

London Spiritualist Alliance, Ltd., 6, QUEEN SQUARE, SOUTHAMPTON ROW, W.C. 1.

PROGRAMME OF MEETINGS.

TUESDAY, 16TH, AT 2 P.M.—Clairvoyant Descriptions by Mrs. Wesley Adams.

THURSDAY, 18TH, AT 7.30 P.M.—Lecture by Dr. Abraham Wallace, "My First Visit to America—Some Psychic Experiences."

FRIDAY, 19TH, AT 3 P.M.—Conversational Gathering. At 4 P.M., Address by Mrs. M. H. Wallis.

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

For further particulars regarding the work of the Alliance apply to the Secretary.

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

SUNDAY EVENING NEXT, AT 6.30, MR. GEORGE CRAZE.
November 21st, Mr. Ernest Hunt.

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The "W. T. Stead" Library and Bureau, 13a, Baker Street, W. 1.

READING ROOM AND RESTAURANT OPEN DAILY.

TUESDAY, NOV. 16TH, AT 7 P.M. ... MRS. STARR BUSH.
THURSDAY, NOV. 18TH, AT 3.30 P.M. ... MISS LIND-AF-HAGEBY.
Free Healing, Wednesday, 7 to 8.30 (by appointment), Mrs. Seyforth.
Non-Members not admitted until 3.15 and 6.45 p.m.
Members Free. Visitors 1s.

Wimbledon Spiritualist Mission.

(Through Passage between 4 and 5, Broadway, Wimbledon.)

SUNDAY, NOV. 14TH, AT 11 A.M. ... MRS. M. E. SUTTON.
" " AT 3 P.M. ... LYCEUM.
" " AT 6.30 P.M. ... MR. G. MORLEY.
WEDNESDAY, NOV. 17TH, AT 7.30 P.M. ... MRS. JAMRACH.
FRIDAY, NOV. 19TH, AT 7.30 P.M. ... Lecture by MR. W. S. HENDRY, on Various Forms of Magnetic Healing, Tickets 1s. each.
HEALING.—Daily, 10 a.m. to 1 p.m., except Wednesday and Saturday.

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

SERVICES—Sunday, 11.30 and 7 p.m.; Monday and Thursdays, 7.15 p.m.; Tuesday, 3 p.m. A hearty welcome at all meetings.

Speaker Sunday next—MRS. JAMRACH.

Worthing Branch—St. Dunstan's Hall, Worthing, every Sunday, 6.30, Wednesday, 3 and 6.30.

Delphic Club, 22a, Regent Street, S.W. 1.

Meetings for week ending November 20th:—

Wednesday, November 17th, 5 p.m. Mr. William Edwards.

"Lecture, "Spiritualism in Relation to Mysticism."

For particulars of membership apply the Secretary.

Visitors are admitted by invitation of a Member.

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TEL.] 59, HOLLAND PARK, LONDON, W. 11. [PARK 4709

Hon. Principal ... J. HEWAT MCKENZIE.

COMING EVENTS:

Tuesday, Nov. 16th, at 3.30 p.m. — Clairvoyance by MRS. BRITTAIN

Friday, Nov. 19th, at 8 p.m. — Clairvoyance by MRS. CANNOCK

Tuesday, Nov. 23rd, at 3.30 p.m. — Clairvoyance by MRS. WESLEY ADAMS

Public Lectures every Wednesday at 8 p.m.

November 17th, by MR. PERCY B. STREET, "The Auras of Celebrities" (illustrated), Non-Members, 2s.

Special Lecture.

Thursday, November 18th, at 5.30, the first of a Course of Five Lectures on "The Human Aura" by MR. PERCY B. STREET. Single lectures, Members, 1s., Non-Members, 2s.; Course Tickets, Members, 3s., Non-Members, 6s.

Syllabus on application to Hon. Sec. (Postage 2d.)

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Every Wednesday afternoon at 3.

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Nov. 23 and 24 ...	Hygienics.		Absent Treat-
Nov. 30 and Dec. 1...	Memory and		ment.
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Will Speakers and Mediums having open dates for November and December communicate with Mr. H. E. Curtis, The Haunted House, Hastings.

"Curative Suggestion," by Robert McAllan, proves the value of hypnotic suggestion in treating moral, mental and nervous disorders, as Insomnia, Neurasthenia, Obsessions, Depression, Self-consciousness, &c.; free from author, 4, Manchester-st., Manchester-square, London, W. 1. Hours. 10.30 to 5.30 Mayfair 1396.

Home Circles.—"A new booklet by the President of the Wimbledon Spiritualist Mission, compressing into small compass much sound advice for beginners regarding the conduct of circles in the home, and the development of psychic powers."—LIGHT.—Post free 3½d. from R. A. Bush, Morden, Surrey.

The Larger Spiritualism. By Richard A. Bush, F.C.S. Post free 5d.—"The author has contrived to crowd into a small compass material that should stimulate interested inquiry into the wider issues of a subject as exhaustless as it is fascinating."—"Occult Review."—"Send us 500." Spiritualists' National Union. Obtainable from the author at Holt, Morden, Surrey.

"The Place of Jesus Christ in Spiritualism." By Richard A. Bush. 7th thousand. Post free 5d. "The greatest question of all times—'What think ye of Christ,' is ably and sincerely considered in this address." Obtainable from the author at Holt, Morden, Surrey.

To Let, in the morning till 2 p.m., large front room; well lighted.—Apply Mrs. Stewart Everett, 34, Colville Terrace, Colville Square, Bayswater.

Lectures at 153, Brompton Road, S.W. (Theosophical Free Reading Rooms).—Tuesdays, 8 p.m., on "Some Problems of the Present." Fridays, 3.30 p.m., on "The Lifting of the Veil." Admission free. For full syllabus of Lectures apply Sec. as above.

Public Lecture in the Mortimer Halls, 93, Mortimer Street, W. 1., by Mr. L. W. Rogers (National President, and Senior National Lecturer American Section T. S.), on Sunday, November 14th, at 7 p.m.; subject, "Theosophy and the Bible." Admission free. Reserved seats, 2s. and 1s., from Sec. Publicity Dept., T. S., 23, Bedford Square, W.C. 1.

LIGHT

A JOURNAL OF
SPIRITUAL, PSYCHICAL & MYSTICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,079.—VOL. XL.

[Registered as]

SATURDAY, NOVEMBER 13, 1920.

[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. Beyond this it has no creed, and 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.

Our venerable correspondent, Mrs. M. A. Hopper (Walkerville-on-Tyne), again begs us to vindicate the memory of Thomas Chatterton, the Bristol poet, from the accusation of forgery. Some of those who have studied the life of the "marvellous boy" have seen strong suggestions of the psychic element in his life and the poems which he produced in ancient English—the English of three hundred years before his own day (1752-1770) and which he ascribed to an old monk, one Thomas Rowley. That is to say, having reproduced the style and caligraphy of the earlier period in his poems he asserted he had found them in an ancient muniment box at Redcliffe Church, Bristol. As a child he haunted the church and spent hours rummaging amongst its old parchments. But the poems were found to be his own, strangely as they were disguised in ancient words and phrases. They showed him, in the opinion of such critics as Dante Gabriel Rossetti, to be amongst the greatest poets, full of divine imagination. He was the first to break away from the set and somewhat stilted forms of eighteenth century poetry. Forgery? Well, it is like taxing an imaginative child, whose lively fancy conjures up all kinds of visions and events, with deliberate lying.

Let us quote on the same subject from an article, Was Chatterton a Medium? which appeared in *LIGHT* of May 8th, 1909:—

Although, in a way, happy in his poor home and very fond of his mother, Chatterton had great moods of solitude, sometimes speechless for two days, locking himself up in an attic, or moving about apparently oblivious of people around him; and all the time, when he could, writing in secret, and producing work that none of his opportunities can explain.

Gradually, out of it all, there emerged a visionary—shall we say an imaginary?—figure, an old monk who belonged to the time of the ancient parchments, one Thomas Rowley, who became the centre of his field of vision and work. This monk he described as a real person, and wove around him a story that at last controlled his own actions, his own work being attributed to the monk. "No doubt the dream so filled his lonely hours that it ceased to be a dream," says Mr. Russell, the author of a *Life of Chatterton*. "All the characters in it and all their deeds and ways he came to know as well as he knew the deeds and ways of the people about him. His real life was spent in their companionship; they were the ever-ready refuge from the world of boy-beaters and gross-minded persons that had no concern above profits." The work that the world damned as "forgery" was done by a boy of twelve or thirteen who was probably obsessed by the desire to repro-

duce the style and expression of his Rowley creation; or was it the attempt of the old monk to produce or reproduce his own work?

It is of course pure speculation. All genius has strange psychic elements. To talk of the idea of forgery in such a case is worthy only of little minds.

* * * *

The question of the nature of the spiritual body is still with us, although it is a matter upon which, like many other matters with which we are concerned, it is not yet possible to speak with complete assurance. But then, what do we *really* know about electricity, or even of the physical body which relates us to our present state? We have chosen to say, for example, of the physical basis of life—protoplasm—that it consists of carbon, hydrogen, oxygen, nitrogen, sulphur, and phosphorus. We call that scientific knowledge—it is merely a convenient classification of forms or forces in themselves unknown. One thing we can say without hesitation—life requires always a vehicle or instrument if it is to express itself at all. It is, therefore, a justifiable conclusion that an individual human life in any world must possess a means of manifestation. We arrive at that conclusion by reasoning, and find it overwhelmingly confirmed by the testimony which reaches us from our unseen communicators, who maintain that they possess bodies to them as visible and tangible as our own bodies are to us. Some of us hold provisionally by the idea that the spirit body is an ether body, and as a tentative hypothesis it is useful and definite. In all these matters it is wise to form ideas as definite as possible. They are a kind of stepping stones, each of little use in itself, but in conjunction with the rest invaluable in helping us to cross the stream.

* * * *

But, like everything else in life, this question of the spirit body has an aspect of extreme simplicity. When St. Paul said, "There is a natural body, and there is a spiritual body," it is doubtful whether any of those who received his assurance fell to questioning the precise nature of either body. Here and there some ancient philosopher may have speculated on the question. Aristotle, had he lived in Pauline days, might have formed some conclusions which would have been of little value to-day, so tremendously has physical science advanced in the meanwhile. For this question of the nature of what we call the spirit world and the spirit body is undoubtedly coming—however slowly—into the purview of physical science. We are beginning to see that all the poetry, all the romance, all the transcendental beauties of the higher worlds must have a basis of a substantial kind—the most beautiful lily must have a root, and the root must have soil in which to grow. The radiant spirit-being in celestial realms did not come into existence by a sudden miracle. He emerged from the ooze of a material world, and ascended through countless gradations of form in the course of Evolution, God's process for forming Man in his own image. Even the highest archangel, we doubt not, has a visible form—a spiritual body. To deny the reality of a spirit body—as some theologians do—and yet ask us to believe in the existence of spirits is to show a defect in the power of philosophical thinking.

"Light" can be obtained at all Bookstalls and Newsagents,

AN ARMISTICE DAY MESSAGE FROM MR. W. T. STEAD.

On Monday last Miss Stead, who was sitting with a friend who has the gift of automatic writing, became conscious of the presence of her father and of his desire to deliver a special message for Armistice Day. Eventually Mr. Stead, through the hand of Miss Stead's friend, gave the message. The communication, which commenced with a well-known line from Shakespeare, was as follows:—

"A blank, my lord, she never told her love."—That in itself is the essence of the people's attitude to all that is great and noble and really fine.

To-night I am going to speak of the thing you want and that only, nothing more nor less.

"A blank, my lord!" as I have written, that in itself is the essence of the people's attitude to all that is great and noble and really fine. "A blank" — We never

told our love, we hid it—we strove with all our physical power to hide our love, our feelings, our terrors and fears, our admiration and our honour of and for them and the pride we felt—we hid it—"A blank my lord!"—we never told our love — But—words have passed beyond our need. That which you all needed words to express, and words you all failed to use, is now passed beyond that, and your thoughts reveal to all our spirit "boys" the greatness of your loves and your pride in all that they have achieved and in all they have suffered. There is more expressed in your thoughts than in all the eloquence of words used by great men or kings.

I would like to be able to stand on the top of your highest building, and be given a voice that might be heard all over the Empire to speak to the hearts of all the people on earth. I could give them a message of comfort; not an eloquent message such as are the words of Christ, but a message of the Twentieth Century which would, because of their ignorance, mean more to them than the wonderful words which they do not read. They would find more than I could say if they did read, but they will not. Therefore I would like to speak to them and to say to them, very truly, that their inner thoughts are very really known by all those who have passed to this Spirit World. I see many, many people hoping, wishing and thinking that their love reaches to those who have passed. Oh! had I but the tongue to speak to you words which would burn to your very souls—words of such certainty and strength of conviction! Grief would be no more known among you; sorrow would leave you; difficulties would remain, for by these you are intended to gain knowledge, but faith would bring among the laden world such confidence and hope that all the minor difficulties, the unreal difficulties, would leave you—they would cease to be.

If it were possible I would speak to mankind and tell them not of the horrors and the suffering of the dear men who have "died," not of that at all would I wish to speak, but rather of the everlasting love that is between you—that has been manifested to you in many ways. I would speak of the joy they have in knowing themselves remembered and remembered as being in the family circle still. I would tell all the vast masses to rejoice, to meet together in gladness, not in sorrow at the foot of your memorial. Meet to celebrate the victory of life over suffering and horror. *Death enters not here! There is no death!*

I would speak of life and of life only, manifested in many ways—as is love. Where do you find death? You find change all around you but you find *not death* all around you. Death, as you know it, is change, and change is all around you—but *love* is not death *nor* change. There is no change in love and there is no death of love.

