

IS THE FUTURE LIFE REAL?

SEE PAGE 299



LIGHT

A JOURNAL OF SPIRITUAL
PROGRESS & PSYCHICAL RESEARCH

CONTENTS.

The Descent into Hell.
Address by Dr. Ellis T. Powell.

Is the Future Life Real?
By Lilian Whiting.

Dr. Carlile on Spiritualism, at the
Baptist Conference.
Sir Arthur Conan Doyle Replies.

The Wonders of Psychic Photography.
The Miller Case—Illustrated.

Bust of Famous Medium at the
Royal Academy.

&c., &c.

SATURDAY, MAY 7th, 1921,

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LIGHT

A JOURNAL OF SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,104.—VOL. XLI. [Registered as]

SATURDAY, MAY 7, 1921.

[a Newspaper]

PRICE FOURPENCE.

What "Light" Stands For.

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

NOTES BY THE WAY.

The two noblest things, which are sweetness and light.

—SWIFT.

Many years ago we spent a cold Sunday morning in a chilly London hall listening to an exceedingly cold but very learned speaker who dissected all the traditional arguments for a future life, and found them wanting. They were, he explained, the mere stuff of dreams—sentimentality, mere emotionalism and illusion, to be swept away in the interests of social sanity and the general well-being. He was a frigid person with a frigid manner, and we left the hall with a sensation that our very soul had been numbed. Some time afterwards, in a small, shabby meeting-place, we heard an old couple—man and wife—discussing to a handful of people on the message of Spiritualism. They were quite unlearned, but of devout piety and a generous warmth of heart and soul. They had devoted their lives to work amongst the poor in the East End, where they were well known. They were all aglow with sympathy and loving kindness, and their message went home. And it was not all a question of "mere emotionalism," for the old lady, who had psychic gifts, gave out a number of spirit messages which probed some of the strangers present to the core. There was no resisting the conclusion that she was actually in touch with unseen friends of the persons she addressed—friends who were intimately acquainted with their domestic lives, their secret hopes and fears.

Such experiences as those recorded above have often set us thinking over the religious values in Spiritualism. The chilly orator with his gospel of annihilation at death had no religious message at all. It was purely an intellectual doctrine—and a false one at that! That it was valueless we should not like to contend, feeling that in the economy of life a biting wind, even in the moral world, is not useless. It tends to correct excesses of heat. But it served to make clearer still that religion is *always* of the heart, having its seat in the emotions. Hence, side by side with the charity, self-devotion and all the multitude of beautiful expressions of the love-nature that run through the history of religions, we get those horrible

accompaniments of hatreds, torturings and burnings, and "religious" wars. Terrible enough these examples of the love-principle when inverted, but quite simple when their origin is understood. We have still our fiery zealots anxious to suppress the "heretic" by any means compatible with the spirit of the times—it usually means boycotting and abusing him. It is just the emotional nature turned awry.

The idea behind these rather deplorable manifestations of religious bigotry is usually the fear that the Truth will suffer at the heretic's hands if he is not "sandbagged" or otherwise suppressed. Poor Truth! It must be a frail and feeble thing to need so much protection from its would-be champions. We have read many tremendous diatribes against the Churches from sceptics, books cataloguing the burnings and slaughterings and other atrocities of religious leaders in the past. They made us shudder to read them, but unless one lost all sense of proportion, it was not difficult to see what was wrong. It was *not* Religion that was at fault. Religion itself had nothing to do with it. It was merely human nature acting under a great emotional impulse unchecked by Reason. If a religion is opposed to intelligence it by so much falls short of the idea of Religion. On the other hand, we have systems quite intellectually faultless put forward as "religions," but inasmuch as they have usually no spark of fire or inspiration, we cannot accept them as having any title to the name whatever. We would rather see those manifestations of the religious spirit which are full of errors and intellectual absurdities, but which have yet something of the life and fire, the devotion and zeal, that spring from the religious impulse. That, by the way, may serve as a sidelight on the attitude of LIGHT towards those of its contributors to whom Spiritualism is religious—or nothing.

A science journal lately published an article on the beneficial effects of anger as a stimulant to a stagnant emotional nature. Anger may be as the Roman philosopher said, "a short madness," but only when it is unjust and uncontrolled. Even then we have only to regret the form it takes, and not the passion in itself. It is the misdirection and not the energy that is wrong. Reverse the operation of envy and it becomes kindly emulation, of hatred and it becomes love no less warm and vigorous, of malice and it becomes active benevolence. It needs but the guiding and shaping of the Wisdom principle, itself perverted at times into the ugly shapes of craft and low cunning, and needing in their turn the inspirations of Love. But the world is growing all the time, and from the clash and tumult of things the two great principles are slowly emerging and coming into harmonious relationship. There is no lack of power—wars and strikes and the strife of creeds are evidence enough of that. There is no dearth of intelligence—the torrents of new philosophies and sciences tell the story. By and by they will unite their forces; order will emerge from the disorder which must always precede it. And in the fulness of time all humanity will have its "place in the sun."

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

THE TRUE BROTHERHOOD.

WHERE THE CLASH OF CREEDS CEASES.

From Vol. III. of "The Life Beyond the Veil."*

So we came to Sphere Two, and went about to find the place where they mostly gathered, for since my sojourn there changes had ensued, so that I had perforce to renew my knowledge of the ways and manners obtaining. For know you, friend, that in those spheres nearer earth there is more of change in minor things than in those spheres more remote and progressed. In Sphere Two the progress of earth-knowledge and inter-communion of peoples are still felt in their development from generation to generation, for the one sphere intervening but little modifies these, and earth-manners of thought and prejudices have still much influence in that sphere, which influence but gradually is neutralised as the spheres are traversed. Even in those well progressed there linger traces of these things, but not so intensified as to arrest development, nor to mar the Brotherhood of the children of God. They become, these differences of earth-life, varieties of type which add to the interest and charm of such as Sphere Seven and onward, and have no taint of division, nor belittling of other opinions and creeds. Those who have proceeded so far into the light have by that light learned to read the lessons written in the Book of the Acts of God, and there is but one Book for All who speak one tongue and are all one great family of the Father there. Not, as in earth-life, out of mere passive and constrained toleration, but with hearty co-operation in work and in friendship—one in love.

But now we speak of Sphere Two and our business therein.

There the people were gathered into groups, as it pleased their choice. Some sought to consort with those of their own race. Other groups were formed of those to whom Creed was of higher appeal than blood. And even political circles were not absent. And those from these groups singly would from time to time attend the assembly of other groups which were to their mind in part. A Moslem would pay a friendly visit to a group of international socialists, or an imperialist would attach himself to those who worshipped God according to the Christian faith. Much diversity was there in the grouping of the people, and much interchange in the composition of the groups. But for the most part they remained and continued in what faith they had ever been, and of what political party and of what blood.

But the coming of a mission from Sphere Ten was soon known throughout that region, for not so much bitterness remained to divide them as in the earth-life, and much goodwill was there. They were learning the lesson as we had learned it time ago, so, although at first they seemed a little bit slow to come together in general, yet we told them that this must be so, if they would hear us, for we could not speak to groups and parties, but only to an assembly of all as one.

So they came and stood in a part where small knolls and dips of turf-land stretched out from a hill, not very high, but higher than the other hills around. We stood upon the hillside half-way up, where we could be seen of them all, and behind us was a rock of great height and flat of surface.

Then when we had praised the One Father together, we sat about the ledge of rock, and one of our number, who was more in touch with them of this sphere, spoke to them. He was of Sphere Seven, but had been lifted up to the Tenth, in order to receive with us the commission and strength for the way.

Now he had great skill in the matter of word-grouping, and he lifted his voice and flung it forth over that wide-spread company, diverse in colouring of raiment as in opinion of what truth is. His voice was strong and sweet, and this is in substance what he told them:—

Down on the plane of the earth there dwelt one family, which had been divided into many sections, and, seeing the evils of such division, there were many who would confederate them once again. Even in this sphere was to be seen

that same stubbornness of pride which said: "My race and my creed are more to the Father's mind than those of others." It was for the reason that such must be done away before advance could be free and unimpeded that we had brought them altogether as one family to deliver the message we had from the One Father, through the only Christ.

At this there was some uneasiness among them, but no word was said amiss, for when they saw that our brightness was of lustre beyond their own, they gave us heed, knowing that once we thought as they thought now, and that only by the releasing of some of our opinions and the remodelling of others had we come to be brighter of form and countenance than they. So they gave our speaker heed.

He paused awhile, and then took up his theme anew: "Now hear me patiently, my fellow pilgrims on the royal road of progress to the City of the Splendour of our King. On Calvary there were three Roods, but one Saviour. And there were three men, but only One who could make the promise of the place in the Kingdom, for one only of the three was King, and although the darkness fell, and with darkness comes repose, yet only One there could fall on

sleep—and have you reasoned why? It was because no other there was of comparison so tender, nor of love so great, nor of spirit so pure, as to be able to understand the purpose of the Father in the creating of man in his own fashion, and of the tremendous forces which surged through the ages tearing asunder the Kingdom and the Family of God. It was the knowledge of the magnitude of that long sustained warfare and the crushing burden of the enemy's hate which wearied Him so sorely that He fell asleep. Into matter had He gone to plumb the depths of divergence from the Highest. Now He left the body material and began His ascent back to those High Places once again.

And His first captive was the one who had pleaded with Him upon the Tree, and another was he who for thirty pieces gave his Lord to die. Here, then, is a strange trinity of persons. Yet, as in that other Trinity the Three find Unity.

"For the robber sought the Kingdom of the Christ, and Judah had sought the Kingdom of the Christ, and the Lord had sought and found, that He might present it to the Father. And only He had found what He came to seek. For the robber, he had not come to understand that the Kingdom was not of the earth alone, until he saw before his dying eyes the regal mien of One Who was just on the threshold of the spirit. The other, the Betrayer, had not found that Kingdom until he had passed through the gate into the darkness without and beheld the King in the budding beauty of His native comeliness. But He Who came and found told out what sort of Kingdom it was which the Father would approve. It was both of the earth and of the Heavens. It was within them while incarnate. It was there ahead where they were going.

