and religious it is imperative that every Christian heart should graciously and liberally respond to the cries of these starving little innocents—or otherwise the holocaust will become more hideously huge, and the scythe of the relentless Reaper must mow down myriads more.



Those who have visited the Famine Areas and seen the haunting look in the big staring eyes of the starving little ones can never forget them. They seem to follow them wherever they go. If you could see the big wistful starvation-lit eyes of those who wait for what—either relief from starvation or relief from agony by death—you could not resist the appeal. Will you not rescue one or more of these victims of the most terrible visitation the world has ever seen. Clinging to life to the last whilst the dead and dying lie around them. Can you think of this agony and fail to participate in this the greatest rescue work the world has ever known. Send ALL you can. Do not delay, for delay means deaths which otherwise might have been avoided.

Time is indeed fraught with precious importance—for the slightest delay spells doom and death to many of these boys and girls—and if we deny them the sustenance their poor attenuated bodies so eloquently demand—then their lives will be sacrificed to the all-devouring Moloch of Famine.

But the charity which inspires and controls the soul of every Christian is not going to allow this child destruction to continue and You, amongst others will only too willingly respond to the clarion call of rich and noble privilege.

Every penny means salvation—for some dear little one—every pound means that lives can be snatched from the brink of the grave and that the appalling scenes are lessened in their repulsive ferocity.

The Save the Children Fund, The Russian Famine Relief Fund, realising how stupendous the task of relief is and the need for co-operation, have agreed to work together under a JOINT COMMITTEE of representatives of each Fund, with Sir Benjamin Robertson as Chairman.

And what a heritage of love must follow such benevolence—for these children will never forget that You rallied to their rescue and saved them from an awful death. No other work in the world could build up such a bond of affection between two widely separated races and make so unperishably for the peace of this disjointed world.

Will you then allow the children to cry in vain—must their scarce audible moaning fall on deaf ears and closely shuttered hearts.

Nay, this is unthinkable and impossible for Now—To-day you will at once act on the generous promptings of love which, is its catholicity, considers every child in the world, as a member of the great flock which Christ calls His own.

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To Lord Weardale, Chairman of Committee of "Save the Children Fund," (Room 370), 42, Langham St., St. Portland St., London, W.1. Str.—I would like to make a gift to help the Starving Children in the Famine Areas of Russia, and enclose a donation to the "Save the Children Fund."

Name .....

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"LIGHT," 27/5/22.

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