I would speak to them so that they might not follow me easily, for what is easily absorbed is easily cast out. I would speak in difficult ways, ways that need a little thought and then in the sifting a little at least would be learnt; for it is not only what we do that matters in our lives, but also that which we *intend* to do. Ideals are great things

and lead far even if we never attain them—it is a far greater thing not to have attained the ideal than never to have had it.

Tell them to look upon your Cenotaph as the embodiment of Christ's teaching—a symbol of suffering and sacrifice, but far more than that, as the symbol of human and Divine Love.

Oh! if Love were but taught and understood. There is nothing yet achieved which has not its driving force in love; nothing attained by individuals, or collected numbers, small or big nations, but by individual love—Love is the driving force always and ever; and if you can tell humanity to collect together at the foot of *Christ's Memorial*—your Tommies—and give a moment's thought to love, they will transform their own lives—they will re-create their spirit-consciousness and they will advance the banner of God and of commonsense throughout the entire world; and with that should come the Millennium. Oh, it is really so small a thing to accomplish if only as a whole you would do it!

God's in His heaven, all's right with the world. We know it and on our Great Day near at hand I would give my spirit life to be able to stand on your building there and say to king and subject: "Remember all of you that God is not only in His Heaven but is with you in your hearts, and if you desist from your policy of "A blank, my Lord!"—and come face to face with material and spiritual facts, you can have a Heaven among yourselves, and have your sons, and husbands, and lovers, and friends. In fact God with you and part of you—you need never ask more!"

W. T. S.

ARMISTICE DAY REFLECTIONS.

Armistice Day will have passed when this issue of *LIGHT* appears, but as we go to press the nation is preparing for the solemn ceremony Spiritualists are naturally keeping in mind this unique occasion, and arrangements have been made for meetings at the Stead Bureau and elsewhere.

Mr. Horatio Bottomley, in the "Sunday Pictorial" (November 7th), speaking of the coming ceremony, makes a fine comment. He says that while honouring the dust of the Unknown Warrior we cannot follow his immortal spirit, and adds, "That is not dead, you know, for it was composed of some subtle fabric from the hidden looms of God, the texture of which we are already beginning to understand and shall some day grasp as surely as the framework of the material world. Patience yet a little while and the New Revelation shall dawn."

Various correspondents in the "Daily Mail" have suggested epitaphs for the Unknown Warrior. Mr. E. M. Butcher (South Woodford, Essex) writes: "To my mind Longfellow's words, written about eighty years ago, would be most appropriate as an epitaph on the tomb of the Unknown Warrior in Westminster Abbey:—

"There is no Death! What seems so is transition."

NOT MEMORIAL, BUT RECOGNITION.

At the Mansion House, on November 3rd, under the chairmanship of the Lord Mayor, a meeting was held in support of the movement for the restoration of Rheims Cathedral as a monument of the Anglo-French alliance and a memorial of the gallant departed who had fallen in the war. The speakers were the Duke of Portland, the Archbishop of Canterbury, Cardinal Vaughan, Father Bernard Vaughan and Dr. Ellis Powell.

Dr. Ellis Powell asked whether we were quite right in treating the work as a "memorial" of those we called "dead." Were we not making a mistake in regarding them, so to speak, as outside the range of consciousness, entirely removed from ourselves and from the purposes we had at heart? Would it not be better to contemplate them as co-operators with ourselves in this solemn work, and as having gained, on the other plane of existence, a deeper realisation of the beauty, the glory, and the sanctity of Rheims Cathedral?

DIM & BRIGHT SPIRITS From Zabdiel.

AS we stand on the earth plane, where I stand now, and look through the veil of difference of condition which is between us and you in the earth life, we often see many people at one time, and sometimes but few.

These people differ in brightness according to the degree of holiness in each; that is, according to the degree in which each individual in himself is able to reflect the divine light of spirit which streams past and through us to you.

Some appear very dim, and these, when they come over here, will go to regions dim or less dim according to their own dimness.

Everyone will both appear to others and others will appear to him, as natural to the particular environment and atmosphere in which their lot is cast. This is "their own place."

Those whose radiance is great go into those spheres whose brightness agrees with theirs—be it less or more. But those whose bodies—spiritual bodies I mean—are of gross texture, and do not radiate much light, but are dim go into those dim spheres where only they may be so much at ease that they may work out their own salvation.

They are not at ease, indeed, in any sense of the word; but only they would be less at ease in a brighter sphere than in those dim regions until they have grown in brightness themselves.

All who pass over here from the earth have some of the darkness which envelops it like a thick pall of mist. But many of these have already in their wills endeavoured to rise through that mist into the clearer realms; and these do quickly here what they fain would have done below.

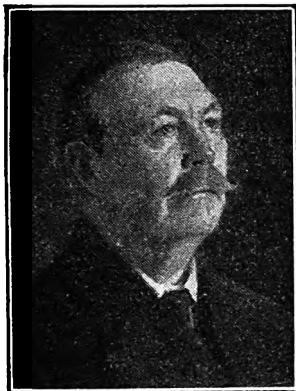
And now we are looking upward, and there indeed lies the royal road. Along that way we follow step by step, and every step we go we see that far away the light increases ever, and our comrades and ourselves grow in brightness, as in beauty, the farther we go.

From the Vale Owen Script,
Weekly Dispatch, April 14th, 1920.

** The Messages from Zabdiel are now published in the Vale Owen Series, Book II., "The Highlands of Heaven." Thornton Butterworth, Ltd., 62, St. Martin's Lane, London, W.C.2., and can be obtained at all bookshops and bookstalls.

SIR ARTHUR CONAN DOYLE IN AUSTRALIA.

GREAT RECEPTION IN ADELAIDE.



SIR A. CONAN DOYLE,
M.D., LL.D.

Sir Arthur Conan Doyle opened his Australian lecturing tour in Adelaide on September 25th. It was a brilliant success and showed, what we already knew, that Australia was ripe for the message he had to deliver.

The "Adelaide Register," of September 27th, published the following enthusiastic account, under the heading, "Crusader of Spiritualism":—

There could not have been a more impressive set of circumstances than those which attended the first Australian lecture by Sir Arthur Conan Doyle at the Adelaide Town Hall on Saturday night. The audience, large, representative, and thoughtful, was in its calibre and proportions a fitting compliment to a world celebrity and his mission. Many of the intellectual leaders of the city were present—University professors, pulpit personalities, men eminent in business, legislators, every section of the community contributed a quota. It cannot be doubted, of course, that the brilliant literary fame of the lecturer was an attraction added to that strange subject which explored the "unknown drama of the soul." Over all, Sir Arthur dominated by his big arresting presence. His face has a rugged, kindly strength, tense and earnest in its grave moments, and full of winning animation when the sun of his rich humour plays on the powerful features. It is not altogether a sombre journey he makes among the shadows, but apparently one of happy, as well as tender, experiences, so that laughter is not necessarily excluded from the exposition. Do not let that be misunderstood. There was no intrusion of the slightest flippancy. Sir Arthur, the whole time, exhibited that attitude of reverence and humility demanded of one traversing a domain on the borderland of the tremendous.

GETTING THE MESSAGE ACROSS.

The lecturer approached the audience in no spirit of impatient dogmatism, but in the capacity of an understanding mind seeking to illumine the darkness of doubt in those who had not shared his great experiences. He did not dictate, but reasoned and pleaded, taking the people into his confidence with strong conviction and a consoling faith. "I want to speak to you to-night on a subject which concerns the destiny of every man and woman in this room," began Sir Arthur, bringing everybody at once into an intimate personal circle. "No doubt the Almighty, by putting an angel in King William-street, could convert every one of you to Spiritualism, but the Almighty law is that we must use our own brains, and find out our own salvation, and it is not made too easy for us." Sir Arthur said that, like so many medical students, he had emerged from his course wrapped in materialism, but he was soon drawn to the mysteries of table rocking, "for when you are a young doctor, and your leading patient begins to take an interest in things, you've got to take an interest in them, too, or you get left." (Laughter.) So he attended a family séance. He thought they were shaking the table, and he had no doubt they thought he was, but that incident sent him on a long and wonderful journey, culminating in the tender reunion with his dead son.

A MOVING PERSONAL INCIDENT.

"I heard his voice," he declared, with great warmth of conviction, "My wife heard it even before I did. 'There's Kingsley,' she said. I enquired, 'Is that you, boy?' and he replied, 'Yes, father.' His hand came on my head, a strong hand, for he was a big fellow, and he bent forward and kissed my forehead. I said, 'Are you happy, boy?' There was a slight pause. 'So happy,' was the response, and then we had a little intimate conversation, of quite a private character. He had been a most religious boy. We had had a difference over Spiritualism, and my son told me he was sorry. Then the voice died away. I had letters afterwards

It will be remembered, especially by those who were present at the farewell luncheon given to Sir Arthur Conan Doyle and Lady Doyle on the eve of their departure for Australia, that Sir Arthur intimated that he was setting out on a mission to bring hope and consolation to our brothers and sisters under the Southern Cross whose kith and kin had in their thousands laid down their lives on the battle fronts of the Great War. Within the past few days we have received the first letters from Sir Arthur, written on the day following his opening lecture in Adelaide. To use his own words, "The people received my message as parched ground takes up water." Confirmed materialists were deeply impressed, and all classes were anxious for further knowledge of the great subject with which he dealt. The newspaper reports which are now before us show how thoroughly Sir Arthur's mission to Australia has been justified by the first results.



LADY DOYLE.

from several who were present, and all gave corroborative testimony. There is no flaw in the evidence; it is complete as it stands." The audience listened to that touching account in impressive silence, "and my boy is here to-night," announced Sir Arthur, with convincing emphasis, motioning with his right hand towards the reading desk. The whole personality of the man was aflame with sincerity, and the crowd was hushed, as if sharing his spiritual exaltation.

A MESSAGE TO AUSTRALIANS.

Tracing the development of the movement for psychic enquiry, Sir Arthur recounted how the truth had spread from America to Europe, and practically all over the world. Scientific opposition was instant and stubborn, regarding Spiritualism as a gross delusion, but it was breaking down before this conquering revelation. Sir Oliver Lodge, whom he looked upon as the greatest intellectual force in Europe, had been so fired by psychic investigation that he had delivered more than eighty lectures in America. "Lady Lodge," said the lecturer, "shares her husband's opinions because she shared his experiences. Proof has come to her, just as my wife shares my opinions, not because I am her husband, but because she has been convinced by the same proofs that came to me. We have a message for the Australians, and by God's help we will get it across to them. I hope most of you are sceptics. It is of no use talking to people who agree with you. I would far rather talk to people who do not know."

NO CONSPIRACY TO DECEIVE.

Sir Arthur threw out an impassioned challenge to those who doubted the *bona fides* of eminent advocates of Spiritualism. "Do you imagine," he demanded, half in protest, half in indignation, "that all these people are in a conspiracy to deceive the public? That is inconceivable. Or do you imagine that they are stark, staring mad, because that is the only other alternative? Why, these men are leaders of science! Is it likely that they will agree on something which is without foundation in fact?" The lecturer said he had never understood the prejudice and antagonism of leaders of religion. Why, here was their great ally in the doctrine of immortality.

VOICES FROM THE BEYOND.

Sir Arthur proceeded with graphic and genuine feeling to give instances in which he insisted voices had come over from across the great boundary, voices of individual identity which described the processes of death and their present life. Impressively appealing were those eloquent intimate touches in the lecturer's peroration, in which he sought to establish that there were no broken ties in the passing over to the world beyond the valley of the shadows. There was, he said, a law of sympathy and love which acted on the other side of the grave. As the eyes grew dimmer here they grew brighter there, as they beheld loved ones going to meet them. The law was that everything went to normal, and that men and women drifted rapidly back to their best. Death was going to bring them untold happiness, because their friends were nearer to them after death than before. Sir Arthur spoke from the thrill of his own profound beliefs. "My title, my literary fame," he declared dramatically, "are as dross in the gutter compared with what I get out of these things. God does not give us such experiences for our private use, but for the comfort of all. I am not here for conversions. I am here to state a case and to leave you something to think over."

Sir Arthur, who was accompanied on the platform by Lady Doyle, was applauded for an arresting and notable discourse, and in acknowledgment he paid a tribute to the fine, sympathetic attention of the audience.

PSYCHICAL RESEARCH AND HUMAN SURVIVAL.

CONDUCTED BY MR. STANLEY DE BRATH, M.Inst.C.E. (late Division Officer R.E.).

Author of "Foundations of Success," "Psychic Philosophy," "Mysteries of Life,"
"The Science of Peace," and other works.

The immense mass of scientific and lay testimony to the facts of Spiritualism makes it superfluous to confirm these further. Interest now centres on rational explanations of them. Dicta by scientists who have not systematically studied the facts have no weight. Those whose works are quoted are not referred to merely as men of science, but as having studied the facts scientifically—i.e., by long and systematic experiments.

THE FACULTIES OF THE SUBCONSCIOUS SELF.



MR. STANLEY DE BRATH.

There are some people who seem to think that knowledge of the truth (or otherwise) of Spiritualism can be gained without connected thought or close attention. That is not so.

In a passage quoted by the Bishops at the Lambeth Conference, Mrs. Sidgwick says:—

"Before we can convince the world, we want not only more cases giving evidence of the fact of personal survival, but we want them solidly based on more knowledge of the subliminal self and the way it works, more knowledge of the conditions and process of telepathy, more understanding of the limitations under which communication with the dead occurs."

The purpose of the present articles is to summarise the chief discoveries that have been made of recent years concerning the powers of this subconscious self, and to show that those powers manifest while still in the body and subject to the limitations and inhibitions of the conscious mind, are but the fragmentary manifestations of faculties which are its full heritage when, passing from the body, it enters on the new relativity, in conditions from which our ordinary chemical matter is eliminated. It then becomes the conscious Self.