"And so I speak to you and ask you to consider each for himself his brother. Consider the diversity of these three upon the Trees of Calvary; or these Three, the Perfect One and His two first-redeemed in the beginning of His life triumphant. Yet they show the will of God to be that, from one end of earth to the other, all people of all degrees shall be one in the Christ, and one in Him Who is greater than His Christ. So now I ask you to find among you any such diversity as that between Jesus of Nazareth and the Iscariot, or one of those on either hand. And thinking thus, my brothers, you will see that He, by Whose permissive wisdom men were divided, shall bring them once again within the Household in the Heavens of His Glory, for the greatest of all His glories is the glory of His love, and love unites what hatred would divide."

UNTIL—

(To the "Watchers of the Dawn.")

Until the day break, and the shadows fly
And we can bathe anew in God's great light,
Until our hearts the day-spring from on high
Fills with its glory, strengthens with its might.

Until the day break and to bear us home
The radiant messengers in white array
Piercing the darkness of this earthly dome
Bring with them light of more ethereal day.

Until the day break, and our Faith is lost
In the full vision of the heavenly shore,
Until the veil is rent, the river crossed,
And we abide where partings are no more.

E. P. PRENTICE.

* From "The Ministry of Heaven," Vol. III. of "The Life Beyond the Veil," just published by Thornton Butterworth, Ltd. On sale at the offices of "LIGHT," post free 7s. 6d.

THE REV. DR. CARLILE, THE CHURCH AND SPIRITUALISM.

In his Presidential address, "A New Expression of Religion," at the Annual Assembly of the Baptist Union, at Bloomsbury Central Church, on the 25th ult., the Rev. Dr. J. C. Carlile gave particular attention to Spiritualism. We found in the address much of value, especially when he expressed his views on the general aspects of religion to-day. Thus, he tells us, "We cannot live on our past. The truth is we have existed long enough on John Bunyan, Robert Hall and C. H. Spurgeon." Again, he remarked, "We are struggling with worn-out forms of expression and endeavouring to recall faded visions. The supreme need is a new expression of religion." It is most true, The newer revelation of the spirit is shattering many old forms, while others seem distended to bursting point. Dr. Carlile laments the barriers of prejudice which obtain in the Churches, and deplores the lack of charity in religious organisations, the tendency to "declamation and denunciation." Later, he has some thrusts at Spiritualism, Sir Oliver Lodge and Sir Arthur Conan Doyle. Of Sir Arthur we are told:—

He is prepared to supply a supernatural explanation of a faked photograph, to bring evil spirits in to explain the action of natural gas, and seriously to offer table-turning—a conjurer's trick—as conclusive evidence that a medium can communicate with the spirits of the departed. The "New Revelation" is already out of date. It reveals nothing but the credulity of the writer and the assumption of the gullibility of the British public.

He quotes Mr. Birrell and Dr. Huxley (we presume Mr. Augustine Birrell and Professor Huxley are meant) against Sir Arthur and Sir Oliver. We should have been more impressed if he could have quoted some competent authority who has investigated Spiritualism or given us some of his impressions as the result of first-hand study of the subject to which he pronounces.

None the less, much that he says concerning some modern movements shows a distinct sense of fairness. We take the following as an example:—

Is not the strength of Spiritualism its insistence upon the spiritual nature of personality and its attempt to formulate an intelligent conception of the future life? Does not the attraction of Christian Science lie in the assertion of the sovereignty of spiritual law, the power of faith healing through prayer? Does not the Labour movement derive much of its glamour and appeal from its claim for justice and sympathy for the bottom dog, and its doctrine of equality of opportunity? These great affirmations are distinctly Christian. They are articles of our creed which we have too often forgotten or proclaimed with an apology which has vitiated our witness. Christ is still in the Church, but He is no longer confined to organised religion. He has been capturing the world while His servants were asleep. We have much to learn from these great movements. We also think we have something to teach. Perhaps we have lingered too long, and certainly in vain in our quest for the new expression of religion.

Of the Christian Church we read:—

Organised Christianity has lost much of the vitality, glow, and strength that make religion a delight rather than a duty. The truth is, Christianity has been substituted for Christ. A system has replaced the spirit, and the spectacular has left small room for the spiritual. Our eyes are dim and the vision beautiful is in the mist. It is something more than revival we need. It is not the repetition of a bygone day, but new life for our own time.

With a few exceptions, some of which we have noted, Dr. Carlile reviews the religious situation in what Mr. Gladstone would call a bold, large and just spirit. Some of his observations on Spiritualism, nevertheless, are neither charitable nor accurate. We should consider it impertinent to criticise the Baptist Union or any of its leaders, even if we had more knowledge of them than we actually possess. Some of Dr. Carlile's observations give an unfavourable interpretation to the title of his address as "A New Expression of Religion." We can say this without the feeling of being hypercritical, and we are sufficiently inured to misrepresentation to be little hurt by it. A perusal of a few recent issues of *LIGHT* may give Dr. Carlile a clearer insight into the nature of Spiritualism, and place him in a better position to pronounce upon it in future. It has a steadily growing place in the thought of the time, and although we do not desire to magnify its office, we think it is entitled to simple justice, whether it is to be condemned or commended.

REPLY BY SIR CONAN DOYLE.

The following letter from Sir A. Conan Doyle on the above subject appeared in the "Daily Telegraph" on Tuesday last:—

I observe in your columns that the Rev. J. C. Carlile has been making free with my name in his presidential address, and condoning his own ignorance by accusing others of cre-

dulity. If I be credulous, then I share the failing with Charles Richot, Camille Flammarion, Caesar Lombroso, Zollner of Leipzig, and a cloud of other scientific witnesses. On the other hand, I defy the Rev. J. C. Carlile to mention the name of a single scientific man of high repute who has examined these matters and has come to an entirely negative conclusion. It is an old story, this opposition of backward ecclesiastics to the onflow of human knowledge, but it becomes particularly strange when this opposition is directed to a clear proof of immortality in an age of sceptic materialism.

The three particular instances of my "credulity" given by the Rev. J. C. Carlile are:—

1. That I do not believe the Crewe photographs to be faked. This conclusion rests upon several personal experiments, where I allowed no hand but my own to touch the plates, which I provided myself. It has been confirmed by the experience of very many sitters, some of them skilled photographers, who have come to the same conclusions. Perhaps Mr. Carlile will now tell us how he has arrived at his own conclusions, what tests he has made, and how many adverse witnesses he can summon.

2. That I can find no natural explanation for certain phenomena observed at Cheriton some years ago. The Rev. J. C. Carlile explains them by the emission of natural gas. I carefully examined the grotto in question, and was in it for an hour. There was no smell, no reaction to light, and no toxic effect. Therefore I ask Mr. Carlile to give his reasons for saying that the phenomena were due to natural gas, and to explain how natural gas brought about the movement of heavy objects, as deposited to by a number of witnesses. Also, to say what steps he took to arrive at the truth, which could compare with my own action in visiting the grotto.

3. That I fail to perceive that physical phenomena, such as table-turning, are conjurors' tricks. As I and thousands more have had these phenomena within their own households, one would ask Mr. J. C. Carlile whether he imagines that we each keep a domestic conjuror. Crookes, Lombroso, Zollner and others have testified to furniture being raised from the ground without hands touching them, and photographs of the phenomenon have been taken. Who was the conjuror upon these occasions? Is Mr. Carlile a better judge of what occurred than these great men who were actually present?

Finally, I would ask Mr. Carlile why is it culpable credulity to believe in phenomenal happenings now, and culpable incredulity to fail to believe in them as having occurred two thousand years ago. These ecclesiastics never seem to understand that when they attack the modern Spiritualist movement they are equally attacking the very foundations of their own creed, which have become so overgrown by human error that they have now to be cleared and exposed once more.

THE "FOURTH DIMENSION": DOES IT EXPLAIN?

In the reply to J. L. S., in *LIGHT* of the 23rd ult. (p. 275), he is quoted as suggesting, as an alternative to the Fourth Dimension idea, that the penetrability of certain solids by liquids, or by certain forms of force, postulates a solution of the manner in which "etherialised" substance exists coincidentally with, and appears to penetrate matter. Your conclusion that any dispute on this point is merely a question of terms, and that the idea is, in essence, the same, is borne out by fact, if analogy is to be admitted. For in the case of dimensional spaces which are within our ken, it will be obvious that the two-dimensional space, for instance, is totally included in three-dimensional space, while three-dimensional space penetrates two-dimensional space under every possible condition. Thus to an intelligence in three-dimensional space, all events in two-dimensional space are but abstract conditions as far as his own material conditions are concerned, and as such without resistance, and his cognisance of them depends on his attention, for obviously such a being would have more extended interests, and not an unlimited capacity of observation. It is, in fact, probable, and conducive to our peace of mind, that although such observation is possible, to an entire degree, the observation would require special concentration, similarly to that required in our own observation of a section of our own space: we only pay attention to surface details on exceptional occasions, but accept the general result of our vision as a rule, even when our attention is drawn to the event.

LIEUT.-COLONEL.

THE NEW "LIGHT": CONGRATULATORY MESSAGES.

LIGHT is most interesting, and lately there has been much that an unscientific person can appreciate.—R. A. MARRIAN.

I am simply delighted with *LIGHT* now, and look forward to the mail intensely. My copy gets quite worn out with passing round to friends.—Mrs. F. McLAREN (South Africa).

A BEAUTIFUL EXPERIENCE.

AN EXAMPLE OF MATERIALISATION.

By H. W. S.

In the month of October, 1909, I asked a gentleman and his wife who had been personal friends of ours for a great many years, and then were taking their holiday in the North of England, to break their homeward journey at Hereford and spend a night at my house, some half dozen miles from the city in the direction of Ross. They did so, and we had an exceedingly pleasant evening, and talked of many things, reminiscences of bygone days, as well as incidents of their holiday jaunts. We retired to rest shortly after eleven o'clock. The night was clear, with a cold, crisp atmosphere, but there was no moon, and the starlight gave but the faintest relief to the darkness prevailing. I had got into bed, settled myself comfortably for sleep, and extinguished the candle. I lay on my right side facing the bedroom door. Presently I was struck with the appearance of a pale yellow light of the size of a good candle-light floating before me at about the level of my face as I lay. It swayed about, and that movement caused me to think that it was a light coming through the keyhole of the door from someone on the landing. But it did not remain in a position for such an explanation, but floated slowly past the bedstead to the end of the room, and came back again, remaining a few moments opposite my face. Again it floated to the end of the room, and returned, and I then observed that it was not reflected in the mirror of the wardrobe as it passed. It remained for a few moments in front of me, and then disappeared. I got out of bed, quietly opened the door, and went out on to the landing. All was in darkness, and there was not a sound of motion in the house.

I returned to bed and lay in the position which I had taken when the light first appeared, and kept myself awake for some time to watch for any reappearance. I fell asleep, and when I awoke I changed my position from the right side to the left. As I did so I heard the hall clock distinctly strike one on its gong. I again settled myself, and was drawing the clothes over my shoulders when I suddenly felt a tremendous pressure upon my back and shoulders, as if I had been gripped by a very strong man, who pressed me down. It continued, and I turned my head, fully expecting to find somebody at my bedside. I saw nothing, but the pressure continued, and increased so much that I felt that I must get out and prove for myself the origin. I did put my arm out, but felt nothing. As this most peculiar sensation of pressure was maintained all the while, I decided to strike a light, but the matches were on the other side of the bed, and before moving for that purpose I looked steadfastly towards the bedroom door. It was fortunate that I did so, for I then perceived a cloud, or mass of pearly white vapour, momentarily increasing in intensity and brightness. My mind at once conjectured its true character, and I lay still to see the phenomenon through. Then came a powerful current of cold air just as though the window on the landing had been thrown up and the door flown open. I knew then that I might expect further developments, and I slowly sat up in bed, and watched the vapour still brightening. All at once there was a large space, which became exceedingly bright, and in a few moments a face was formed, which quickly became that of my dear wife. Following the perfect delineation of features the vapour disappeared entirely, and revealed the full form standing and clothed in a very familiar favourite silk dress, with neck-collar fastened with brooch that bore a rose carved in ivory.

I was overwhelmed with joy. The face was so full of life and animation that it had all the aspects of perfect reality. My emotion found instant expression in the exclamation: "Oh! my darling! thank God for this—for this I have long been waiting, and you have come." With that she turned sideways and glided—took no steps—down alongside the bed, so that I saw her form from the back as well as the front, and just as full and perfect in detail. As she turned to pass along the foot of the bedstead she brought her face full upon me, and did so again as she rounded the other angle—wearing a beautiful smile, and her eyes bright and full of the animation of life itself. I could perceive a faint colour in her cheeks as she looked at me, and again I said, "My darling, I never saw you looking better in your life." She passed up to the dressing-table, which still had many of her trinkets and toilet articles as she had left them, and coming to a stand at the end put out her right hand and touched the table as she had done hundreds of times to steady herself when suffering from weakness. I was sitting in bed with my eyes fixed upon her, and hers looking so tenderly at me. Then I said, "Darling, take my hand in yours." She thereupon took away her hand from the table, and moved towards me as I stretched my hand out to her. As she was slowly bringing both her hands to clasp mine I thought to myself, "Now I shall feel her." Her hands came together in a close clasp of mine—she all the while looking me full in the face, with a most happy expression as of full comprehension of all that was happening, and of the mutual pleasure that we were both deriving from it. I felt nothing, and said so. Somehow—irrational as it was—I felt in some degree surprise and disappointment for the moment.

But as the words "I feel nothing" passed from me there was a change. With our hands still clasped, a movement of disintegration commenced, beginning at the crown of the head and descending. I saw the beloved form crumble into infinitesimal fragments, and fall, as it were, to the floor, a mere cloud of impalpable dust. She was gone from my sight, and the room which had been suffused with a lovely pale, golden light while the vision lasted, was again in darkness.

I cannot estimate the time that the vision lasted, but some idea may be formed from the description I have given of what took place. It was no mere flash of an apparition, but something that endured long enough for close observation. And upon that point I should like to remark that I had not the faintest shadow of nervous feeling—which I attribute to my having well read up the subject, and being quite prepared for anything from the moment I perceived the vapoury mass.

It will naturally occur to the mind of every one that the personality of the form would remove any sense of timidity—which I admit. I had one emotion, that of unrestrained joy at the fulfilment of my most cherished hopes by the appearance of my beloved wife, perfect in figure, features, and animation, with a mobility of face and limbs which seemed to me almost reality itself. I had had my hand clasped by vanished hands, though I did not feel the touch physically, but it all occurred whilst I was fully awake with mental faculties consciously alert from the commencement to the end of the phenomenon.

I have had the material touches and heard the voice several times since, and the knowledge acquired since the event has satisfied me that the plasmic substance essential to the building up of the form was abstracted from my own body during that extraordinary pressure that I have described, and was returned into my system when our hands reunited us. It is a happy thought for me. I kept this experience strictly to myself for nearly two years until I had attended several séances, and received corroborative evidence which I will describe in a future communication.

A HOROSCOPE FULFILLED.

Believers in Astrology will be interested in an incident recorded in a volume just issued by the Oxford University Press entitled, "The Story of My Life," by the late Col. Philip Meadows Taylor. In 1853 he was appointed Deputy Commissioner of a province in the western part of Bombay. On the day of his arrival at Tuljapur, which had been his favourite resort in 1825 when he first visited the neighbourhood, he was sitting in his tent after breakfast when an old Brahmin came in. The narrative continues:—

Seeing that I was alone he came up to my table, and peering closely into my face as he leant upon his staff, he said, "Are you the Taylor Sahib who came here many years ago?"

When I answered that I was the same, he produced a bundle of old papers, and asked me whether I recollected them. As I looked over them, I saw that I had put my initials to each, but forgot at the moment why I had done so.

"Have you forgotten, Sahib," said the old man, "that I once cast your horoscope, and told you that you would return here to govern us after many years? And see! it was true!—you have come; and, indeed, there is little difference in the time I recorded—twenty-five years! I had not the exact data, if you remember, that I wanted—you could not give it to me."

It was all true enough; there I was, the "ruler" over them, and I then recollected how strange it had appeared to me at the Residency when my destination was so suddenly altered from Berar to these western districts, on the requisition of the Government of Bombay. The prediction had been a strange one, and was as strangely fulfilled, even to the very letter of time.

"And you have been a 'raja,' too," continued my old friend, "and have governed a country to the south for ten years; that I recorded—see, sahib!" and he pointed excitedly to the document. "See, there is no mistake there either!"

"Not quite a 'raja,'" I said, laughing; "only manager of the country while the raja was a child."

"It was all the same," continued the old Brahmin; "you were all-powerful, and just like a raja, and you governed the people. And you have seen sorrow, too, sahib; you were not married when you were here, and now you have lost wife and dear children, I hear? I wrote that. I saw it all plainly—it is here. And you are not rich, they tell me? Yet lakhs of rupees have passed through your hands. Did I not tell you that, too?"

"No, indeed," I replied, "I am not rich; indeed, much the reverse, and I have had heavy sorrows."

"It could not be avoided," he said; "no one could have mistaken what I discovered just twenty-five years ago. You were born for work, not for the indulgence of wealthy idleness, and so you will continue. If you want these papers I will give them to you; if not, let them remain with me."

I did not want the papers and he kept them. I cannot account for his prediction.

THE DESCENT INTO HELL.

ADDRESS BY ELLIS T. POWELL, LL.B., D.Sc.

Dr. Ellis T. Powell's gift of persuasive eloquence, in addition to his wide scholarship, always makes it a delight to listen to the exposition of his views and convictions. Like the wedding guest in Coleridge's "Ancient Mariner," when he speaks we cannot choose but hear, whatever mental reservations we may feel inclined to make in regard to the conclusions at which he has arrived. This gift was supremely in evidence in the address which he delivered before the members and friends of the L.S.A. on the evening of April 28th. The hall was crowded with a highly appreciative audience—a fact which gave point to the allusion made by the Chairman (Mr. H. W. Engholm) in his opening speech to the recent emphatic statement of a prominent Baptist Minister that Spiritualism and psychical research had failed. As one evidence to the contrary, Mr. Engholm referred to his own experience on the previous Sunday, when, in a church in a small town of only nine thousand inhabitants, he had addressed a congregation of a thousand people, from many of whom he had since received letters expressing the utmost interest and desire for further information. Spiritualism had illuminated many hitherto obscure passages in the Bible, and that evening Dr. Powell, who was not only a careful student, but a master of clear and lucid statement, would throw further light on an abstruse point in the New Testament narrative, which, to the thoughtful reader, was of very great importance.

DR. POWELL said:—

There is an article in two out of the three great creeds of Christendom which possesses a peculiar interest for ourselves as psychic researchers. I mean the article which affirms that Christ descended into Hell. Of course, nobody at this time of day supposes for a moment that what is meant is the traditional place of torment. The allusion is to Hades, which may, for practical purposes, be taken to mean the dwelling of a section of the army of discarnate spirits. Again and again in our version, the word Hades, with this significance, is mistakenly rendered "Hell." The Risen Christ boasts that He has the keys of Death and of Hades, not of Hell, as in our version. And in a famous apostrophe St. Paul's words are, "O death! where is thy sting? O Hades! where is thy victory?" The weight of authority is against his saying, "O grave! where is thy victory?" He hated the word "grave," and would never use it. So that at the outset we may dismiss Hell in this traditional sense, and read Hades in its place.

In the so-called Apostles' Creed the actual word is *inferna*, and in the so-called Athanasian Creed it is *inferos*. Both these words signify primarily the regions which lie beneath, and particularly the depths of the earth. The latter word, however, *inferos*, contemplates not only the regions themselves but also their inhabitants, and both words were intimately associated in Latin with what was called the Lower World, or the Shades Below. Consequently, we shall have an exact representation of the original meaning if we say that He descended to the regions below, leaving Hell out of the phraseology altogether.

I need hardly say that in the analysis upon which I am entering I am making no appeal to the language of the Creeds from the point of view of authority. My only purpose at the moment is to subject the language to strict scientific analysis so as to ascertain, in the first place, what the fact of the Descent into Hell meant for the psychic researchers of early Christian days, and, in the second, to discover, if we can, how far their ideas are consistent with the results of modern psychic research. Leaving out the question of authority altogether, we shall find that this belief in the descent into the lower regions was general in the early Church, though not formulated as an article of the Creed until some centuries after its foundation. Consequently, I think we may regard it as a matter of surpassing interest to ourselves to look more closely into the whole question. "He descended into the lower regions," says the Apostles' Creed, "the third day He rose again from the dead." This latter affirmation is a fact beyond all challenge. What about the equally emphatic declaration which immediately precedes it?

PARADISE AND HADES.