It is curious that some persons, convinced of its super-normal activities in the incarnate condition, endeavour valiantly to make these account for everything in despite of the plainest evidence of unseen intelligences. It scarcely seems common-sense, however, to admit that Evolution is directed to the production of a higher type of mental consciousness (which the subliminal clearly shows), that intellectual and acquired faculties are not transmitted by heredity, that the subconscious reveals extraordinary cryptoid and telepathic developments, and yet to assert that this product of the long evolutionary process is extinguished by death or passes into somnolence till some future "Day of Judgment."

TELEPATHY.

It is seldom remembered that telepathy is a fact but not an explanation. There is not a vestige of experimental knowledge how it occurs. Guesses that it may be due to vibrations analogous to those of "wireless" telegraphy, which are mere splashes in the ether according to a conventional code and do not in themselves convey thought at all, have no experimental basis whatsoever.

As a fact, however, it has been abundantly proved that thought may be communicated from one mind to another without any known means of transfer; and that this connection once established, the transference is possible at very considerable distances. It has been shown, too, that intense concentration of will may even produce a visual hallucination of the "willer" to an absent person. But Professor Hyslop, who has made very careful experiments on telepathy, considers that there is no scientific evidence at all for the transfer of subconscious thought, nor of the conscious thought of third parties at a distance. He thinks, however, that there is plenty of evidence for telepathy from discarnate to incarnate minds.

Dr. Geley, who writes as a biologist, not as a Spiritualist, places under the head of telepathy all cases of psychic impressions that are found to coincide with a real distant event. He says: "Most frequently the phenomenon refers to some person united to the percipient in more or less close bonds of affection. . . . It is usually unexpected, and often occurs to persons alien to the marvellous by tastes and occupations, and who are seldom influenced more than once in their lives. . . . Two important characteristics should be noted:—

"(a) The telepathic vision is generally very precise; the details relating to the event and the surrounding circumstances are quite exact;

"(b) Neither distance nor intervening obstacles seem to have any appreciable effect.

"A third characteristic (exceptional) is that the vision may affect several persons, either at the same time or successively—it seems able to affect animals also—and sometimes leaves physical traces."

The Census of "Hallucinations," according to the cautious wording of the S.P.R. in 1889, in which 17,000 persons replied to questions, showed that "of recognised hallucinations, those coinciding with death are 440 times more numerous than we should expect if no causal relation obtained."

It may here be noticed that communications from "the other side" distinctly state that the projection of thought that we call telepathy is one of their normal modes of communication among themselves, another being the production of visual images to express thought.

LUCIDITY.

This is the faculty whereby events distant in time or space are present to a seer or clairvoyant. It differs from the last described in that the telepathic vision is of personal happenings, but prophetic lucidity relates to events. That the faculty is a reality is proved by many prophecies besides those recorded in the Old Testament. For instance, the Sonnet predictions given in 1869, of the wars of 1870-71 and 1914-1918 (reported, after minute investigation, in the "Annales des Sciences Psychiques"), show "extremely precise and true details on both wars, but give them in the present and not in the future tense. The visionary describes the disasters of 1870, Sedan, the siege of Paris, the Commune; the war of 1914, beginning by a disaster and ending in complete victory . . . as if these were events he were actually witnessing." ("From the Unconscious to the Conscious," p. 99.)

The same accuracy is to be found in the attested prophecies contained in "The Hill of Vision," by Mr. F. Bligh Bond (1919) of the turn of the tide in the late war and the stemming of the German offensive. Further, with reference to present troubles, Mr. Bligh Bond writes:—

"The communications . . . have for many years past hinted at the coming of a great world-crisis, of war and revolution, leading to the dawn of a new era for man, and the promise of greater power and greater glory for the race. When the materialism which has hitherto stunted his spiritual growth and thwarted his best efforts shall be cast off, and he shall claim lordship over Matter, which shall henceforth be his servant, and no longer as heretofore his master."

And the interpretation of Old Testament prophecy contained in Dr. Guinness' "The Approaching End of the Age," published in 1879, which predicted 1919 and 1923 as crucial years in the development of the New Age, have certainly been fulfilled as regards the first date. These interpretations have been repeated and extended by the Rev. G. H. Lancaster, M.A., omitting, however, the very interesting astronomical data that show that the periods mentioned in Holy Writ are accurate soli-lunar cycles. But prophecies, whether in the Bible or elsewhere, are usually unheeded; they are sometimes elegantly alluded to as "mere spookery." The true purpose of prophecy, however, is not to give foreknowledge, but to prove the real existence of supernormal faculty, and also of the Mind which sees the end from the beginning.

HEALING.

As the subconscious mind acting through the dynamic psyche is the mechanism of normal bodily function, of growth, and of repair, so a patient's own vital psychism can (by suggestion) be directed entirely to a specific point and so heal disease. Dr. Geley shows that this is recognised to be the case, and he adds, "Curative mediumship deserves to be thoroughly studied. Some persons seem able to exteriorise part of their own dynamism to reinforce the failing powers of the sick. Some surprising cures have been thus effected, some of which seem to go beyond the class of nervous ailments."

(To be continued.)

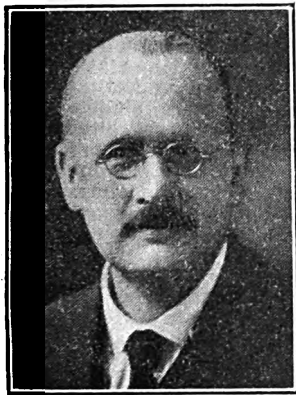
"THERE IS NO DEATH" is the title of a song, with words by Miss Elsie Wright, and music by R. M. Harvey (G. Ricordi, 2/- net). It is musicianly in composition, dignified and well worthy of its theme.

WHAT THE CHURCHES CAN LEARN FROM SPIRITUALISM and PSYCHICAL RESEARCH.

3.—By the REV. WALTER WYNN (Of the United Free Church, Chesham, Bucks).

Resolution 57—Official Report of Bishops' Conference held at Lambeth Palace, July 5th to August 7th, 1920

"The Conference, while prepared to expect and welcome new light from psychical research upon the powers and processes of the spirit of man, urges strongly that a larger place should be given in the teaching of the Church to the explanation of the true grounds of Christian belief in eternal life, and in immortality, and of the true content of belief in the Communion of Saints as involving real fellowship with the departed through the love of God in Christ Jesus."



REV. WALTER WYNN
(Author of "Rupert Lives!" etc.).

That the churches have much to learn from Spiritualism and Psychical Research is certain.

The real unbelievers in any visible and demonstrative proof of a future life and another world are found more in the Churches than among Agnostics, many of whom, I find, have quite an open mind as to Nature's latest revelations. Most of the worshippers in the orthodox churches know nothing of spiritualistic phenomena, and do not wish to know. "They believe they believe," as Coleridge would say, in a future life, but directly one gives them evidence in proof they are the most incredulous people in any community. If they cannot dispute the evidence, they can doubt and quibble about it, and if this fails, they can call in

"the devil" to strengthen their scepticism. It is marvellous what a deep, wide, and intensive knowledge of the devil many Christians have. Father Vaughan seems to have constant telepathic communication. The churches still follow Moses, and lay as much stress upon "Leviticus" as on "the letter to the Hebrews," which was written to set "Leviticus" aside. Many good people still live under "the mountain that might be touched," rather than in direct communication with "the spirits of just men made perfect," and "an innumerable company of angels" forming the Church of Christ in the invisible world! These good people have not yet made the mental transition accomplished by the first Christians. They say that because Christ rose, we shall rise from the grave some time in the future. They have not noticed that St. Paul said that if the dead "rise not" (present tense) then Christ is not risen. They are still either Sadducees or Pharisees, neither knowing the power of God nor the Scriptures. They are still with Moses, theological Hebrews. The creedal bases of the churches, not the teaching of the Bible, have brought masses of people into this darkness. They do not know, and could not know from the average sermon, that we are now "surrounded" by "a great cloud of witnesses." The ideas of the After-Life, as explained by "safe" exponents of Christianity, are utterly chaotic, simply because the Master Key of the proper interpretation of the Sacred Scriptures is not in their hands. Personal experience of psychical phenomena was the inheritance of Christ's first followers, who would have laughed at Viscount Morley's attitude to metaphysics. They would have smiled at a modern Church leader who naively replies to modern Thomases who call for proof of human survival—"why can't they wait?" The Saviour did not ask Thomas "to wait." He supplied the proofs then and there. Why wait? The first Christians received "infallible proofs" of spiritualistic phenomena. Why wait? Are we to wait until after strikes have reconstructed this world on a cash basis? Was that Christ's idea in the production of spiritual manhood? The same Church leader considers Coulson Kernahan's effusions on Spiritualism "sane." They do not face the facts. The churches do not face them. I have done so and the facts prove that the next life is simply a natural evolution of this one, and that communication with the "departed" can and does take place. We call, with Carlyle, the great lover of facts, for a return to Reality. If Christ and the Bible deny proven facts, we must stand to the facts though the heavens fall, or the facts will grind us to powder.

But do the facts brought to light by psychical research contradict the Bible, Christ, and the revealed truths of evangelical Christianity? My submission is that they do the exact opposite. The necromancy of the land of Canaan has no more relation to the modern scientific effort to prove the survival of man than the Black Mass in Paris has to do with the services in St. Paul's Cathedral. And I do know that in whatever Baptist or other church I have either

preached or lectured on this subject during the last three years, I have had crowded audiences, and been literally implored to return and continue to explain the truth, set forth as it is in the New Testament records.

For what is it that psychical research does? It proves that the atheistic position represented by Mr. Joseph McCabe (in several books of his which I have just read) falls to the ground like a pack of cards. Is a movement that slays unbelief and atheism of the devil? The future historian will say it was the modern despised Spiritualist who slew the agnostic. Furthermore, the psychical records of which the Bible is full become intelligible. The Higher Critic denominates as "Folk-lore" what is fact. The trances, visions, apparitions, and materialisations recorded in the Bible are not "silly tales" that "cultured" people, such as Mr. Joseph McCabe, may loftily discard, but are statements of facts that find their parallels in modern experience. I go further, the Bible is God's Greatest Book, Jesus Christ is His unique embodiment among the sons of men, and the great truths of evangelical Christianity are verified and illuminated by the spirit messages we have received. Even Spiritualists may not know what I mean, but I know what I mean when I say that the doctrines of vicarious suffering for sin, election by grace, forgiveness of sins, justification by faith, the final perseverance of the saints, and particular providence are all found in the spirit messages received, but not stated in these terms. The facts revealed are greater than any terms. I have read nothing in reputable messages from the Invisible that is not in complete harmony with New Testament teaching. I have tried to prove this fact, in part, in my "Bible and the After-Life," and the deepest prayer of my life is that I may be used to write a few books on Christian evangelical truth, especially the Atonement, that will focus it and make it clear in the light of psychical research. For the great need of the world is a restatement of New Testament truths—a Gospel for the lost, so strong, so clear, and so convincing that they who believe not shall certainly stand condemned. But the man who thinks he can destroy God's Greatest Book and the Gospel of Christ by laughing at them, or circulating "sixpenny cheap editions" on evolution, resembles a small boy trying to blow down the rock of Gibraltar by means of pea-shooters. I deny that this is the attitude of most Spiritualists known to me. They are kind, cultured, good people, seeking only to know the truth and, above all, get at facts. I owe them a great debt of gratitude, and I hope to use my pen to justify their noble stand for what they know to be true, and I shall do this without sacrificing one truth I hold dear, and, above all, the Christ to whom I owe everything.

I believe the entire human race is destined to know, and shortly, that this world is something more than a place for nations to commit suicide and murder.

"Here eyes do regard you,
In Eternity's Stillness,"

wrote Goethe, but he failed to add—and not in this world only. The churches have a matchless opportunity. Will they prove themselves to be as the foolish virgins, having no oil in their lamps?

[The Rev. Walter Wynn is the pastor of a large Free Church in Chesham, Bucks, upheld by a loyal congregation in sympathy with his aims. He has been at Chesham seventeen years, having held pastorates at Earby, and in Bradford, Yorks. He became widely known as the result of his war predictions, based on Biblical prophecy; he gave the exact dates of the Fall of Jerusalem and of Germany's appeal for an Armistice. At the time he announced his findings, people laughed, but their literal and exact fulfilment arrested the attention of the world's Press. The loss of Rupert, his only son, caused Mr. Wynn to investigate the claims of Spiritualism, with the result that his books "Rupert Lives" and "The Bible and the After-Life," prove him a fearless believer. His other books, "The Bible and the War," and "Revelation in the Light of War," have had a similar immense circulation.]

And he who gives a child a home
Builds palaces in kingdom come.

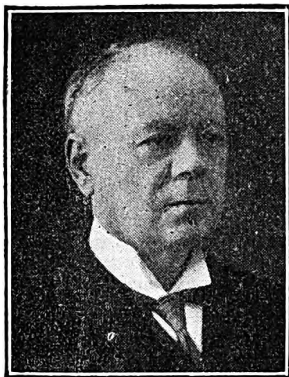
—"THE EVERLASTING MERCY" (Masofield).

SPIRITUALISM AND SOCIAL RECONSTRUCTION.

REFORM AS VIEWED FROM THE HIGHER PSYCHIC STANDPOINTS.

By DR. ELLIS T. POWELL (late Editor of the *Financial News*).

(Continued from page 366.)



ELLIS T. POWELL,
LL.B., D.Sc.
Author of several works
on Psychic Science.