Now, the New Testament foundation for the Article is not difficult to discover. To begin with, there is the promise



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

to the penitent thief, "This day shalt thou be with me in Paradise." Paradise is a Persian word meaning an enclosed park or preserve, and its general significance at the time when these words were uttered was that of the abode of the souls of the departed. We shall, however, have to draw a distinction between the "Paradise" of the promise and the Hades to which the Creeds allude. As to Hades, it is impossible to be more explicit than St. Paul (Eph. iv., 8, 9). He quotes an ancient writing—"When He ascended on high He led a host captive and granted gifts to men," and St. Paul proceeds, "What does 'He ascended' mean except that He also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all things." And individually it was assumed by the men of Apostolic days that His sojourn in the lower parts of the earth had produced a permanent and ineradicable impression upon their inhabitants, because we find St. Paul again saying (Philippians ii., 9, 10), "God raised Him high

and conferred on Him a name above all names, so that before the name of Jesus every knee should bend in Heaven, on earth, and underneath the earth." And as if to exclude misapprehension, his word for underneath the earth (*Katachthonos*) means almost underneath the soil, being a totally different term from that which he employs when he speaks of the lower parts of the earth in Ephesians. Once more, the fact that these subterranean regions, whatever they may be, were contemplated separately from Heaven and the surface of the earth is shown by the language of Rev. v., 3, where the occupant of the Throne displays a scroll which none is able to open. We are told that none was fit to open it either in Heaven or on earth, or underneath the earth.

Taking, then, this assertion of descent into the lower parts of the earth, have we anything in early Christian literature which would indicate to us the purpose of the descent? To that question we get the most specific answer in the famous passage in 1 Peter, iii., 18-20, "Christ himself died once for sins, the just for the unjust, that He might bring us near to God. Being dead in the flesh He was quickened in the spirit, in which also He went and preached to the spirits under detention, who once were disobedient at the time when God patiently waited in the days of Noah while the ark was being prepared."

This is one of the most famous passages in all literature in its bearing upon the state of the departed, or a part of them, at all events. Consequently, I want to scan it very closely because the more I study these writings the more I am convinced that not only every word, but every letter, frequently has a profound significance. And let me say that I am quite aware of the recent suggestion of a distinguished scholar (Dr. Rendel Harris) that the reference here is not to Christ at all, but to Enoch, as having preached to the spirits under detention. Personally, I do not think that hypothesis is tenable, but I mention it in passing so that I should not be supposed unaware of it. Now, there are two main key-words of the passage which require close scrutiny. The first is the word "preached." In their anxiety to get rid of the gracious implication of this word some of the infatuated commentators have offered the most repulsive interpretations of it. It has been sought to make out that the preaching was merely the announcement of final condemnation to the inhabitants of the subterranean world. In answer to that it is sufficient to say that the Greek verb *kerussein* (which is used in this passage) occurs sixty times in the text of the New Testament. Of these no less than fifty-seven refer in some way or another to the preaching of the Gospel. Of the other three instances two are used with reference to the gratitude of persons healed by Christ (one a leper and the other a lunatic), who are said to have preached the fact in all directions. The remaining instance is that of the strong angel of the Revelations, who preached or exclaimed in a loud voice, "Who is fit to open the scroll and to break the seals of it?" There is not a shadow of justification for suggesting that the preaching to the spirits under detention, whatever may have been its subject matter, was other than a message of mercy.

THE "SPIRITS IN PRISON."

The other key-word of the passage is the expression "prison"—"He went and preached to the spirits in

prison." Now, our word "prison" invariably means a place where persons are confined against their will. It never signifies a place in which, so to speak, people are in ward or custody, with a suggestion that they can get out if they choose to do so. But the word which St. Paul uses, *phuluke*, not only means the act of keeping watch, but also the sentinels who keep the watch and the place over which the watch is kept. The consequence is a very extraordinary combination of meaning, which I am quite certain is not accidental, since it was perfectly open to the writer to have used a different word if he had wanted to convey a harsher meaning. He could, for instance, have used *desmoterion*, as St. Matthew does, with reference to the gaol where John the Baptist was confined, or St. Luke in allusion to the Philippian gaol where all the prisoners were fettered. "Detention" or "custody" would be a better translation than prison. "He went and preached to the spirits under detention," the spirits "in custody," if you like. I want you to bear in mind that limited and peculiar significance of the word used for prison, because we shall see in a few minutes why that particular term was chosen and what a light it sheds upon the real meaning of the whole tremendous episode.

We have now got a clear idea of the New Testament information on the subject of the descent into Hell, and of the exact significance of the important words employed by the sacred writers with reference to it. But before we go on to our own analysis let us look for a moment at a very early legend in which the doctrine is elaborated with a good deal of picturesqueness. This will be instructive because it will show us how certain very early students of the subject interpreted the New Testament reference, and we shall also be able to see from our own later knowledge where they went wrong. There is an ancient document called the Gospel of Nicodemus which was very widely read in the Middle Ages. It was probably written in Greek about the fourth century of our era, and professes to be a translation of a work by no less a person than Nicodemus himself, in Hebrew. In the chapters 17 to 27 there is a very lively alleged description of the visit of Christ to Hades. It is in the form of a narrative purporting to have been given by Charinus and Leucius, two sons of the aged Simeon, whom we know as the author of "Lord, now lettest thou thy servant depart in peace." These narrators tell how Satan and Hades (here personified as an individual) were very much disturbed about the expected arrival of Christ in Hell. While they were still wrangling, Christ arrived, to the sound of a great voice like thunder, saying, "Lift up your heads, ye gates of Hell, and the King of Glory will enter in." David and Isaiah repeated the prophecies in which they had foretold this victory. Christ trampled upon the Prince of Hell, who then vehemently upbraided Satan for having brought Christ there at all. The penitent thief accompanied Christ on this visit. Ultimately Adam and all his posterity were rescued from the power of Hades, and Satan and his hosts were left to take their place. Finally, according to another version of the legend, the Cross on which mankind had been redeemed was left in Hell itself as a perpetual witness to this victory and in order that the ministers of Death and Hades might not have power to retain anyone whom the Lord had pardoned.

This is the kind of structure which was built in the very early days of Christianity on the foundation of the texts we are examining. We ourselves can see that while a great deal of it is fairly natural inference from the texts themselves, there are other features of the story which mark it as of inexpert origin. For instance, the idea that David and Isaiah were still in Hades with antediluvian impenitents, would never have been accepted or disseminated by anybody who knew that these great spirits, with tens of thousands of others, must long ago have left the limbo of the lower world, even if it were possible to imagine that a great soul like Isaiah had ever been there. Nevertheless, the ancient legend is worthy of citation because it helps us to bring into our study a picture of the interpretation of the descent as it was constructed at this very early period. And while it is conceivable that the penitent thief accompanied Christ, it is certain that Hades was not the region which was the subject of the promise made to him of early arrival in Paradise.

ORIGIN OF THE TERM "LIMBO."

It is a curious fact that the great interest taken in this subject in the Middle Ages brought a well-known piece of slang into our language. These spirits in custody were said by the scholastic theologians to abide in *limbo patrum*, *limbus* being a Latin word signifying the belt, or edge, or fringe of the infernal regions where these spirits were supposed to live. They were too ignorant of Christ to be worthy of Heaven, while on the other hand, since the demerit was only ignorance and not wilful sin, they were not cast into Hell. Such was the *limbus*; and, as I said, medieval theologians spoke of these spirits as being in *limbo patrum*. The word *limbo* is the ablative case of *limbus*. Our relatively illiterate forefathers in the Middle Ages caught at the word *limbo* and brought it into our language as a popular slang expression for prison. You must many of you have heard it said that "so-and-so is in limbo."

But now, what, in fact, may we reverently conjecture as having really taken place? Well, to begin with, we may

feel pretty sure that, broadly speaking, the New Testament documents contain within themselves matter originating from three different psychic or psychological sources. First, we have the loftiest elements of the various books—such, for instance, as the bulk of the Gospel according to St. John. This is obviously either the result of automatic writing or of direct inspiration from some of the most elevated influences that we can imagine. Then at the other extreme are passages obviously of human interest and human origin only—such, for instance, as the message in which St. Paul asks Timothy to bring the books, and especially the parchments, which he had left at Troas. And at an intermediate point between the two we can again and again discern passages where we can infer that there has been a misinterpretation, larger or smaller, as the case may be, on the part of the writer, resulting in what is called the sophistication of the message he was intended to deliver, or the words he was intended to write. Perhaps it is not always misapprehension so much as a desire to keep the message within the intellectual limitation of its readers. And with our knowledge in these days of the method by which the information was conveyed it is not difficult for us to see how the misapprehension or the intentional adaptation arose.

(To be continued.)

THE SCIENTIFIC METHOD IN PSYCHIC SCRIPTS.

SOME COMMENTS ON THE "DIONYSIUS" AND "STATUS" CASES.

Those of our readers who study the literature of the Society for Psychical Research will be acquainted with the remarkable scripts known as "The Ear of Dionysius" and "The Baptism of Statius." Writing of these scripts, Mr. Hubert Wales points out that, although the Dionysius case is very strong in itself, the two cases should be taken together, since the automatist, the experimenter, and the purporting communicator are the same in the two series of scripts. Mr. Wales says:—

The following are the reasons which, to my mind, give these scripts their exceptional strength:—

1. The automatist concerned was not a professional medium.
2. The experimenter was a man of the position, authority, high character and unprejudiced mind of Mr. G. W. Balfour.
3. The salient facts which emerged were unknown, not only to the automatist, but also to the experimenter.
4. No single living person knew *all* the facts which emerged.
5. They were all unquestionably known to the person purporting to communicate them—the late Dr. A. W. Verrall. He was the only person alive or dead who knew every fact which appeared in the scripts.
6. The facts emerged in a systematic and apparently calculated order, suggesting, not the mechanical production, with subliminal dramatization, of a mere memory or batch of memories, which might have been extracted from some cosmic reservoir, *but the activity of a mind presently thinking and working.*
7. There were no mistakes.
8. The general plan of the scripts was characteristic of the mind purporting to inspire them.
9. The reasons above stated give the facts that emerged and the form of their emergence the appearance of having been deliberately designed to meet the criticisms and objections urged against other similar phenomena purporting to be communications from the dead. These criticisms and objections were certainly familiar to Dr. Verrall, since his wife was one of the most active and able of the workers of the S.P.R.; indeed, he had, no doubt, often personally urged them.

Mr. Wales adds:—

The only criticism I, for my part, can so far find to advance against these scripts is that they are so small in quantity, and apparently there are no more forthcoming. They are too slight, I feel, to sustain the weight of so tremendous a hypothesis as survival of personality after death. They are also somewhat weakened, to my mind, by the curious dilatoriness of their production (more than a year elapsing between two of the scripts in each of the cases), by the frequent admixture of private, unpublished matter, which strikes as slightly inconsistent with the mind of a man who knew the importance attaching to the publication of evidence, by a certain mystery which seems to enshroud the personality and methods of the automatist, even for members of the S.P.R., and by some considerations outside themselves.

Previous to these, I think the "Lethe" case was the strongest, but it was distinctly weaker under almost every head, particularly 1, 3, 4, 6 and 7. Dr. Verrall would know this case, since it occurred some time before his death, and it can hardly have failed to interest him, because of its scholarly allusions.

IS THE FUTURE LIFE REAL?

NOTHING FANTASTIC IN OTHER-WORLD CONDITIONS.

By LILIAN WHITING.

In Mr. Beresford's interesting address on "Personal Reactions to Spiritualism," one can hardly fail to be impressed by his theory of "specialised illusion" as the condition immediately entered upon after withdrawal from the physical environment, and to question as to how far life is illusion, or reality, after the change we call death. Emerson has recorded his conviction that heaven is very real—not at all fantastic. I am not sure that I should express my conviction of the "heaven" depicted by the "Script" of the Rev. Vale Owen quite so vehemently as does Mr. Beresford, but I confess to no little sympathy with his feeling. Fantasies do not appeal to spiritual intuition, and Emerson's suggestion that there is nothing fantastic in the conditions of life that succeed the present (unless, indeed, it is some of the fantastic ideas that people carry with them) commends itself alike to common sense and to religious perception. From all the consensus of the general knowledge derived from the varied forms of Spiritualistic revelation, in the seventy-three years since the advent of Modern Spiritualism, a fairly intelligible idea of the nature of the life entered upon after withdrawing from the physical world has been gained. This future can hardly be regarded now as an uncharted sea. Too many are the messages that have come; too definitely are many of the conditions grasped. To a remarkable degree scientific exactness

SUPPORTS AND CONFIRMS

the beliefs and the visions that, however confidently held by seer and prophet, could not, for a long period, offer that evidential quality that alone convinces the general public. Evidential data that were offered made little impression. There was too strong a tendency to doubt alleged facts when beyond the range of the senses. Now man is learning how very limited is this range: and that the fact that we cannot see those in the ethereal body is no more mysterious than that the eye cannot see objects a mile, ten miles, a hundred miles away, save with optical instruments. The physical eye cannot register the high rate of vibration of the ethereal body. There is nothing in that any more mysterious than the assertion that a man cannot stand in Hyde Park and see the Isle of Wight. One fact is as simple as the other. Therefore we see how friends in the ethereal body may stand beside us—may companion us—without our being aware. Science is so penetrating cosmical facts that the unknown ceases to be the unknowable.

As Mr. Beresford suggests, the more plastic matter in the ethereal is more easily moulded by thought and will than is that of our present environment. Yet to how unlimited an extent thought and will control the conditions of our present life. Might we not rather think of life in the ethereal as "specialised" reality, rather than as "specialised illusion"? In proportion as life grows more spiritual it grows more real. In the last analysis

NOTHING IS REAL BUT SPIRIT.

We have really come to a fairly coherent and intelligible conception of the nature of life after death. I think we may hold, as a perfectly rational belief, that the ethereal realm which interpenetrates the physical offers conditions of absolute continuity with those of the present life—that all progress is a series of sequences. The continuity is unbroken; and there is nothing more strange in passing out of the physical and into the ethereal environment than there is in passing from infancy into childhood and youth, from youth into maturity.

Eternal process moving on;
From state to state the spirit walks.

We have laid undue emphasis on the physical universe. As a matter of fact, it is the ethereal universe which is the point of departure, the entering on the deeper realities of living. The sojourn on earth is the rehearsal before the play, the tuning of the instruments before the concert, the experimental period. We are learning to live. The preparation for the true realities of life may well occupy many ages, as man goes onward, and the final achievement is nothing less than the Blessed Perfection. When the counsel was given, "Be ye perfect, even as your Father in heaven is perfect," it was no mere rhetoric; it embodies the ideal for which man must strive through countless ages. The Real is the Divine. Only in the degree to which we approach the Divine quality, do we live in reality.

Apparently, the ethereal conditions provide homes, schools, temples, churches, scenery. Everything that is on earth is a rudimentary replica of what is there. Music, more entrancing than imagination can conceive; art, beauty, noble activities, love and service make up that life.

George Eliot, in a communication made to Dr. Hodgson (through Mrs. Piper) about 1898, stated that she had always had an intense dread of death up to a few days before her own withdrawal from the body, when this intense dread changed to an intense curiosity as to what awaited her. "My first sensation," she continued, "was that of finding myself

ENVELOPED IN A GOLDEN LIGHT,

out of which approached the figures of friends. I was asked what I most desired to see, and I replied Rubens and his paintings, and he stood before me, unrolling canvas after canvas." It was not till some time after this that, in a re-reading of Mr. Cross's beautiful biography of his wife—autobiographically constructed by means of her letters and diaries—that I noted what had escaped me in earlier readings, George Eliot's great admiration of Rubens. Naturally the sceptic would say that as these volumes compiled by Mr. Cross had been out some years, Mrs. Piper could have read this. So she could, is at once conceded. Whether she ever did is another matter; but its discussion becomes negligible because of the vast volumes of unquestionable testimony in the messages received through Mrs. Piper. If any scientific question has ever been settled, then has the genuineness of a large proportion of these messages, whose contents were proven beyond all doubt or question to have been outside her possible knowledge. That other messages whose contents she might, in some possible way, have known, are yet genuinely from those they purport to be from, is not an unreasonable inference in the light of so much positive and assured testimony.

The naturalness, the coherent reality, of the next stage of environment; the absence of the fantastic, may, one might assert, be quite taken for granted. The "bewilderment" of the spiritual man, suddenly forced by accident from his physical body, is a part of the very naturalness. How vividly this is revealed in the messages of "Private Dowding." In "The Thinning of the Veil" we find this assertion: "The breaking down of the barrier (between the Seen and the Unseen) is to be the next great work of the world of men."

Frederic W. H. Myers caught sight of

THE GREAT EXPLANATION

of all psychic phenomena, and of all progress of spiritual life, when he said:—

"Within and beyond the world of other must lie, as I believe, the world of spiritual life. That it is in some way continuous with the world of the ether I can well suppose. So that the world where life and thought are carried on must rank as a new, a metetherial environment. I can well believe that beyond the ether there must be, not one stage only, but countless stages in the infinity of things."

The messages that reach us from this ethereal world are almost universally those of wonderful joy. The sense of freedom, of exhilaration, in being free from physical limitations is very great; the sense of a new energy, of power liberated that had here been in fetters, is very strong, and is largely emphasised. How wonderfully Browning expresses this new sensation in his "Reverie," almost the last poem he ever wrote:—

I truly am, at last!
For a veil is rent between
Me and the truth which passed
Fitful, half-guessed, half-seen,
Grasped at—not gained, held fast.

Mr. Whately Smith holds that from every point in our space a line can be drawn running off into four-dimensional space, and, therefore, every point in our space is absolutely accessible from the fourth dimension. Is this fourth dimension that haunts the scientist really the ethereal realm? And is this accessibility the explanation of companionships from the unseen? It may be that here we are on the very threshold of a new discovery.

The Brunswick, Boston, U.S.A.
April 14th, 1921.

LIGHT,

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IS SPIRITUALISM CHRISTIAN OR ANTI-CHRISTIAN?

"Under which flag, Bezonian? Speak or die!" Faced with such a question, we can imagine that the Bezonian was uncomfortably conscious that if he named the wrong flag he might equally pay the penalty!

We are confronted quite frequently with the question, "Is Spiritualism Christian or Anti-Christian?" It is a question that indicates some confusion of thought. Spiritualism is an abstract term. So far as it may be considered, as an abstraction, to have any doctrines or opinions these must necessarily revolve about its own subject—the demonstration of a life after death as a matter of fact rather than of faith.

The various conclusions to be drawn from that fact must be a matter for the individual himself.

In the position of the Bezonian, called upon to say under which flag he serves, the intelligent Spiritualist at once perceives that such a question can only have one meaning, namely: Does he side with Spiritualism or Materialism? And he replies accordingly. It could not possibly mean: "Are you a Spiritualist or a Christian?" because there is no opposition of terms. Great numbers of persons in all the Christian sects accept the facts of Spiritualism and are therefore at once Christians and Spiritualists. There are other Spiritualists who do not belong to any Christian denomination, who are even hostile to all presentations of Christianity, and yet others who may be simply described as non-Christians, being by religious persuasion Jews, Parsees, Buddhists and so forth. It all comes down to the human factor, as it was bound to do. One great scientist of the past was an agnostic, another was an atheist, and yet another (Faraday, to wit) was a member of an obscure little religious sect. Science itself was untouched by the question. It was simply a matter of the conclusions drawn by three individual scientists from their observations and studies of the world.

Several times of late an essential doctrine of Christianity has been discussed in our pages as having a direct bearing on the religious aspect of Spiritualism. We could say a great deal on that subject as an *intellectual proposition*, if we were not tied down by several other questions—as, for example, the meaning of some ancient documents; who said what; and whether the sayings were properly reported and correctly translated from the Greek or Aramaic into the Latin or the English, and, these questions settled, what is the precise meaning to be attached to the statements, whatever they may be.

We have used the words "intellectual proposition" because to us religion, or any form of religion, is not an intellectual question at all. We all know that the intellect will as busily and joyously engage itself in destroying a religion as in building one up or defending it. Religion is entirely a matter of interior experience or illumination in the individual soul. That illumination may be passed on to fire other souls, but never by argument, however intellectually convincing.

The "two and seventy jarring sects" of which old Omar Khayyam wrote, were, as he observed, concerned with "logic." Now the logical faculty is not the faculty by which we perceive truth, but simply the

means by which we clear our perceptions that we may see it the better. We have only to look at the multitude of "jarring sects" to-day to discover the results of logic misapplied.