I venture to say that the message of the assured survival of personal consciousness beyond the grave is absolutely fatal to all the ideals of arbitrary and hereditary class government, by a small central and irresponsible clique known as the Cabinet, with which we are supposed to be content. When once we know that each of us is a spark of Deity, that each separate spirit entity is a unique answer to the yearning call of an eternal Fatherhood, I decline to believe that we shall go on tolerating a system under which a mere handful of people enjoy the privilege, the prestige and the profit of governing, while the rest toil to pay the taxes which support their policy of self-aggrandizement. Writing at a moment of wide industrial unrest and upheaval, I am not afraid to say that to my

mind the idea of training myriads of men and women to be good workmen and workwomen, merely to be cogs in a colossal industrial machine, merely to sustain the burden of class government on their labouring shoulders, is a perfect nightmare to a man who has faith in humanity. But that they should be good workmen in order to add to the aggregate of social possessions, themselves the means of a wider, deeper, nobler self-expression, as a means of preparation for another stage in an unending life—yes, that is a comprehensible scheme. It is consciously revolutionary, in the sense that wise men nowadays spell revolution without the “P.” It repudiates the idea of the successful life in its old sense—the life which Professor Thomson calls “sessile, unconsciously degenerative, and as far as possible parasitic.” It fulfils the duty of this-worldism, which is just as great an obligation, from our point of view, as other-worldism.

A SPIRIT NOW.

Man is not going to be a spirit: he is a spirit here and now. He has a spirit's needs, and he demands a spirit's opportunities. The words of John Ball, preaching to an English peasant audience in the far away fourteenth century, come echoing into my mind: “Forsooth ye have heard it said, that ye shall do well in this world that in the world to come you may live happily forever; do ye well then, and have your reward both in earth and in heaven; for I say to you that earth and heaven are not two, but one.” Shape social regeneration in the light of that solid fact, and what are you doing? Exploiting the material for the advantage of the spiritual, a device justifiable and laudable in the highest degree. Psychic research is more than a means of spiritual consolation amid all the sorrows of this transient world. It offers a conception of cosmic progress adjustable (as Professor Hyslop says) to the wants of a reconstructed society and to the best instincts of the lowliest individual in it. It gives you the unflinching foundation whereby to test that which challenges social acceptance—Does it make for spiritual development? Life in slums? Life sweated into hopelessness? Life taxed into penury? Life bludgeoned into dumb submission? A people stung into passionate resentment by the ceaseless and shameless trickery of politicians, exploiting a degenerate and useless House of Commons? Do these things make for spiritual evolution? No! Then they are abhorrent to psychic science, and every ounce of its increasing power must be thrown into the scale against them.

It is this passionate belief in the lofty destiny of man which has enabled Spiritualists to achieve so much. If you want a man to do something, find a man who believes something, and no belief is so stimulating to intellectual and spiritual daring as a conviction of personal immortality. Organic determination has for countless ages expressed itself in every detail of bodily structure. The conviction of individual immortality is now destined to express itself upon every thrill of hope and high resolve that permeates the soul. Organic determination has largely finished its work; and the future is with spiritual determination, operating in the environment which social reconstruction is destined to provide. Spiritualism declares that the salvation of the soul depends largely upon the salvation of the body.

A MAGICAL MODIFICATION.

In a word, any general acceptance of the truths for which psychic researchers stand must alter the entire social focus. The conviction of survival acts as magically as the adjustment of a microscope or telescope—a touch, and all that which was blurred becomes clear and sharply outlined to the vision. If you convince all thinking men that this life is but the preparatory school for another and an infinitely ampler existence, you fundamentally change their outlook. If you persuade each individual that he is an attempted self-expression of the Deity, with unlimited opportunities of development in this and in a hundred other planes of existence, you have torn away the bandages that blindfolded him, you have given a new meaning and zest to his life.

We see the process constantly going on in application to our sons and daughters. The laughing and almost irresponsible girl looks upon life as a thing to be enjoyed, luxuriated in—a source, as she hopes, of endless fun. Then suddenly love comes into her life, new instincts are awakened, and she begins to dream of wifehood and motherhood. The focus has commenced to change. If she is mated to the right man she will not have been married long before the focus is entirely altered, and she becomes absorbed in watching and guiding the new citizens whom she has given to the State. So with your boy. He looked out upon a blind alley of life, perhaps. Then he discovers that he has intellectual abilities which qualify him for something better. He works, passes a Matriculation examination at one of the universities, feels his feet, and instantly the whole focus of his life is changed. He discerns the promise of his university degree, of a progressive career. There wakes in him that last infirmity of noble minds—ambition, and he deliberately sets out to gain the prize of some high calling. Even so will it be with all of us, as the assurance of a wider and more satisfactory life grips the intellect and then the imagination of mankind.

No longer a dogma faintly apprehended or wholly disbelieved, no longer a mere visionary hope, no longer available as a bogey in the hands of the short-sighted theologians, the life to come will be the great career assured for all of us. Regarded from this angle, the cosmos has ceased to be an arbitrary jumble of irresistible forces. It is not the lawless and capricious work of a cynical and callous Deity. Spiritualism discerns its tendency, gives it a meaning, and sees growing opportunities of intelligent co-operation with the great Power which guides and energises all. How well the ancient psychic put that prospect of a working career on another plane! “Blessed are the dead which die in the Lord. Even so, saith the Spirit, that they may rest from their irksome toils, but their congenial activities follow them.”

THE PASSING OF MATERIALISM.

This leaven of the changed outlook is already at work, and Spiritualists have set it working, though I doubt perhaps if many of them have observed and apprehended the meaning of the phenomena. Remember how the social reformers of thirty or forty years ago were saturated with materialism. In their anxiety to divert men from their subservience, whether of mind or body, to tradition and convention, they endeavoured to sweep away all belief in a future life. They tried to persuade man that when he was dead he was done for, and that his best creed was “Eat and drink, for to-morrow we die.” They urged this creed in no debased or degraded sense, for many of them—Charles Bradlaugh, for instance—were men of the highest standards, whose devotion would have done credit to a mediæval saint. But how fast that view is vanishing! How true it is, as Dr. Haldane says, that “the materialism of the nineteenth century has been nothing but an insignificant eddy in the stream of human progress!” The life illuminated by no higher motive than the satisfaction of physical needs—the policy that would have endowed us with well-fed bodies and with stunted, sickly, starven souls—who among the thoughtful men and women seeks it nowadays? We have changed the idea of success in life into that of success in living, both here and hereafter. We have scrapped the treatment of man merely as a living organism, by recognising that the man as a person is much more than the man as an organism. How much more, then, if his personality is deathless!

(To be continued.)

How absurd to try to make two men think alike on matters of religion, when we cannot make two timepieces agree.

SURVIVAL A NATURAL FACT.

A SYMPOSIUM.

Scene: The Engineer's Study. Time: Evening. Five easy chairs, occupied by his wife, himself, the Soldier, the Doctor, and the Parson. A decanter, siphon, cigars, etc.

HOSTESS. It is a long time since our last meeting. I wish we had the Artist here. We shall miss him.

SOLDIER. Yes, but if we had, we could not go on with our talk on Spiritualism; it makes him mad. When he comes we talk Art, or at least he does, and we all listen. It is interesting, but not a symposium; we are ignorant folk, and are made to feel it! Whereas on Spiritualism we are all on a common level.

DOCTOR. Oh, are we?

S. Yes. I think we all admit the facts, and certainly none of us, not even the youngest—to paraphrase Jowett—knows the explanation.

PARSON (taking up LIGHT of October 16th). Some do, or think they do. Just listen to this (reads), "At the Conference of Bishops held at Lambeth . . . the prelates appointed to consider the claims of Spiritualism were told by the editor of LIGHT that a life after death was a fact in the natural order—a fact in Nature—and therefore in itself possessed no special theological significance; and that it was one of the purposes of Spiritualism to proclaim that fact."

ENGINEER. Well, I agree with him. It is a natural fact, and has no special theological significance.

D. Why, that is the crux of the whole thing, and he assumes it as proven. You Spiritualists assume the very point at issue. All Nature cries out against you. The plant dies, its seeds remain: the man dies, his children remain. It is the experience of mankind, and Omar is at one with David,

"Strange, is it not, that of the myriads who
Before us passed the door of Darkness through
Not one returns to tell us of the Road
Which to discover, we must travel, too?"

"For when the breath of man goeth forth, he shall turn again to his earth, and then all his thoughts perish."

Here at least David is scientific—no thought without brain, no brain without phosphorus. And this fellow comes along and tells the Bishops that survival is a natural fact, and you (turning to the Engineer) actually maintain that he is right.

H. May a woman be allowed to remark that a natural fact is independent of the number of people that believe it. And it is surprising to hear the doctor appealing to poetry and Scripture to support a scientific position.

D. I don't; but I must ask what are the proofs that it is a natural fact?

E. Well, I am not going to appeal to the psychological fact that till certain followers of Darwin reduced man to a mere animal, nearly everybody did believe it; nor shall I argue that a universal instinct of mankind must, by the fact that it is an instinct, have some root in reality, though I think both have some force. But I shall take my stand on three facts: (1) that the vast number of people who now experiment in Spiritualism in one way or another are convinced of survival; (2) that physicists, biologists, and psychologists who have examined the subject systematically—i.e., scientifically—accept survival; and (3) that no other hypothesis covers the whole ground.

D. But there are more scientific men against it than for it. And reasoning from the known to the unknown, the solar influence on colloid substances leads us to think that all vital action may be due to heliotropism.

E. As to opposition by scientists I agree. But I said "who have examined the subject systematically." Men who have done this—Crookes, Wallace, Lodge, Hyslop, Crawford—all come to the spiritist solution as the only one which covers all the facts. Specialism narrows the mind while it deepens it; the specialist in economics reduces all human impulses to the search for food, and as to heliotropism, here is what James Ward, the most distinguished psychologist of the century, says of it:—

"If it facilitates the work of the biologist to say that when what we ordinarily regard as a hungry caterpillar climbs to the tip of a branch it is forced to do so by positive heliotropism; that then positive chemiotropism sets up mastication of the young buds; and that lastly 'we can imagine this process leading to the destruction of the substances in the skin of the animal that are sensitive to light, and upon which the heliotropism depended' (J. Loeb. "Comparative Psychology," p. 188), so leaving it free to crawl down and come in contact with the new buds which have meantime unfolded—if such language serve any useful purpose, all well and good; only it must be applied to the hungry man, too."

S. Are we not straying from the subject? Life is one thing, survival another. I think the average man is a better judge than the specialist in this matter.

E. Yes. The average commonsense man who has had a photograph of his son who passed over in France, and

a message containing even the most trivial information unknown to himself or the medium who tells it, would not be convinced by all the scientific theories in creation that this son is not the source of both message and portrait. It is just these facts that account for the great spread of Spiritualism.

D. But are they facts? Photographs are easily faked; I don't believe any such exist.



Five people recognised this spirit extra which appeared on the photograph of the author of this Symposium.

E. Well, I can show you several, taken on my own plates and developed under close supervision. Here is one: the lady was a colleague of mine. The portrait was at once recognised by five people who knew her well, including her own brother, who was a disbeliever in such things.*

D. But you were probably thinking of the lady?

E. I certainly had been, but was not at the moment. Even if I was, how would that affect the portrait?

D. It might focus the universal consciousness on the plate, or your subconscious thought might produce the image.

E. I appeal unto Cæsar—Experiment. If you can

show me any proof that a subconscious thought can be photographed; or that there is a "universal consciousness" apart from any conscious Being, and that it can be "focussed" by a lens or in any other way, I shall give it my most respectful attention. Till then I shall consider the explanation rather more difficult to believe than the facts, and much more difficult than survival.

S. Yes; and while in France I could tell you of more than one instance of men who saw the figure of a dead officer still leading them.

D. Excited brains!

S. I grant the excitement; but why should it take that form when they were not thinking of the man they saw?

P. Very little is known of the subconscious mind except that it exists.

H. Just so. We call it the spirit, and think it distinctly funny that it should be credited with the most miraculous powers while in the body, and none at all when out of the body. If scientists like to call it the subconscious mind, and that helps them to realise its existence, well and good. In the body it certainly has wonderful powers—telepathic and artistic, for instance.

D. Artistic?

H. Certainly. I recently saw a lady in London who held a crystal in her hand. In it appeared moving figures visible to any person present. Granting your supposition that these were produced by her subconscious mind, or by the focussing of the universal consciousness, that shows the possession of very wonderful artistic powers, which, by the way, give a clue to psychic photographs.

D. Well, you amaze me. You actually saw this?

H. Assuredly I did, and so did the Editor of LIGHT. You will find his report on p. 163 of this year. Of course as a student of these things you take in the paper.

D. I'm afraid I don't. I have not much time to spare.

H. Not an hour one evening in the week for a matter which is swaying the minds of thousands? You would find it interesting.

P. But if we admit survival as covering the physical facts, the existence of the subconscious mind, the messages it sends telepathically from the Unseen, and even the false and misleading nature of some of these, how can you possibly say that it has no special religious significance?

E. Neither the Editor nor I said that, we said no theological significance.

P. But if Christianity is the only possible religion for us, is it not much the same thing?

E. Surely not. I cannot, of course, pledge the Editor, but I think he would agree that Religion on its intellectual side is the perception of the essential Truth that underlies all its forms. And if human survival is a natural fact it applies to men of all religions and no religion.

P. Yes; I suppose it does. But the kind of life presented is so different from the Christian idea.

D. What is the Christian idea?

P. Well, our Lord said very little about it; He only spoke of "entering into life," and some converse to that.

D. Everlasting punishment?

P. I don't think we can rely on any text as of plenary authority. We parsons are not so bigoted nowadays; we know that the Greek text of the New Testament has passed through too much editing for us to build doctrines on single texts. But the general Christian idea is that the souls of the blessed are in peace, and that it is wrong to disturb them. Many people feel that, and think that Spiritualists are "disturbers of the dead."

(Continued on page 389.)

* The authenticity of these details is guaranteed.—S. De B.

LIGHT,

6, QUEEN SQUARE, SOUTHAMPTON ROW, LONDON,
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THE GREAT FELLOWSHIP.

In "The Fringe of Immortality," just published,* the author, Miss Mary Monteith, gives a lucid and deeply impressive account of her experiences in spirit communication. Of some of these we shall have more to say later. For the present we prefer to deal with an arresting passage in the book (pages 42-43). It relates to one of the psychic messages received by her, some of them of a strikingly evidential character:—

I was told that in the future I should come across many who, like myself, lived under conscious guidance from the "unseen" and, in course of time, I gradually found myself drawn into a circle of people, of all sects and denominations, living and working in co-operation with "the other side" and often with the widest philanthropic interests. Some told me these guides took the form of angels, and others the spirits of discarnate friends and relations, but there was a certain reserve on the subject owing to the ignorant and often unkindly criticism and denunciations, and, until the exigencies of the bereaved in the late war forced confidence, comparatively few had the courage to advance convictions that would have entailed argument and disputations in time that was valuable. I have heard this called the greatest freemasonry in existence; certainly it was amazing to see how much had been achieved for the common good of humanity by these psychic workers of twenty, thirty and forty years' standing.

That touches on a subject which we have often in mind—something that has been a matter of long observation and experience with us—the great community between the two worlds, and the fellowship amongst those whose lives are inspired and guided not only by their own intuitions but by the advice and direction of those workers for humanity beyond the veil with whom they are in constant touch. Without disparagement to those persons amongst them who have recourse to the ordinary ways of mediumship—their own powers or those of others—we have always been deeply interested in that form of communion with the Unseen which is mainly a matter of an interior experience. Those who follow it are "led of the Spirit" in a very deep and true sense, for as has been often observed in these pages, the most natural method of spirit communication is along interior lines. The enforced translation of communications into mundane, or physical, terms is at best an unsatisfactory method—liable to error and misunderstanding. It would be absurd to insist upon the former as the only valid method. For one thing, the persons gifted with such receptivity are rare, and fortunately so, for the degree of sensitiveness necessary is a poor equipment for contact with this everyday world. It entails almost a martyrdom. Nevertheless, it is a precious gift—the crown and seal on the reality of all human spiritual relationship carried on along humbler channels. But through all—high or low—runs the golden thread, which may be described as the tie of fellowship and service of all kinds. As Miss Monteith expresses it, the workers are possessed of the widest philanthropic interests. But of course they have all one special aim which may be described in the words of the book:—

The desire of the true Spiritualist is to give scientific proof that in death there is no finality; that, although physical death is real, there are no dead—God is indeed a God of the living, faithful to His promises; that He may be trusted, loved and served as a Heavenly Father Who keeps, guides and teaches us through those who loved us best in their earthly existence, a fulfilment and continuance of a natural law sometimes called divine, to lead us out of

darkness and change the shadow of death into a gleam to light the way towards the Supreme Goal.

That is the central aim. It leads on to and includes all the minor ideals, although practical experience shows the need that these should be definitely kept in mind by those called to these particular forms of activity—religious, social, scientific or political.

But—the great Fellowship! It is a glowing and inspiring Reality for multitudes of fine and aspiring spirits. It is useful as well as beautiful. The unity of mind and spirit forms a great reservoir of strength and support on which each and all may draw. It fulfils a need which would otherwise be acutely felt. The sensitive, the suffering, the weary will draw upon it unconsciously and be sustained. It is a shining example of the co-operative principle on the spiritual level, ultimately to be drawn into the lower ways of human life, when the competitive struggle has exhausted itself and dies out—a spectacle of cruel futility—amid the "weeds and the outworn faces."

We think of the Fellowship as something in the mere thought of which is support and invigoration. To be conscious of it is to open the way to participation in its radiant warmth. It will for some of us in the alchemy of life be transmuted into forms of compensation for even physical deprivations. And for all in harmony with its spirit there will be the consciousness of Shining Presences.

THE DEAN ON MIRACLES.

A CRAMPED CONCEPTION OF THE REAL SIGNIFICANCE OF FAITH.

Dr. Ellis Powell writes: A pronouncement on miracles was recently made by Dean Inge in the course of an address to the New Reformation Society at Trinity College, Oxford. Dealing with the apparent absence of faith, the Dean asked his audience to let him propose a personal test.

"Suppose you were offered a ride on H. G. Wells' time machine," he said, "would you at once go and prove by ocular demonstration the two dogmas which are now so much controverted? Would you go to Bethlehem and witness the accouchement of the Virgin Mary and satisfy yourselves that her physical condition was not that of other married women?"

"Would you go to Joseph's garden very early in the morning and watch the angels rolling away the heavy stone, helping the risen Lord out of His grave clothes, folding them up and laying them in a corner, handing Him the new clothes which they had brought with them—for we could not suppose that He appeared to Mary Magdalene without them—and then watch Him issuing from the vault?"

"Having seen all this, would you say, 'Thank God, my faith is now established on an absolutely sure basis. Christ was certainly God'?"

"Or would you feel that somehow these precious doctrines had lost some of their value for you by being reduced to banal, brute fact? If you will face this question fairly, I think it will take you to the heart of the problem about miracles, though not, alas! to the solution of it."

Why should a fact be "banal" or "brute"? If it is a fact, and if its intellectual acceptance will give new hope to man, why should there be anything unwholesome about its scientific demonstration? If it can be shown that the virgin birth was in complete accord with one of the higher psychic laws, there is no need for us to imagine the adoption of an expedient so coarsely repugnant as an attempt to witness the physical process of travail. Tens of thousands believe in the facts of the normal process of parturition without having had the smallest obstetric experience. One is astonished to find such crudities put forward in terms so objectionable by the holder of a great office in the Church of England. It is this kind of thing that a reverent psychic research exists to discountenance. As the greatest of modern psychic researchers said, "It is not to less of reverence that man is summoned, but to more"; and faith will be a nobler thing when it is fixed firm to a widened knowledge of eternal law, than when it clings, limpet-like, to supposed arbitrary interference with the course thereof. For faith, in the words of a greater than Dean Inge, means that we are "convinced of that which we do not see" (Heb. xi. 1) because of our knowledge of the eternal laws which have brought it about.

MEMORIAL ENDOWMENT FUND.

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Mrs. Hayes	£ s. d.
						3 19 0

* John Murray, 6s. net.

FROM THE LIGHTHOUSE WINDOW.

Dr. Abraham Wallace will address the members of the L.S.A. on Thursday evening next, when he will describe his psychic experiences during a recent visit to America. A most interesting evening may be confidently expected. The chair will be taken by Mr. Henry Withall.

Sir A. Conan Doyle's fifth instalment of his fine series entitled "The Uncharted Coast," appears in the November "Strand Magazine." This section, which he describes as "The Absolute Proof," is devoted to the researches of Madame Bisson and Dr. Schrenck-Notzing and their relation to the investigations of Crawford and the earlier ones of Crookes.

Sir Arthur presents a remarkably able summary of the evidence. He adds, "No philosophical or unprejudiced mind could have failed to see that results which are always of the same type, whether the conditions be produced in Iceland or in Java, must have fixed laws underlying them. Our critics have continually bemused themselves by considering individual cases and failing to take a broad view of the cumulative evidence." We commend the article to our readers.

Mr. J. R. Norman Singleton (18, Breck-road, Anfield, Liverpool) expresses a curious thought in a letter in the "Daily Mail" (November 5th). Under the title "Life After Death" he writes: "In relation to the ever-raging controversy of life after death, I have sometimes thought that those who believe in another life do, by the very strength of their conviction, render themselves gloriously immortal, while those others, so materially minded, perhaps murder their own souls through their disbelief and doom themselves to utter extinction. This suggestion, I may say, is not the outcome of a theological point of view."

Referring to the Colley skotograph on page 346, Professor Henslow writes that the signature and writing are obviously those of the Archdeacon. He also protests against any reflections cast upon the *bona fides* of Miss Felicia Scatcherd.

The Rev. M. A. Bayfield, in a letter in "The Guardian" on the Church Congress and Spiritualism, expresses regret at the poverty of the discussion which followed the reading of the four papers. These papers, he says, "furnished a satisfactory basis for intelligent debate. But the speakers who followed (without defining 'Spiritualism,' but evidently limiting its meaning to communication with the dead) were content with one voice to ban the whole subject—some with intemperance, some on grounds absurdly irrelevant, all without any indication that they appreciated the magnitude and importance of the problems raised by psychical research, or that they recognised the value of its positive discoveries."

Mr. Bayfield incidentally supplies the interesting information that he was officially informed that the Subjects Committee were "extremely anxious that the whole discussion should be of a scientific sort . . . diatribes against Spiritualism would be equally out of place with ordinary credulity." He adds that the course thus indicated was followed by those who read papers.

The "South Wales Daily News" after an allusion to Hamlet's famous observation that "there are more things in heaven and earth, etc."—a much-quoted remark—observes that "belief in the supernatural is growing." We hope not. It is our conviction that we live in a Universe not only divinely ordered and consistent with itself, but natural in every sense. There is no need to import the supernatural into it.

We learn that Glasgow is to have a Society for Psychical Research of its own. Many Glasgow and West of Scotland people are already members of the London S.P.R., and they will doubtless form the nucleus of the new Society, which will contain many distinguished names.

The thousand or so clergymen who by invitation visited the Covent Garden Theatre on the 3rd inst., will have received not only entertainment, but a striking object lesson concerning the trend of latter-day thought. It is being given in many forms, and the public, quick to respond to such impulses, is awakening rapidly to the true meaning of the psychical and spiritual movement.

The "Liverpool Daily Courier," dealing with "Edison's Spirit Detector," remarks that the late Lord Kelvin "would have made some illuminating and perhaps severe comments on such an attempt to connect the abstract and the concrete by electric welding." Perhaps. But this, of course, assumes that we know exactly what the abstract and the concrete are, and the impossibility of their ever merging.

Regarding life as a unity, we see that there can be no such gulf, and indeed the progress of Science is revealing as much. The "Daily Courier," however, is not without hopes. It thinks the adventure is worth while. "Something will come of it." And the journal indicates fresh discoveries in the three continents of electrical, chemical and mechanical manifestation. That is the right spirit—the discovery of truth whatever it may be. There are surprises waiting for all of us.

We give elsewhere in this issue a fine appreciation of Sir A. Conan Doyle's opening lecture in Australia. As an indication that the forces of opposition are beginning to get active, we notice that a meeting was held in the Y.M.C.A. Hall, Sydney, in September, when it was decided "to take steps to combat the teaching of such doctrines as Theosophy, Christian Science, and Spiritualism," and a committee was appointed to co-operate with the Evangelisation Society.

Miss Lilian Whiting informs us that her intended visit to Italy is delayed but not abandoned. She hopes to travel there in the coming Spring.

The Paris correspondent of the "Daily Mail" sends the following story: A rich widow who had missed a diamond pin valued at £1,600 from her dressing-table, consulted a medium and clairvoyant. In a trance the medium said that the pin had been stolen by the widow's maid and would be found wrapped in a newspaper under a table. The widow returned home and found the pin in a newspaper on a table. The maid confessed to stealing the pin, and added that she was a believer in Spiritualism, and when she heard that her mistress was consulting a clairvoyant she became convinced she would be discovered and placed the pin where it was found.

In the "Daily Mirror's" version of the same story it is stated that the widow consulted Dr. Geley's Metapsychical Institute, with the result announced above.

Mr. J. Haworth sends us a glowing report of Mrs. Wriedt's activities in Dublin, which included much highly evidential phenomena in the way of direct voice messages. Mrs. Wriedt won golden opinions amongst the friends in Dublin both by reason of her unique powers as a medium and her fine personal qualities. We regret that Mr. Haworth's long account of the matter reached us too late for a more extended notice.

"W. P. C." (Broadstone), in a letter to the "Bournemouth Daily Echo," is curious as to whether the Rev. Ebrard Rees, whose book we recently reviewed (p. 288), can solve the following: "Some time ago I and some members of my family received a message from a young R.A.F. lieutenant, giving us his name, rank, brigade, the cause, place, and date of his death, and also his mother's address. He asked me to go and see her, and to tell her he was very near her (the only message he wished to give). This I did, and it gave her much comfort, for she is a widow, and he was her only son. None of us, I may add, knew of the existence of the mother or son, and I had to go to the G.P.O., Bournemouth, to find out if the address given existed."

Miss Lilian Whiting, in the course of a review of a psychic book in an American paper, makes the following comment: "The mental processes of most of the sceptical are rather amusing. They reject all psychical phenomena because, while they cannot dispute their occurrence, they 'know they are not due to spirits.' If incidents are related that are instantly recognised as true, the sceptic declares they were 'read' from his mind. If incidents are related, wholly unknown to him, but which he is afterwards able to verify and find entirely true, he declares they were drawn from the 'cosmic mind.' Both horns of the dilemma are thus admirably provided for."

Looking through the "Spiritual Magazine" we encountered in the number for December, 1873, the following very interesting contribution entitled "Spiritual Photography Predicted by Spirits in 1856." It reads, "At a recent meeting in connection with the London Conferences in Gower Street, Mr. Slater, optician, of 136, Euston-road, in relating some of his early experiences in Spiritualism said, 'In 1856 Robert Owen, who was accompanied by Lord Brougham, was receiving a spiritual communication by means of raps at my house—I was arranging some photographic apparatus—and it was rapped out that the time would come when I would take photographs of spirits. Robert Owen remarked that if he were in the spirit world at that time he would appear on the plate. In May, 1872, I attempted to obtain spirit photographs. I made numerous experiments, and on one plate there was the face of Robert Owen and also that of Lord Brougham, who, as is well known, was for many years one of Mr. Owen's most intimate friends, and took a deep interest in his public efforts.'"