Spiritualism has tremendous religious implications. How is it particularly involved with the Christian religion? The answer is: Because a comparison of modern study and experience with the history of the early Christians reveals that all the psychical content of that history is true to fact; that only in the light of the psychical knowledge of to-day can these things be accurately interpreted. They are all legitimate matter for intellectual analysis because they are questions of *fact*. Again, in our modern experience of spirit communication we have countless allusions to Christ in terms which should satisfy the most zealous Christian. To many spirits he is Lord and King of all. To others, however, He appears to be either unknown or simply a name. Nothing in their experience bears out the testimony of the rest, but this is only natural since Christ would only be a name to millions of the past inhabitants of the earth who were never in contact with Christianity during their domicile here. If spirit assertion were the reverse of this and we were told that Christ was known to and adored by every entity in the other world we might be just as suspicious about the great gap which would thus be revealed between the terrestrial and the ethereal conditions.

If it is a spiritual thing it is only to be spiritually discerned, and all the arguments in the world will not settle the question, particularly as they would all be concerned with terms, doctrines, documents—anything and everything but the spiritual meaning of the idea. A man who lived a Christ-like life, but who yet never uttered a word about his religious views, would be a more eloquent exponent of its truths than all the preachers in Christendom.

That we are tied down to earthly forms of thought is shown by the very phrases in which Theology sets out its ideas. We read of the "Father and the Son." They are "persons." But we are also explicitly told that "God is Love," and Love is vastly greater than a "person"—it is a Divine Principle of the Universe. If we say "Jesus is God," then Jesus is Love, and in the saying "No man cometh to the Father but by Me," that is to say, by Love, we have a statement all can accept. How truly was it said that the letter killeth but the spirit maketh alive!

THE BUSINESS OF LIFE.

At the Steinway Hall on Sunday evening last, Mr. H. W. Engholm discoursed on "The Business of Life," as a preparation for the larger sphere which is to follow the elementary school of earth experience. He made a telling quotation from Fechner, who said that we live three times: the first time we are asleep all the while, the second time we pass through an experience of alternate sleep and waking, the third time we wake up for ever. Thus was summarised the three stages of human experience, the dormant life in the womb of the mother; the semi-dormant life of the earth stage, and the great awakening of the consciousness that comes when the physical organism, with its dulling influences, is thrown off. Dealing with the spirit body, which is being built up during physical life, and the character of which is tremendously affected by our thoughts and motives, Mr. Engholm made a strong appeal that the perfecting of this body should be an essential part of the business of life. He gave a vivid illustration of the outworking in the next life of the kind of motives which inspire a life here by reading the beautiful story of the Cobbler in "The Ministry of Heaven" (Vale Owen). Each was the architect of his own spiritual body, each was building the body he was to live in. Divine help could be relied upon when sincere efforts were put forth in the work, and angelic guidance was with us all the way. He closed an impressive address with the words of the Great Master, "Lo, I am with you always, even to the end of the world."

THE SPIRIT, NOT THE LETTER.—Miss McCreadie writes: Although Spiritualists may with justice protest against obsolete forms of Christian theology which enlightened Church men and women have long outgrown, is there not a danger of their losing sight of the essential principles behind the crude doctrines occasionally preached? We may discard the letter of theology, but we must always remember the spirit. It is the Christ-spirit we need rather than its forms and husks.

FROM THE LIGHTHOUSE WINDOW.

Once started, "Punch" is evidently resolved to keep psychic matters before its readers. In its last week's issue we find a sergeant of Defence Force fiercely demanding of a recruit whether he is "one of them spiritualistic mediums?" and exclaiming, on being answered in the negative, "Ho! then, why do you fall into a trance every time I give an order?"

Sir A. Conan Doyle's sixth instalment of his series, "The Uncharted Coast," appears in the May number of the "Strand Magazine." It is entitled "A Worker of Wonders," and is devoted to an able and highly sympathetic sketch of the life history of D. D. Home, the famous medium, "the greatest," Sir Arthur says, "that the modern world has ever seen." Speaking of the wonderful incidents in his life, he asks "What novelist would dare to invent such a career?"

Contrasting by-gone times with the present, Sir Arthur says: "In these days when the facts of psychic phenomena are familiar to all save those who are wilfully ignorant, we can hardly realise the moral courage which was needed by Home in putting forward his powers and upholding them in public. To the average educated Briton in the material Victorian era, a man who claimed to be able to produce results which upset Newton's law of gravity, and which showed invisible mind acting upon visible matter, was *prima facie* a scoundrel and an impostor." But we have still a few mid-Victorians amongst us.

Miss Lilian Whiting is engaged on a new book in the style of "The World Beautiful." She expects to sail for Europe later in the year, and may take up her permanent residence on this side of the Atlantic, dividing her time between England, France and Italy.

Mr. James Coates, the veteran lecturer and student of psychic science, is in London full of cheery optimism, and with a proved capacity for hard work that might be envied by much younger men. During last week-end he conducted three meetings at Grovedale Hall, and on Wednesday he lectured at the Delphic Club. Mr. Coates has just returned from a lightning tour in Brighton and Wales, where, in about three weeks, he delivered twenty lectures. He is to give an address on "Problems of Psychic Photography" before the members of the L.S.A. on Thursday next, when Dr. Abraham Wallace will preside.

Mrs. Williamson, who, with her husband, has written some twenty books, informs the "Evening Standard" that she is still working in collaboration with her dead partner. "The thing which is making Life, with a capital, for me," said Mrs. Williamson, "and not just existence, is the wonderful feeling that I am really in touch with my husband, who is more than ever to me now. I haven't gone to any mediums, but he just lives at my side. I seem to hear him speak and advise me about things when I write. This makes me feel that I want to keep both our names still, when I—or we—write. I couldn't take any interest if his name were to disappear."

She adds: "When my husband was in this world it was always I who did the writing of our stories and thought of the plots, but he advised me and helped me. He made out our tours, and I had his notes as well as my own, of scenery and travelling adventures. And now? The help is more intimate than before. If I'm ever at a loss for a word or an idea it comes—with what seems to be a voice. I can't explain it. But there it is. So it is no wonder that both our names will appear on my forthcoming novel."

Mr. R. J. Lees, author of "Through the Mists" and "The Life Elysian," has been lecturing on Spiritualism at the Town Hall, Ilfracombe, the proceeds being devoted to the local cottage hospital. He intends to continue his lectures during the summer.

The story of the beginning and development of the mediumship of Mr. Horace Leaf is begun in the May number of the "Psychic Gazette."

The "May Meetings" are announced for Thursday, May 19th, when the principal speakers will be Mr. George F. Berry (President of the Spiritualists' National Union), Dr. Ellis T. Powell, and Mr. Ernest Hunt.

Mr. Blewett Lee, of New York, forwards us a pamphlet he has written, entitled "Psychic Phenomena and the Law." It is reprinted from the Harvard Law Review, and is issued by the Harvard Law Review Association, Cambridge, U.S.A. Though the subject is not treated exhaustively, the references to American cases are of value.

Mr. H. J. Osborn, who is well known in Spiritualist circles in London, has an article on Spirit Photography in the "Progressive Thinker" (Chicago), in which he describes the work of the Crewe Circle.

Miss Edith K. Harper, in the "Occult Review" for May, in a review of Dr. Crawford's book, "The Psychic Structures at the Goligher Circle," makes an interesting observation when speaking of the invisible operators manipulating a dish of wet clay by means of the psychic rods. She notes that operators in restoring the plasma to the medium's body seem only to return what they have borrowed, leaving all foreign matter behind. This fact, she considers, should reassure sitters at seances for physical phenomena who fear that they may re-absorb into their systems a quantity of alien substance. Miss Harper is referring to the idea that prevails in some quarters that what is drawn from the sitters is pooled, so to speak, and that what is restored is impregnated with matter drawn from other sitters.

A School for Water Diviners in the University of Oxford sounds an impossible proposition, yet it is seriously referred to as a possibility by a London journal in recording the work of Mr. J. Timms, the Oxford water and metal diviner. It is stated that Dr. A. H. Church, Lecturer in Botany to the University of Oxford, has in preparation a scientific book giving the results of Mr. Timms' divining work.

The researches of Myers and Gurney were recalled by the heading "Phantasms of the Living" in the "Daily Mail" (April 29th). It was attached to a letter from a lady correspondent signing herself "Matter-of-Fact," giving two good instances of the appearance of her Double. She writes: "Two Sundays ago my brother, a priest, said: 'I was two seats behind you in church this morning; you did not see me, and I rather wondered why you hurried out before the celebrant had gone.' I assured him that I had not been there at all, nor for some weeks. He said, 'But it was you; you wore the clothes I know, and I saw your face. I was there all the time just two seats behind you.' But I was not there!"

The second case was equally strange: "Last year a friend, well known to the literary public of England, said, 'I have not seen you since the private view at the Academy.' I said I had never been to that private view in my life. He replied, 'But I met you coming out, just under the archway; you wore the clothes in which I had last met you; you bowed to me, and I pointed you out to my wife.' But I was not there! Now both of these were utterly reliable men, and I am a middle-aged most matter-of-fact woman, not given to anything psychic or spiritualistic at all." Had the correspondent read "Phantasms of the Living" or W. T. Stead's "Real Ghost Stories," she would have found many well authenticated instances similar to those she relates.

The "New York Times" records poltergeist phenomena that occurred at Dietersheim, in the province of Franconia, Bavaria, through the medium of a poor servant and her nine year old daughter, Marie Paetsch. The humble home has become a pilgrimage for thousands of people. In the presence of the child clothes, shoes, dishes, potatoes, bread, apples, and other objects suddenly rise and fly through the air in all directions. Chairs, tables, and even the heavy bed in which the mother and child sleep take a walk about the room, sometimes refusing to return to their old place and making the use of force necessary. Some of these manifestations are observed only at night, but others occur in daylight. The manifestations are reported to have taken place in the presence of a number of investigating scientists. They agreed that deception was impossible.

Regarding our own reported case at Hornsey the newspapers have apparently ceased to interest themselves in the matter in the absence of any evidence to show that the phenomena were caused by trickery.

What appears to be clear evidence of materialisations and the direct voice with a native medium in Papua is reported in the "Harbinger of Light" (Melbourne) on the authority of Mr. Flint, an Acting Resident Magistrate in the Papuan administration. A native who was present said: "We shook hands with our deceased relations; and we wanted to embrace them. They would not allow us to do so. They informed us that their bodies belonged to another world. We held them for a long time, and as we did so we cried all the time. The spirits at times said to us: 'Do not cry, all is well with me.' They also heard their deceased friends and relatives speaking with them. The medium received no monetary or other remuneration for her services. It is not surprising to learn that the local missionary severely reprimanded the natives for practising what he described as "devilry and witchcraft."