A SEANCE WITH THE GOLIGHER CIRCLE.

By HORACE LEAF.

I had the good fortune on Sunday, October 3rd, to be present at a special séance given by the famous Goligher Circle in Belfast.

It was held in the room in which Dr. W. J. Crawford conducted most of his test séances, the results of which are recorded in his books. The various apparatus that he used for his scientific experiments were in exactly the same positions in which he last placed them, and they convey to the observer something of the thoroughness with which he did his invaluable work for psychic science and Spiritualism.

As usual a red light was burning throughout the séance. Owing to the batteries supplying the electric bulb usually used by Dr. Crawford having become exhausted, a gas jet covered by red glass was used. As this had to be placed outside the circle a red electric flash lamp was introduced to enable the sitters more closely to examine the phenomena. This lamp was passed from hand to hand during the proceedings, and was used with the greatest freedom.

It may be interesting to describe in what manner these séances are conducted. At the commencement hymns are heartily sung, an invocation is offered by one of the company, and in a few minutes the phenomena occur. On this occasion they began with a loud tattooing on the floor closely resembling a step dance, and evidently produced by the use of two "rods," one probably larger and heavier than the other, as the single rap was louder than the double raps representing, as it were, the play of the heel and toe.

Questions were now asked of the "invisible operators," who immediately replied by knocking upon the floor. Whoever has been fortunate enough to attend any of the test séances conducted by Dr. Crawford will know how remarkable this part of the phenomena is. The replies to questions are almost invariably instantaneous and accurate.

The table in the centre of the circle now began to sway gently to and fro, move along, and turn round. The red flash lamp was placed upon it by one of the sitters, shining away from the medium. To the surprise of all, however, the table turned steadily round until it was shining directly upon Miss Kathleen Goligher, the principal medium. There was no difficulty in seeing her hands firmly held by the sitter on each side of her, whilst she watched the phenomena with the interest so frequently referred to by Dr. Crawford. This is, I understand, the first time a light has been turned exclusively upon the medium, apart from the flashlight used by Dr. Crawford in his more recent experiments when obtaining photographs of the materialised "cantilever" and "psychic rod," and may be regarded as evidence of the increasing power of Miss Goligher's mediumship. Suddenly the table turned gently over, and the lamp fell to the floor.

The table now turned completely upside down, and remained swaying in the air without visible support for several seconds. Suddenly it fell with a crash, and as it did so, there could be heard distinctly the sound as of a hard, rough substance scraping along the surface of the table. This was doubtless the "psychic cantilever" which Dr. Crawford proved to be the cause of the levitations. It is unnecessary to attempt to describe at length the different kinds of levitations that occurred. Sometimes the table rose straight up in the air, and remained almost stationary. Sometimes it rose and swayed from side to side like a ship in a storm; on other occasions it was lifted sideways, now at one angle, now at another.

Among the different tables Dr. Crawford experimented with was one from which a large square part of the top had been removed, enabling the observer to see through it the legs and floor, making it practically impossible for any person to move it without immediate detection. This was now placed in the circle in place of the table which had been already levitated.

It immediately commenced to rise and fall, and moved vigorously. At my request, Mrs. Leaf was allowed to approach it and try to hold it still. Seizing it firmly on either side with her hands she endeavoured to hold the table down. After a few seconds it became obvious that the removal of the centre had so weakened the table that it was in danger of breaking under the strain; it was, therefore, replaced by the table first in use. Then took place one of the most interesting struggles I ever remember seeing. The invisible operators were requested to lift the table against the downward pressure. Nothing could have been more human than the way in which it struggled to accomplish this, moving from side to side, describing a circle, then rising on two legs, now this way, now that, until at last it succeeded in exhausting the resistance to a sufficient degree to rise clear off the floor. Mrs. Leaf returning to her seat declared "the table was too strong" for her. She was now invited to sit on it, but in a few seconds was soon gently tilted off.

One of the notable things about the Goligher Circle is the great freedom of movement possible without apparently inhibiting the phenomena. Several times the circle was broken as Mr. Kerr or Mr. Morrison rose to adjust the light or remove the tables. Another exceedingly pleasing feature is the willingness with which any suggestions are

accepted by the Circle for the purpose of producing good results or applying personal tests. At my request I was also permitted to try to keep the table still. For at least five minutes I endeavoured to do this, and only succeeded when I drew the table too far from Miss Goligher, thus weakening the effect of the psychic cantilever by extending it too much. Remember, that Miss Goligher and the other members of the Circle were clearly visible the whole time, so that any suspicious movement on their part would have been easily detected.

Whilst holding the table I constantly moved my leg about under it in all directions to make certain that no human agency was at work. Nothing of that nature was there, although on three occasions I knocked something off the middle of one of the legs of the table. Whatever it was gripped the leg in a manner similar to a human hand. Yet this could not possibly have been the hand of any of the sitters as all were clearly to be seen sitting upright in their chairs. It was doubtless the "psychic cantilever." Dr. Crawford succeeded in photographing this cantilever many times. He showed me all the photographs, and in one of them the cantilever was visible holding two legs of the table in the act of raising it.

Two trumpets were now placed by Mr. Kerr in the circle. These were immediately levitated, and beat time to the singing. The sitters were invited to seize them, and try to push them back. I endeavoured to do so, but failed to make much impression. It is obvious that the force at work was remarkably powerful.

At a previous séance which I attended with Dr. Crawford a few years ago I commented on this fact. He informed me that that convinced him that the intelligences producing the phenomena were good, "for," said he, "the amount of energy they use to produce these phenomena is so great that I am convinced they could slay everyone in the circle in an instant, yet, so careful are the intelligences that I have never seen so much as a shin grazed."

An interesting new phenomenon has manifested at these séances during the last few months, which promises to result in the "direct voice." A faint, but clear, whistling is sometimes heard. We were fortunate in hearing it for several minutes. It is quite musical, and varies in tone. By request it whistled an unknown tune, and gives the impression of a human being trying to whistle under difficulties. A curious feature about this whistling is that it does not come through either of the trumpets, but seems to emanate low down on the right side of the medium. It is growing stronger from time to time. The Circle is confident that their development is not yet complete. They hope to get both the direct voice and materialisations, with sufficient effort. Materialisations they have already had in the form of the psychic "rod" or "cantilever." They are hopeful of obtaining materialisations of the human form. They might have got both these phenomena before this but for the experiments with Dr. Crawford. The "invisible operators" have often made it clear that their object is to produce results which will have a permanent and useful effect from the scientific standpoint. So long as this end could be accomplished by the production of raps and levitations, they produced them. Now that there is a lull in these scientific investigations through the passing of Dr. Crawford, the invisible operators are endeavouring to produce other kinds of psychic phenomena.

Perhaps the most interesting experience that befell me at this séance was feeling one of the psychic rods, for there are often several of them. I placed my hand covered with a dark cloth on the floor directly in front of Miss Goligher, and in a few minutes I felt something peculiarly heavy and flesh-like several times touch my fingers, and finally the palm of my hand. There was, however, no test value in this as I could see nothing, although I have no doubt in my mind that it was the rod, the existence of which has been so effectually demonstrated by Dr. Crawford, not only through the many clever tests he has applied to the discovery of it, but particularly because of the numerous flashlight photographs he obtained of it.

Among the specially constructed tables prepared by Dr. Crawford is one consisting of two legs only on one side with a large square hole cut in the centre, and with nearly all the side opposite the legs removed. This makes the levitation of it by means of the feet impossible without immediate discovery in a fair light, whilst to lift it at all by such means is practically impossible. Just previous to my being permitted to feel the "rod" this table was placed in the circle and laid on the side to which the two legs are attached. In less than ten seconds it was lifted, and for several seconds remained steadily suspended in the air without contact, and then swaying gently up and down, was finally lowered to the floor again to its original position.

It is to be hoped that some qualified scientist will be able to take up the work left by Dr. Crawford with this remarkable Circle. There seems reason to believe that in the future even more astounding evidence may be obtained through it than has already been received, wonderful and convincing though that has been.

THE SALE OF "LIGHT."—Our journal is still in great demand, and "sold out" is the story one hears on every side. So we again impress upon readers the importance of placing orders with their newsagents or the nearest railway bookstall, so as to ensure obtaining the paper.

SPIRIT GUIDANCE AND A SEQUEL.

Referring to the striking incident recorded in last week's **LIGHT** under the heading "The Man Who Came Back," Mr. Percy R. Street writes:—

Let me record another experience. It was during the last big advance when the Germans were stubbornly falling back, contesting every step of the way. A ration party with four limbers was making its way from rear headquarters to the point where it would meet the carriers from the front line. Heavy shelling was in progress and it was doubtful whether or not they could get up. Suddenly a man stepped out in front of the leading limber and spoke to the driver. "Follow me," he said; "the road is blown up in front and you can't get over." The sergeant in charge, coming up, recognised the man as attached to Headquarters Company as a runner and directed him to lead on. The journey safely completed, the sergeant went into the dugout of the R.S.M. prior to returning, and in the course of conversation remarked, "How lucky it was you sent Purcell or we shouldn't have got here." "Sent Purcell!" replied the R.S.M., "what do you mean? Purcell was killed this morning." The sergeant stoutly maintained it was Purcell. The R.S.M. declared that no messenger had been sent to warn them and, furthermore, no one knew the road was blown up; and so the matter remained a mystery.

Some months after his return to England the sergeant went with a friend to a Spiritualist hall and the medium, in the course of a demonstration of clairvoyance, accurately described the man Purcell and gave his Christian name, Albert, together with the following message, "Go and tell my mother how I led you to safety." In due time the address was found and the story told to a widowed mother.

And so these men came back. They had offered their lives as a sacrifice on the altar of justice and liberty. They passed through death to the greater life and in their coming the tears of the mourners were dried in the joy of a sacred re-union.

"PSYCHICAL RESEARCH FOR THE PLAIN MAN."

The production of unreliable, sensational and practically worthless books on Spiritualism and psychical research is happily on the wane as is evident judging by the increasing number of useful and sensible works on these subjects which are now making their appearance. Amongst this latter we may class "Psychical Research for the Plain Man," by S. M. Kingsford (Kegan Paul, 6/- net).

The author, in her foreword, writes:—

It has unfortunately happened in the matter of evidence for supernormal occurrences, with which is involved the hope of life after death, that the judge and the jury, the expert and the man in the street, seldom or never come into contact. For nearly forty years the Society for Psychical Research, acting as judge, has been summing up in an impartial manner the evidence for and against supernormal occurrences; but the jury—the general public—know practically nothing about either the evidence or the summing up.

The book under notice seems to us admirably adapted to aid in remedying this deficiency. Its writer wisely relies upon authenticated examples of the various classes of supernormal phenomena of which she treats. Chapters are devoted to Telepathy, Clairvoyance, Crystal-gazing, Mediums, Trance Mediums, Automatic Writing and Cross Correspondence, Premonitions and Death Warnings, Hallucinations, Haunted Localities, and Poltergeists. Even to the non-studious reader the book will prove of interest, by reason of the number of cases given as illustrating the various subjects dealt with.

The author has taken the wise course of leaving readers to draw their own conclusions from the evidence put before them. This is a course strongly to be approved in view of the number of unripe judgments, and more or less valueless opinions, which many writers of small experience in these subjects are given to include in such books as they produce, with the general result of misleading their readers.

THE LATE DR. W. J. CRAWFORD.

FUND FOR THE BENEFIT OF HIS WIDOW AND FAMILY.

In addition to the sums already acknowledged, the following donations have been received for this fund, of which Sir William Barrett is treasurer:—

	£	s.	d.
Amount already acknowledged	264 15 0
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FROM THE FARTHER SHORE.

THE VIEWS OF AN IMPARTIAL OBSERVER.

It is generally conceded that the tendency of modern thought is to turn from the established materialistic basis of the last century to a more or less spiritual one.

Looking round one dares to hope there has been a net gain on the side of the Angels, notwithstanding the increasing growth of superstition as exemplified by the belief in gods many and mascots many—a belief largely engendered during the long years of war through fear, that veritable root of all evil.

Unfortunately, a not uncommon confusion of inferences with facts strengthened this belief among the more credulous. But alongside of this confusion of ideas there is, nevertheless, a more general lifting up of the eyes to "the hills from whence cometh our help," and the substance and reality of spirit are becoming more widely recognised, while a large number of thinking people are beginning to regard matter as the outward and visible sign of an underlying truth, in so far as that truth has been discerned. In like manner an index to a book is comprehensive or otherwise according to the knowledge of its contents shown by the compiler.

With many people this striving after spiritual realities manifests itself in a desire to bridge the gulf between life and death at a time when thousands of young lives have passed out of sight into the unknown.

Those who understand even in a slight degree the unity of all life as derived from the One Life can rest quiet and unafraid in the sure and certain hope that Love bridges all gulfs, and to a few from time to time a sign has undoubtedly been given for the comfort of all.

For more years than I care to count it has been my experience to meet many ardent Spiritualists, honest seekers after Truth, some of whom were wont to urge me, in the interests of science, to put to the test the mediumistic powers they considered I possessed.

But fear of my subconscious self, and the tricks I knew it capable of playing me, acted as a deterrent, and kept me then, as now, a laggard in the race. I am, however, well aware of the comfort and happiness Spiritualism has brought into many lives, though, on the other hand, I know a woman of fine spiritual perception and strict integrity of soul, with these same qualities blurred and blunted through the exercise of her undeniably high psychic powers: while some strange, impish personality seems to look through the windows of her soul and reign in her stead.

THE STRANGE STORY OF A WATCH.

As far as my personal experience goes, I have at times come across incidents that seem to admit of no materialistic explanation, and one such occurrence flashes through my mind as I write.