Messrs. Kegan Paul and Co. have decided to enlarge the scope of the "Psychic Research Quarterly," and to transform it into a general review of the whole subject under the title of "Psyche."

WONDERS of PSYCHIC PHOTOGRAPHY.

A CASE OF INDEPENDENT VERIFICATION.

We give below the full text of a letter just received from Mr. J. H. D. Miller, of Belfast, together with a reproduction of the photograph he obtained at Crewe. This narrative is, as Sir Arthur Conan Doyle states, "quite overwhelming," and is an outstanding instance of a complete verification of the identity of the spirit extra, apart from the obvious likeness between the extra and the boy's photograph, which we give in the inset.

Further comment is needless, as Mr. Miller's statement speaks for itself:—

You solicit an expression of opinion upon the merits of the controversy between Messrs. Bush and Hope, from those who have had experience of the Crewe Circle. As one such I beg to submit my case.

My son was killed in France in 1918. Neither he nor I took any interest in Spiritualism before his death. Some months after his passing on, a little girl of ten or eleven years, who was entirely unknown to my family, began to write automatically sentences to this effect: "I am Hardy Miller. Tell my daddy and mother about me." Our address was given. Writing of this description was taking place daily, and so persistent were the entreaties to tell us that after some weeks' time the guardian of the child met my wife coming out of church, asked her if she had a son killed in the war called Hardy Miller, and being assured of the fact, then told of the communications. Upon hearing this I laughed incredulously, being a matter-of-fact, hard-headed and orthodox Presbyterian. However, after much serious thinking, I decided to put the subject to a test. The lady and her little niece came to our house, and what took place that evening set me thinking more seriously than ever. Incident after incident of my son's earthly life was rapidly recorded by the hand of this little stranger. Each visitor brought additional and overwhelming evidence of my son's identity. A trance medium, also an entire stranger to us, was invited to come so that I could investigate the subject in a different manner. At the first sitting, my mother, brother and my son were described, their names given, and each furnished evidence of his or her identity, which was absolutely convincing. During the third sitting my son took control, spoke naturally, and recounted incidents in his Army life with his brother, who was a private in his company. From this moment my prejudice was gone. My son now controls at every meeting, makes much natural fun, and gives some wonderful descriptions and explanations of the life beyond the veil.

In the Spring of 1920 I had occasion to go to Paris on business. I told my son I was going to call at Crewe to obtain, if possible, a spirit photograph of him. He had never heard of such photographs, and so asked leave to withdraw for a minute to make enquiries from those who could tell him. On his return he assured us there was no doubt about it, that he had been informed by those on his side who knew all about it, and that he was promised the necessary assistance to procure for me a good likeness of himself. When the time came to go I bought the plates in Belfast and carried them in my pocket. I called on Mr. Hope and had a sitting with him, Mrs. Buxton, and a Miss Scatterd, who happened to be there when I called. We all sat round a table, the plates, unopened, were placed in the centre, and our hands rested on the top of each other, with the packet below them. After the singing of a hymn and the offering of prayer, I put the packet in my pocket and followed Mr. Hope. Being an amateur photographer, I put the plates into the slides myself, wrote

my name on them, and closed them up. We then went into the adjoining glass-house and here I reached them to Mr. Hope to place in the camera, after I had thoroughly examined it. I sat down in the usual way to have my photo taken. Mr. Hope and Mrs. Buxton stood on either side of the camera. Mr. Hope and Mrs. Buxton joined hands over the camera, and with his left hand Mr. Hope removed the cap for the exposure. This was repeated for the second plate. The slides were then given into my possession. In the dark room I opened them and put the plates into the dishes, the only part Mr. Hope played was pouring on the developer. The rest was done by me exclusively. On one of the plates I saw "an extra" coming up, and watched it carefully. Once when lifting the plate, my fingers slipped and a nail slightly tore the film, fortunately below the features. Having satisfied myself that it was properly cleared, I carried it to the water tap, washed it, and on holding it up to the light, my practised eye told me immediately the extra was a splendid likeness of my son. What delight! I told Mr. Hope I had got what I wanted, and paid him for two dozen prints.

Now, Mr. Hope never saw a photo of my son. I gave him no information. How, then, could he have produced the desired extra? If Mr. Bush is convinced that Mr. Hope is a fraud, I am a thousand times more convinced that Mr. Hope and Mrs. Buxton are genuine.

At a sitting held on my return home my son explained how the photo was taken, stating that the seeming drapery around him constituted the substance out of which he partially materialised. I enclose you a photo of my son when in the body, and also the one taken at Crewe.

I might add that I have taken shorthand reports of the proceedings of my investigation of Spiritualism. These are now in script form. I submitted this volume to Sir Arthur Conan Doyle, and in a letter from him he has favoured me with the following comments:—

"As to your special case, I consider it about the most complete and convincing of any which have reached me."

"For continuity of communication, yours is wonderful. The Crewe photograph, the facsimile signature, the fact that the original communications came from a child, the continuation of them through an unpaid medium, the consistency of it all, and the many evidences, make it quite overwhelming."

Yours faithfully,

J. H. D. MILLER.

April 25th, 1921.

* * In connection with the above remarkable case, it may be of interest to quote the remarks of Sir Arthur Conan Doyle who, in his address at Queen's Hall on the 12th ult., thus recounted the facts:—

I have talked about the information we get from the other side. I want to show you one séance, one connected story. I choose this one because it has not been published, and is a particularly good example. It came to me from Belfast. A gentleman named Miller had lost his son in the war, and this boy came back under circumstances which you must admit are absolutely convincing. I take it from Mr. Miller's own account:—

In the month of February his wife met a lady belonging to the same Church. She asked his wife if she had a boy killed in the war. Mrs. Miller said she had, and then the lady explained that her little child, aged twelve, could put her hand on a planchette, and that it always wrote that it had got messages from Hardy Miller. They did not know there was such a person, so they came and asked Mrs. Miller. Mrs. Miller went home and told her

CONVINCING PROOF.



Sitter: Mr. J. H. D. Miller. The Extra is that of his son; and the Inset (for comparison with the spirit extra) a photograph of Hardy Miller, taken shortly before he was killed in the Great War.

husband. He was a staunch Presbyterian and knew nothing whatever about Spiritualism. They brought the girl round. She had never been in the house before and was only a child. She put her hand on the board, and the following was the dialogue:—

Who is working this planchette?—Hardy. Mother and Daddy, I am your darling son. Do you believe it is I?

I do not know.—You will know. Do not grieve for me. I am very happy. Mother, if you could only see me! Let in Fluffy. Perhaps she will see me. Dogs are often clairvoyant.

(Fluffy was a little Pomeranian. It was barking furiously in the yard. It was let in and I watched carefully. It looked into the air and made a peculiar whining noise. The planchette wrote:—

Fluffy sees me.

Do you know Fluffy's mother is dead?—Yes. Judy is lying on the rug as she used to do. (Judy was the correct name.)

Who allows you to come?—Daddy, dear Daddy, God does. I live in a beautiful home and I will wait until you all come over. Christ's statement about mansions is quite true. Daddy, I am not really dead. I am only gone before you all to a better and a beautiful place. Daddy, do believe it is your darling son. I should be quite happy if you would not grieve for me. I am in the fourth plane.

How many planes?—Seven.

Will you rise higher?—Yes. Daddy, pray for me.

What shall I say?—God, help my son Hardy to work out his own salvation.

Then there is progress after death?—Yes.

Have you seen Christ yet?—No. Only a most beautiful light.

Can you see it now?—No, Daddy. Not from the earth plane, but I can from the fourth plane, where my home is.

Is this all true?—Yes. It is the power of God. We do not tell lies.

Do you sing songs over there?—Yes. If they are good.

What form is your spiritual body?—The same as the material.

Have you work to do?—Yes, Daddy. I preach to the soldiers in the lower spheres and I help them.

Would you come back?—No, Daddy; this is a beautiful place. If you could come and see it you would all wish to come on.

Does God answer prayer?—Yes, Daddy, if you pray for good, and hard enough, you will receive the answer.

Then the poor mother said: Hardy, if you had not joined up you would be alive now.

Hardy said: Mother, I only did my duty. If I had my life to live over again I would do the same thing. Death is nothing but the beginning of real life.

I think this is an impressive document, and I think it bears the impress of solemn truth. I think the way in which it was taken from the hand of a little child should convince even the most sceptical.

SPIRIT PHOTOGRAPHY FROM THE OTHER SIDE.

GIVEN BY EDGAR BAYNES THROUGH THE MEDIUMSHIP OF MISS VIOLET BURTON AT THE STEAD BUREAU.

You do not take enough conscious thought of us. You know when there is any medium who is good at photography, all the boys here know it, and there is no room where you are taking pictures that is not full of us.

When I went to be photographed with Mother I was very lucky because I had made friends with the medium's great Guide. Mr. Hope's Indian guide is very advanced, and he told me that if I wanted to get my face right on the plate, to be there very early to magnetize the little greenhouse where the photographs are taken. Some of the chaps who had helped me to build a hospital came to help, and I made them promise not to try and get on the plate, too. It was very difficult. There is one of the plates where I do not appear at all, and that is the one I was most sure of. I remembered myself just as I was in the South African War, and I thought it would have been very good, but I do not come out at all. I find it was the fault of Mr. Hope and the lady who helps him. Mother was in the exact sequence, but he should have had incense to burn to clear the atmosphere.

When we are going to be photographed we materialise in thought, we remember what we were like on earth, and we concentrate with all our minds on this thought picture. As I was thinking of what I looked like I saw part of your atmosphere had been projected round me, and that isolates us who wish to appear from other spirits who may be there. It protects the thought form you have made of yourself from being broken up by others. Thought is the one great power by which you can make yourself sufficiently material to be received or impressed on a sensitive plate, but you have no power of keeping out other spirits, if they choose to come. But if those who are taking the photograph will do something like this: Keep the room well aired, make magnetic

passes all round the camera, then have something burnt that would make a special atmosphere (such as dead flowers). Then make those who are going to sit concentrate on the positive love they bear to those they want to appear on the photograph. Thoughts of love are emanations of force, and Mr. Hope gets help from the thoughts of those who are present, and that, added to the thought force of those wanting to be photographed, nearly always produces a great success. We, in Spirit life, need to keep our psychic self together by concentrated thought.