In 1916 I was working for a South London War Pensions' Committee which embraced a large slum area. At the same time I kept on my work of many years' standing as a member of the local School Care Committees, and consequently was well known in the neighbourhood. The incident I have in mind concerns an Irish Roman Catholic family who lived in one of the less slummy streets—seemingly quiet, respectable folk, whose children (the criterion by which we were wont to judge) were decently clad and well-nourished. The husband joined up in the early days of the war, soon after the death of their elder boy, a nice little lad of ten or twelve, and before the politicians and Sinn Féiners between them had sold his country unto shame. In 1916 the man was invalided home from Salonica, but in due course was discharged from hospital, and drafted to his unit in Dublin. When I next heard of him he was back in hospital seriously ill; but, being away from work for a couple of months, I heard no more until my return, when I learnt of his death. Later I heard from the War Pensions how distraught the woman had been at the news of his serious condition, and how nothing would satisfy her but to start then and there for Dublin with her remaining boy.

Husband and wife had five days together before the end. The first time I saw her afterwards, I was distressed at her appearance, for she looked as though she had been through deep waters. But on looking at her again, with more seeing eyes, I became aware of a curious air of elation about her which puzzled me, and cut short the words of condolence on my lips. She broke in almost breathlessly: "Yes, ma'am, I miss him cruelly, but God's holy will be done," crossing herself, and adding: "I know he's oftentimes wid me, and yesterday . . . she hesitated and then threw herself into it . . . "Ah, shure you're an Irish lady, and maybe it's yerself will undershtand. 'Twas in the evening after the childer had gone to bed, and I sat alone in the kitchen thinking long, and when I opened me eyes, himself was shtanding near by the dresser with a choild across his shoulders. I saw it was a man choild though the face was hid from me. He just looked at me and said, 'Kitty, yo haven't found the watch?' And though me knees trembled under me I answered: 'I have not, Jack.' And he looked at me again, and said: 'Look among me papers,' and wid that he turned ronnd, and walked out into the passage, past where ye're shtanding now, ma'am, and out

(Continued on opposite page.)

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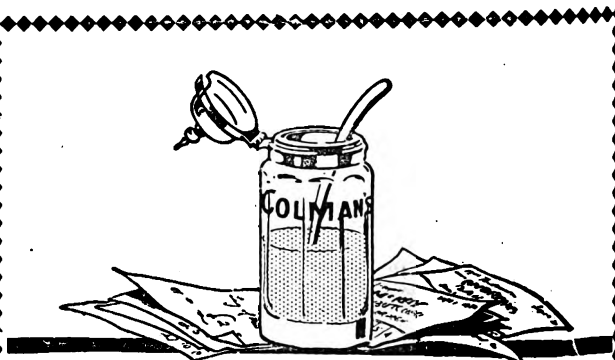
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FROM THE FARTHER SHORE.

(Continued from opposite page.)

of the door into the shreet, wid the choild still across his shoulders. I ran out after him, but it was dark, and I could see nothing at all, but shure it was a vision, and I couldn't rest till I had opened all the papers I had ever had. They were mostly the letters I had written to him when he was in Salonica, and I had put them away in a drawer, for I hadn't the heart to destroy them, and there I found right twixt two of them this letter, ma'am." It was from a Dublin watch-maker, saying the watch left with him was now mended, and would be forwarded on receipt of three shillings. The date of the letter was about a week before the man's death. I said impulsively, "You must send off the postal order at once," but she shook her head—it was impossible, she said, until her debt to the "soldiers' and sailors' ladies" had been paid off, as it only left her eighteen shillings a week to live on at the rate of deduction settled by herself.

I took the money out of my purse and handed it to her, but she flushed up, and put her hands behind her back, muttering, "I didn't tell ye for that." "Indeed, I know you did not," I replied, "but you are an Irishwoman, and so am I, and I would feel happier if the watch were sent for at once." This, after a little persuasion, she promised to do.

I was very busy, and it was some three or four weeks before I happened to be in that street again, but almost immediately, while I was outside a house at the other end, I saw her running towards me. "Oh, ma'am," she called out, "I've been waiting to show you the watch. The bhoys is wearing it now. Come here now," she cried to a small boy in the offing, "and show the lady the watch." With self-conscious pride, he pulled a large Waterbury on a leathern chain out of his pocket, and exhibited it.

"Isn't it grand?" she said, beaming all over, and in a flash I realised that to her the watch was a guarantee of her husband's continued and uninterrupted existence.

Having found out meanwhile from the office that there had been a fruitless hue and cry at the hospital over the missing watch, which the woman declared *must* be there, when her husband died, I could only repeat to myself the old, old words, "There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy."

M. ELLIOTT.

SURVIVAL A NATURAL FACT.

(Continued from page 383.)

H. I should like to put a very simple alternative: Either we take love and memory into the next life, or we do not. If we do not, we are no longer the same persons. If we do, how can it possibly be imagined that we shall be indifferent to those we have left, and shall hate to be "disturbed"?

P. Then why does Sir Oliver Lodge in "The Survival of Man" say (p. 296), "F. W. H. Myers speaking: 'Why does she pray to me and beg me to come back when she knows I want to be cleansed from earth first? I do not want her to fetch me back at all times.'" And on p. 297, "When Mr. Myers wants to go to sleep and be quiet, mother will not let him. She will call him. You must tell her not to. Tell her it is wicked to call him."

H. Would it not be as reasonable to think that a mother never wants to see her children because she objects to being worried when she is tired and wants to sleep, by two or three calling her at once?

P. Then you do "call them up"?

H. We do send a telepathic call, no doubt. One in the Unseen that we know well, says: "When you send out a ray of love I feel it." They need not come unless they choose; and if the ray is not of love they often take no notice.

P. But they must often be disturbed by what they see.

H. Very likely. The "cloud of witnesses." An excellent reason for doing nothing to pain them. I think ill-doers are the real "disturbers of the dead." Anyway they tell us so.

P. That seems to me theological.

E. I think it is only religious. But how goes the vote? I put the question, "That survival is a natural fact"?

(All hands go up except the doctor's.)

D. All you people were convinced before. I admit that there is ground for thinking it *may* be a natural fact.

E. "That survival has no theological significance."

(All hands go up.)

HOSTESS. How nice to be all agreed!

V. C. D.

LET us remember that every unpleasant thought is a bad thing literally put into the body.—PRENTICE MULFORD.

EARTHBOUND

BASIL KING'S
IMPRESSIVE PICTURE
OF THE UNSEEN WORLD.

From the Rev. G. Vale Owen:—

I think the verdict of the public is assured: that "Earthbound" as a film-play is among the best of its kind. And there is an ever-increasing number among us who know that, so far as it is possible to portray, by this method of pictorial illustration, the conditions surrounding a soul new-born into the Life Beyond, this has been accomplished. The high-souled genius of Mr. Basil King has been loyally seconded, both by producers and actors, with a serious determination to treat this all-important subject with reverence and a simple dignity which the public will know how to appreciate. It is a theme with which art in its highest mood alone is competent to deal. This fact has, quite evidently, been held in mind, and with gratifying effect, by all concerned in the production. The story is one which, so presented, cannot fail to find response in the hearts of all who believe that the best citizen is that man or woman who leads a life clean and wholesome.

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THE DISCOVERIES AT GLASTONBURY.

MR. BLIGH BOND ON HIS RESEARCHES.

The hall attached to the rooms of the L.S.A. was filled, on the evening of Thursday, the 4th inst., with a large and intensely interested audience to hear Mr. F. Bligh Bond describe the discoveries he had made in his excavations at Glastonbury Abbey as a result of messages he had received through a friend in automatic writing. The story is told in his book, "The Gate of Remembrance," but it was rendered much more clear and convincing by the great number of beautiful lantern slides shown. A question which would naturally occur to his hearers was how Mr. Bligh Bond himself regards these communications. The chairman, the Rev. C. Drayton Thomas, in introducing the speaker, stated that he had had the pleasure of listening to a lecture by him two or three years ago but could not agree with the theory he then put forth.

Accordingly Mr. Bond addressed himself in the opening of his lecture to this point. He said that the theory he threw out in his book was a very tentative one. His present position was that of one who had attained to a very real faith in the survival of personality, but while he believed this element came very strongly into the communications he received, he also held that where we got into touch with this personal element we were not so much in contact with isolated and lonely souls—wandering ghosts—as with a great region of consciousness in which these personalities were playing their part, for the most part in a state of much greater knowledge, freedom and happiness, than they formerly enjoyed. He added that much as he valued the researches being made into psychical phenomena there was a danger of being so attracted by phenomena as to forget that they were only symbols of something that lay behind them. In his researches he was always seeking to discover the truth that lay behind the phenomena. There were the elements of psychometry, of telepathy, of the subconscious (or we might prefer the word "super-conscious") powers latent in our minds, and of that mental function known as intuition. All these he had found in his investigations, and all were different aspects of the same truth.

The lecturer then proceeded to narrate the circumstances which led to the unearthing of the foundations of the Edgar Chapel and other discoveries he had made in connection with the ancient Abbey, and at the conclusion he was accorded a hearty vote of thanks.

"LIGHT" DEVELOPMENT FUND.

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

Amount previously received	£	s.	d.
J. H. Loftus	8	8	0
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W. Broadbent	0	5	0
M. L.	0	5	0
Miss Twigg	0	5	0
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DR. WOOLLEY EXPLAINS.

Dr. V. J. Woolley writes from St. Thomas's Hospital:—

May I be allowed to reply briefly to the criticism of Mr. J. Stoddart in *LIGHT* for the 30th ult (p. 352) on the summary of my remarks at the Working Men's College on Motor Automatism?

As the title implies, I limited myself entirely to the consideration of unconscious muscular movements and their causation and effects, and I contended that all such movements must be caused and arranged by a dissociated portion of the mind of the medium. Where the movements transmit coherent words and sentences, these too must proceed from this dissociated portion, but whether they originate there or are merely transmitted by it from some other source is a question which can only be answered by a consideration of their content. To the best of my recollection I made no such sweeping statement as your correspondent quotes, and in fact what I said on the subject of cross-correspondences was in opposition to the view which he has attributed to me.

M. S. R. is anxious to obtain a copy of "Glimpses of the Next State" by Admiral Osborne Moore. Offers should be addressed to him at this office.

A GENUINE science, confronted with allegations of unusual facts, neither believes nor disbelieves. It investigates.—J. ARTHUR HILL in "Psychical Investigations."

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QUESTIONS AND ANSWERS.

Conducted by H. W. Engholm, Editor of the Vale Owen Scripts.

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

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

A DANCING SPIRIT.

"Ball" writes to tell us of a haunted house in Hastings, in which the spirit or apparitional appearance is occasionally seen in the act of dancing. "Do spirits dance?" asks my correspondent. Well, on general principles, I do not know why spirits in their normal condition as men and women living in another world should not have dancing amongst their other recreations. But we are dealing with a haunting spirit and that, as Rudyard Kipling would say, is another story. The haunting spirit is not living a normal life, but one that has become mysteriously entangled with the life of earth. And its thoughts and emotions may play queer pranks when acting on the minds of sensitive people here. These people may see all kinds of pictorial memories existing only in the mind of the spirit. Take, for instance, the many stories of ghosts who are seen going through various tragic episodes connected with their departure. To suppose that these things are actually going on all the time would be absurd. But the spirit may be continually thinking of its earth-life and unconsciously creating pictures of it. And that, I think, is the explanation.

REINCARNATION.

H. W. T. wants to know the truth concerning this subject. So also do we, for it is a very vexed question and the truth, whatever it may be, is clouded by a large variety of conflicting statements. It is a very contentious subject too, always stirring much hot feeling on both sides of the question. From a long consideration of the matter I am drawn to the conclusion that behind the idea of reincarnation is some spiritual meaning which it is a mistake to interpret literally. It is the "letter which killeth" in this case, for the literal interpretations placed on reincarnation are responsible for much that is grotesque and illogical about the doctrine.

THE SIDERIC PENDULUM.

"Guardian" will find details of the working of the Sideric Pendulum in *LIGHT* of September 4th (p. 286), and Sir William Barrett devotes some space to it in his excellent little book, "Psychical Research" (pp. 20-27), where it figures as the "magic pendulum."

INFORMATION GIVEN IN DREAMS.

The same correspondent relates a dream incident where a brother in India communicated the information that all his people were dead, whereas it was found later that it was the brother himself who had died, and at the very date of the dream. I agree with my correspondent that the probable explanation is that a mistake occurred in transmission.

BOOKS ON SPIRITUALISM.

Mrs. C. B. (Putney Heath) complains of the high price of many books on this subject. But they are not all dear. The little book, "Spiritualism: Its Ideas and Ideals," is packed with information in concise form, and can be ob-

tained from this office at 2/-. And there are several cheap pamphlets, notably those by Mr. and Mrs. Wallis. But why does not C. B. become a member of the London Spiritualist Alliance and gain access to its library of thousands of volumes?

THE SUBCONSCIOUS MIND.

J. H. (Bristol) is troubled on the question as to whether the subconscious mind is the real explanation of all the phenomenal evidences taken to indicate the existence of an independent spirit world. I have no time for a long disquisition on this subject, especially as it is one where a multitude of words only tends to darken counsel. For me the question reduces itself to this: If all the manifestations we receive as coming from the next world take every form that we are accustomed to accept as assurance of the real existence of ourselves and others in this world—and that is my case—then it were as logical to question our present existence as being merely subjective and a product of illusion as to use the argument against the reality of another form of human life after the death of the body.

SUBCONSCIOUSNESS: ITS NATURE.

S. A. (Doncaster) raises the question as to the nature of the subconscious mind. Briefly, I may describe it as something *impersonal*. That is to say, it is that part of the consciousness which is below the threshold of the conscious self. It becomes aware of many things, which do not reach it by the ordinary channels of the senses. The body, for instance, when it is disturbed in its functions sometimes signals the fact to the conscious mind. The person concerned may have been quite unaware of the mischief at the time of its happening, but the *lower consciousness* was aware of it. That is a small instance. It suggests, however, that there is in us something which feels, sees and knows a great deal of which our normal minds are quite oblivious at the time. They only become aware of it (if at all) afterwards when some circumstance brings the facts into recognition.

A RECORD OF COMMUNICATION.

W. A. D. K., Paignton, suggests the formation of a Bureau or Department for correlating or co-ordinating messages from mediums who have passed on, the idea being that mediums would especially be interested in communicating and certifying in scientific way the fact of their continued existence. There have, however, been several attempts in this direction, although they have not been properly organised, and it is certainly a matter to be kept in mind. But I do not agree with W. A. D. K. that the number of such communications has been small. There have been thousands, but only a few have come to light. There are indeed far more valuable proofs and tests than have ever been made public—partly perhaps because in former days the public was not interested. But a great change has come, and we shall see more systematic inquiry in the future.

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The Alliance has been doing this class of work conscientiously, honestly, and without special favour to any sect or creed during the long years of its existence. It has won the approval of some of the most distinguished minds in the land. Men and women of all denominations have, time and again, expressed their gratitude for the great help and insight that the Alliance has afforded them into matters of a spiritual and psychical character.

The present membership of the Alliance is a very large one, and includes representatives of the Church, the Press, the Medical Profession, Science, the Law, the Army and Navy, Literature, Art and the Stage; in fact people in

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Thousands of people have found comfort and solace from the knowledge they have gained of those higher things through their membership with the Alliance, and it behoves all who read this to communicate, at the earliest possible moment, with the Secretary of this Society, who will be happy to let them have fuller particulars. A member's subscription is the very nominal one of one guinea per annum, which admits the member to all meetings, lectures, and the use of the library for the purpose of inquiry and research.

PROGRAMME FOR NOVEMBER.

TUESDAY, 16th, at 3 p.m.—**Clairvoyant Descriptions** by Mrs. Wesley Adams.

*THURSDAY, 18th, at 7.30 p.m.—Lecture by Dr. Abraham Wallace, "**My First Visit to America—Some Psychic Experiences**." The chair will be taken by Mr. Henry Withall.

FRIDAY, 19th, at 3 p.m.—Conversational Gathering. At 4 p.m., Address by Mrs. M. H. Wallis.

TUESDAY, 23rd, at 3 p.m.—**Clairvoyant Descriptions** by Mrs. Brittain.

THURSDAY, 25th, at 6.30 p.m.—Devotional Meeting. At 7.30 p.m., Lecture by Dr. W. J. Vanstone.

FRIDAY, 26th, at 3 p.m.—Conversational Gathering. At 4 p.m., "**Talks with a Spirit Control.**" Medium, Mrs. M. H. Wallis.

TUESDAY, 30th, at 3 p.m.—**Clairvoyant Descriptions** by Mrs. Mairiott.

* The Council of the L.S.A. wish to draw special attention to this meeting, as Dr. Abraham Wallace's address is expected to be one of great interest, not only to all members of the L.S.A., but their friends also. Doors will be open for this meeting at 7.

The membership of persons joining the Alliance now will cover to the end of 1921.

All communications to be addressed to the Secretary, London Spiritualist Alliance, Ltd., 6, Queen Square, Southampton Row, London, W.C. 1.

THE NEW "LIGHT": A WELCOMING CHORUS.

Congratulations on the new **LIGHT** are pouring in daily. Here are some extracts:—

It is improved, and improved in exactly the right ratio because the old friend is recognisable though its clothes are new.—N. T. G.

May it in its new form achieve the success it richly deserves.—ALICE JAMRACH.

I am delighted. Thank heaven for the brains and the spirit—or spirits—which brought this about.—JAMES COATES.

It is a real "garden of spices."—F. E. LEANING.

Hearty congratulations from Denmark.—A. HEMMERLE.

We could fill a column with such tributes, but time and space are lacking.

"CLAUDE'S THIRD BOOK."

This series of communications from Mrs. Kelway Bamber's son Claude is said by some competent critics to surpass those previously published. As communications they are clear, sensible and valuable, and many of the statements in them will find response in the hearts of their readers.

The series will commence by the publication in our next issue of Mrs. Kelway Bamber's preface, which forms an admirable explanatory foreword to the messages.

We hope to publish in an early issue Mr. Hewat McKenzie's account of his impressions and experiences in connection with Spiritualism and Psychic Research in the United States, gathered during his recent tour in that country.

DR. W. J. VANSTONE's address on "The Scientific and Practical Value of Spiritualism" to be delivered at the Assembly Hall, Prince of Wales's Road, Kentish Town, on Sunday evening next at 7, is expected to draw a large audience. It is a Propaganda Meeting, and Mr. A. Punter, of Luton, is to give clairvoyant descriptions. (See Society Notices.)

DR. ELLIS T. POWELL.

AN IMPORTANT SERIES OF ARTICLES.

We note with pleasure the announcement that Dr. Ellis Powell will contribute a series of articles to the "**National News**" on the subject of "**The Beyond**," beginning on Sunday next (November 14th).

Dr. Powell needs no introduction to readers of **LIGHT**, for in its pages his powerful and scholarly advocacy of Spiritualism is a frequent feature. The greatest interest will be felt in Dr. Powell's coming articles, and we confidently recommend our readers to secure the "**National News**."

In introducing Dr. Powell the "**National News**" writes:—

"The objection has been raised to Spiritualist literature and statements in the past that they emanated from men who either in a religious or scientific direction, were to a great extent in a groove and unable to keep their minds sensitive to the broad essentials of everyday life. Such an objection cannot be put forward in the case of the writer of the "**National News**" articles.

"To say that Dr. Powell is a leading financial journalist is to convey only a small idea of his capabilities. He is, in addition, an Honours graduate in Law, a member of the Bar, and a Doctor of Science of London University. He has during his career touched the intellectual side of life at every point. He has numbered among his friends men of such varied distinction as the late Sir George Lewis, the late Sir Edward Holden, and the late Sir William Capel Slaughter.

"This is the manner of man who, during the past twenty years, has devoted his keen brain to the study of Spiritualism. His interest in the subject was aroused by a conversation he had with a colleague who had spent a considerable time in the Far East.

"Since then he has been in intimate personal contact with all the leaders of the movement. He related to our representative several remarkable personal experiences of Spiritualism, and these he will recount to our readers."

"NOTHING grieves the Spirit more than worrying and in refusing to allow the Spirit to realise itself in our individual lives."—ARCHDEACON WILBERFORCE.

APOLOGY :

Owing to the PHENOMENAL DEMAND for the
IMMORTAL LOVE SONG

"O LOVE UNDYING"

the first Edition has been SOLD OUT.

Will all those who have not yet received copies kindly accept this assurance, that as soon as the printers can get the new edition ready their wants will be supplied.

The HIGHEST TRIBUTE that can be paid to any song has been paid to this one, and in three words: "ORIGINAL and VERY MELODIOUS." It is the verdict of "LIGHT": "There is nothing hackneyed about the song 'O LOVE UNDYING.' It is, indeed, ORIGINAL and VERY MELODIOUS; and tells us hopefully of the reunion of love behind the veil."

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TO-MORROW'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.

All Notices must reach us in future not later than the first post on Monday morning, and each must be accompanied by the exact amount to cover same. Otherwise insertion cannot be guaranteed.

Lewisham.—Limes Hall, Limes Grove.—6.30, Mrs. Mary Clompson.

Shepherd's Bush.—73, Becklow-road.—11, Public Circle: 7, Mr. Symons. Thursday, 8, Mrs. Brown.

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

Walthamstow.—3, Vestry-road (St. Mary's-road).—7, Mr. H. Wright. Wednesday, 7.30, Dr. Vanstone.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Mr. G. Prior; 6.30, Mrs. Beaurepaire. Wednesday, 7.30, Mrs. Fairclough Smith.

Woolwich and Plumstead.—Invicta Hall, Crescent-road.—11, circle; 3, Lyceum; 7, Mr. Taylor Gwinn. Thursday, 8, Mrs. Maunder. Books, etc., provided.

Holloway.—Grove-dale Hall (near Highbury Tube Station).—To-day (Saturday), 7.30, Social as usual. Sunday, 11, addresses by Mr. H. Pryor and Mrs. Redfern; clairvoyance by Mrs. Pulham. Hall closed in the evening. Our first great Propaganda Meeting will be held in the Assembly Hall, Prince of Wales's Baths, Kentish Town. Dr. W. T. Vanstone will speak on "The Scientific and Practical Value of Spiritualism." Clairvoyance by Mr. A. Punter. Miss Alice Wilcox will sing "The Better Land." Violin solo by Miss Vandanbussche. Pianist, Mr. C. Drinkwater. Doors open 6.15, commence at 7 p.m. Admission free. Silver collection to defray expenses. Special hymn sheets provided.

"THE GATE OF REMEMBRANCE."

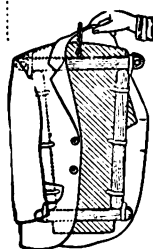
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A GUIDE TO MEDIUMSHIP AND PSYCHICAL UNFOLDMENT. Cloth, 312 pages, 7/3 net post free.

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OFFICE OF "LIGHT," 6, QUEEN SQUARE, LONDON, W.C.1.

ONE CRISIS PASSED but ANOTHER REACHED

FRIGHTFUL PLIGHT OF STARVING CHILDREN.

Winter's Terrible Grip on the Famine Areas

Fortunately the threat of Starvation no longer menaces British Children but it is a constant and terrible reality with millions of little ones in the Famine Areas of Europe.

DESPERATE EFFORTS NEEDED AT ONCE TO MEET CRITICAL SITUATION, AMONGST HELPLESS MITES



In the Mountains and Valleys of the Famine Areas, pitiless shrieking blizzards are sweeping down upon helpless little sufferers. By ones and twos, by scores, by hundreds and thousands, the suffering children stagger forth from their miserable hovels and outhouses, from the bare earth and open fields, and are mercilessly done to death because there is no lead to maintain life and strength within their wasted and distorted frames. Will you help the workers on the spot who are fighting so desperately against terrible odds to alleviate this awful suffering?

Heartrending Reports.

The most heartrending reports come to hand from the Relief-workers in the Famine Areas—authenticated facts, beyond doubt or dispute, which in Fiction would be thought too highly-coloured or exaggerated.

"As I was leaving a dark court where the sun never enters, I chanced upon a little girl with joints so bent and deformed that she was walking almost on her ankles. I went home with her and found she was one of a family of five children living in a miserable room. One of the girls had a nasty swelling on her chest caused by scurvy and bad food. As I came in they were just sitting down to a meal consisting of two plates of green watery mush. There was nothing else on the table. The mother told a most heartrending tale of her struggle to keep her children alive."

SAVE THE CHILDREN FUND.

PATRONS:

HIS GRACE THE ARCHBISHOP OF CANTERBURY; HIS EMINENCE CARDINAL BOURNE, ARCHBISHOP OF WESTMINSTER; THE REV. A. T. GUTTERY; THE RT. HON. EARL CURZON, K.G.; THE RT. HON. LORD ROBERT CECIL, M.P.

To LORD WEARDALE, Chairman of Committee of "Save the Children Fund" (Room 451), 25, Golden Square, Regent Street, London, W.1.

SIR,—I would like to help the Starving Children in the Famine Areas of Europe and Asia Minor and enclose as a donation to the "Save the Children Fund."

NAME

ADDRESS

Light, 13/11/20

A GREAT sigh of relief has gone up throughout the country that the Coal Strike with its far-reaching effects has been settled, and that the terrible time of suspense and suffering and of hardship is at last relieved.

But unfortunately, such expressions of thankfulness for a crisis passed cannot be voiced by those who are so splendidly working amongst the little ones in the Famine Areas where starvation, privation and exposure are being experienced to an extent hitherto unknown in history. As General Smuts has so aptly described it, "It is the Most Awful Spectacle in History."

With the advent of the Coal Strike many foresaw terrible sufferings amongst the children in the large towns of this Country, and in anticipation of such distress none were more ready to assist than Lord Weardale and his co-workers in the Save the Children Fund.

Can you realise the terrible plight of the children of Europe?

It seems almost impossible for the average Briton to realise the true awfulness of the calamity that is now sweeping over the Famine-stricken Areas. In England, even if the Strike had continued for six months or a year, our own children could never have been reduced to anything approaching the plight of the children of our neighbours. Remember those in the Famine Areas have been continually underfed for more than five years. Frequently, little babies of two or three years old are found on their miserable mattresses with their arms broken. The bones in their tiny limbs have become so affected from underfeeding and from disease that even the slightest shock has broken them. A worker reports that in her region one child in every five between the years of two and seven could not walk, and many of them will remain for ever bent-limbed dwarfs. Remember, that over territories of thousands of square miles there are no crops, no farms, very few houses in a habitable state. Remember, that in many villages today cruel famine and painful disease have slain almost the entire infant population. MILLIONS ARE NOW ONLY BEING KEPT ALIVE BY THE CHARITY OF KINDLY PEOPLE IN GREAT BRITAIN AND AMERICA.

Winter is building a huge scaffold in the Famine Areas of Europe.

Never before—not even in the most awful moments of the War—has the plight of Europe's starving children been so terrible and so urgently in need of INSTANT RELIEF.

And yet, by the strange irony of Fate, never before have the prospects of relief been so bright. Never has this terrible problem been so near a decisive solution. The ONE essential is immediate relief—the united efforts of every British man and woman in whom sympathy and pity are not dead and cold. Remember this, all who have warm clothes and cosy homes and well-stocked larders, that upon YOUR decision TO-DAY rests the fate of many a helpless infant, exposed to the full fury of Winter in the bleak and desolate Famine Areas.