If we want to show ourselves, and we do love to come on the plate, and you had a room given up to this, and were to say a prayer of love for all the world in it, and then a prayer for Divine power, opportunity would be given to us. Pray to God to let your boy come, and then remind the boy, strongly, of the fact that you love him and want him to come. Then you would have a firm, strong feeling in your mind of your son, he would be trying hard to remember what he looked like when you saw him last, and then you would get a good result. The love you are giving out is the same force as the material we are trying to use, and you give us added power.

MR. BUSH-WOOD'S "QUEER STORY."

BY FRED BARLOW.

[Mr. Fred Barlow is one of the leading authorities on Supernormal Photography.]

"Beating about the Bush" has, at all events, been productive of some interesting theories, and in that respect the publicity afforded to this case has served some useful purpose. One thing is clear. After reading the pamphlet and the letters addressed to Mr. Hope, the average individual will conclude that the writer of these (apart altogether as to whether he is right or wrong) is nothing more or less than a sanctimonious hypocrite, out for publicity and profit.

Whilst agreeing with Mr. Ellis Roberts that Mr. Bush is far more likely to forge a result of this description than the Crewe Circle, I do not think that he or anyone else did "fake" the psychograph in question. On the contrary, I think we have proof positive that it is genuine because:—

1. The "copper-plate" handwriting is absolutely identical with that of many of the Crewe psychographs obtained over a long period.

2. Strangely enough, the same spelling mistake appeared on another Crewe psychograph, obtained some years ago, in which the caligraphy is similar, the only difference being that in one case the word is "presant" and in the other "presence."

3. The style of the wording throughout is certainly similar to that appearing on other Crewe psychographs.

Many other points could be enumerated against Mr. Ellis Roberts' suggestion and, I am sure, he would not have made the statement on page 290 of *LIGHT* if he had carefully examined a fair number of these psychographs. [Our own impression of Mr. Ellis Roberts' suggestion was that it was merely dry humour, not to be taken too seriously.—ED., *LIGHT*.]

To my mind, the most probable solution of this problem is that afforded by the "ideographic" hypothesis referred to by Mr. George E. Wright in *LIGHT* of April 23rd. I suggested an identical explanation in some notes sent to *LIGHT* some weeks ago, when I pointed out that Mr. Bush had successfully repeated experiments carried out by a number of investigators.

I think it is a big mistake to attribute all psychic photographs to the agency of discarnate spirits, when there is a considerable body of evidence to show that many of these are more probably produced by the sensitive's subliminal self by impression, telepathic or otherwise, from other conscious or subconscious minds. The success attained in the registration of conscious and subconscious thought images on sensitive plates and paper supports this hypothesis.

Mr. Bush has not brought forward one scrap of evidence to prove that Mr. Hope was tricking, and he knows very well that even if given far more latitude than he allowed, he simply could not "fake" results that would bear comparison with the genuine supernormal results secured. There is an impression abroad that "faking" is the easiest thing in the world. It is, after a fashion, but I have never been able experimentally to produce, nor have I seen, a spurious result that could even be called a fair imitation of many supernormal results I have secured.

With Mr. Hope I have got these results, using cameras of my own: plates loaded in dark slides, exposed and developed entirely by myself, Mr. Hope not even being in the dark room either for loading or development. I have obtained supernormal results with Mr. Hope in my own home under the most stringent conditions. In fact, in something like a score of experiments conducted during the last few years Mr. Hope has simply had no opportunity whatever of tricking, even if he had wanted to do so. Your columns have shown that this experience is by no means unique, and in face of such evidence, accumulated by experienced photographers, the blunderings of Mr. Bush in connection with his single experiment are best treated with contempt.

ELECTRIC BELL PHENOMENA.

BY REGINALD SPAN.

The remarkable instance of a broken electric bell being rung by super-physical agency, recorded in *LIGHT* of March 5th, reminds me of a somewhat similar phenomenon which occurred during the extraordinary spirit manifestations in a house near Mentone some years ago. (An account of some of these strange happenings was recorded in *LIGHT* at the time.*) It may be remembered that the electric lights were manipulated by some occult agency every evening, and we were powerless to control the lighting of the rooms ourselves, and the investigations and services of expert electricians were futile in the matter.

One evening as we were sitting in the salon watching the lights appear and vanish in the burners with wonderful rapidity, an electric bell suddenly started ringing in the centre of one of the walls. We were considerably startled and astonished, as we had no idea there was a bell in the room. The proprietor of the house was at once summoned to explain this mystery, but he was quite as astonished as we were. "I can't understand this," he exclaimed, "as

THERE IS NO BELL THERE.

These walls are solid stone, and no one could possibly have put a bell in without my knowing it." He tapped on the wall, and the "bell," which had been silent for a few minutes, suddenly started ringing again right under his fingers. We all carefully examined the spot, but could see nothing but the smooth, white surface of the wall unmarked in any way. We talked the matter over, and the more sceptical of us came to the conclusion that our host, who was a very clever Frenchman and an expert electrician, was playing us a trick, and had really, in some unaccountable way, fixed up an electric bell in the stone wall, which he operated by means of an electric wire from some room beyond. This explanation (though rather far-fetched) seemed the only feasible one, and we decided to keep an eye on our host—though it was rather difficult to account for the ringing of the bell when he was in the room, and nowhere near the wall whence the sound proceeded. The next bright idea was that one of the servants (a dull-witted fellow named Jean) was in collusion with him, and was operating the invisible bell from the kitchen. It was soon proved, however, that he had no hand in it, so we supposed it must have been someone else. Every evening after dinner when we were assembled in the salon, this mysterious bell would start ringing, and later on two more bells from other sides of the room joined in, till the noise was deafening. The electrical engineer was called up from the power-house in the valley below to witness the phenomenon, and try and solve the mystery. He suggested that the walls should be excavated at the spots whence the sounds came, and whilst we were discussing this proposition

A STRANGE WHIRRING NOISE

sounded from the centre of the room, and turning from our inspection of the walls, we found that an electric bell was apparently ringing in a small deal table. I went to the article of furniture, and placing my hand on it found that it was vibrating exactly as if some real electric bell was working in its wooden top. There was, of course, no bell there, as the wood was too thin to conceal anything of that kind, however small. The engineer's face was a study! He was a practical, hard-headed man, and this was far beyond his comprehension. He admitted he could do nothing in the matter, and beat a rather hasty retreat. The theory of trickery having been disposed of, we were obliged to acknowledge some super-physical power, and, therefore, the various phenomena which occurred afterwards for many weeks in different parts of the big building were attributed to "spooks," and directly this was admitted, the manifestations became more orderly, and our requests concerning the lights not being turned off at awkward moments, and people being disturbed, were at once acceded to. We asked that the phenomena should cease in the salon and be removed to the large billiard room, and this was at once done. Electric bells started to ring in the billiard room, and ceased entirely in the salon. The electric lights in the salon and salle-a-manger were no longer interfered with, but in the billiard room were turned on and off. To show us what they could do the invisible operators caused the billiard balls to vanish off the table

IN THE FULL LIGHT,

and a few minutes later drop from the ceiling at the other end of the room. Cues were taken from the rack by invisible hands, and laid on the table. Heavy articles were brought into the room through closed doors, having been carried by some unknown power from other parts of the house. One of the most convincing proofs of "super-natural" agency at work, and where trickery of any kind

was out of the question, was shown in the following little incident:—

One evening when there were about a dozen people in the billiard room, where we had gathered for the purpose of witnessing any psychic phenomena which might occur, I opened my cigarette case, which contained four cigarettes, and placed it open in the centre of the billiard table right under the three electric lights, which gave an excellent light. We all stood well back from the table, and fixed our eyes on the cigarette case. Suddenly there was a slight movement of the case, and we became aware that one of the cigarettes had disappeared into "thin air." There were only three left in the case. This experiment was carried out successfully several times.

This is a slight digression from the subject of electric bells—but it is to show that

SOME SUPERNORMAL AGENCY

was undoubtedly at work during those strange manifestations, and that the ringing of electric bells, and where none really existed, was due to spirits operating from the Fourth Dimension of Space, where it is comparatively easy for them to construct anything out of the "astral substance" (or ether), and cause articles to vanish and reappear, and bring things through walls and closed doors. Those who understand such things realise that there is nothing weird or uncanny about it.

I should mention that in the salon the "bells" had a harsh, metallic sound, but in the billiard room a silvery, musical note was emitted, which reminded me of "astral bells" I once heard, similar to those produced in the presence of some of the Oriental adepts.

RAYS AND REFLECTIONS.

There was a sentence in a recent article in the "Times Literary Supplement" which shows that modern intelligence is beginning to arrive at a more practical view of the spiritual side of things. The writer recognises that the most ethereal things in life must have a material correspondence, and says: "Everything we do has, in fact, its elementary physical implications."

The article by "Lieutenant Colonel" last week on the fourth dimension suggests how great a part mathematics may play in elucidating some of our problems. I know there are some who wonder what mathematics has to do with our subject, and seem to think that it represents a materialistic method.

That is far from being the case. "Lieutenant Colonel" is not the only able mathematician who has concerned himself with psychical subjects. There was Professor de Morgan, for instance, and several advanced students of our subject are mathematicians who find scope in it for their special faculty.

Going back to antiquity one could mention Proclus, whose "divine arithmetic" is known to scholars and who has a whole mystical philosophy built up on numbers with all the subtlety of the Greek mind. Mathematics is much more of a "divine science" than the non-mathematician might suppose.

Father Henry Day, S.J., writing in the "Sunday Chronicle" on the recent fortune-telling case, expresses a mild satisfaction to learn from a "spiritist" that spirits will not predict the future. They "decline, even if they are able, to upset the natural laws which govern humanity, by communicating any knowledge of the future." And he admits that "fortune-telling or peering into the future has practically nothing to do with Spiritism as it is defined by the leaders of that cult."

That is true enough. Yet there have been many verified prophecies both in ancient and modern times. That those who seek to pry into their future do foolishly is also clear to us. But of course Father Day has to even up matters, and accordingly we are told, "Spiritualism is a dangerous and damnable heresy." Thank you, Father. Doubtless Spiritualism is included with Protestantism, Freemasonry, and other institutions, in the mind of this gentle member of the Society of Jesus. As in the case of the "terrible curse" in "The Jackdaw of Rheims," nobody seems a penny the worse!

I was told the other day of some persons who were "true Spiritualists" because they were so generous and charitable. It was delightful to hear such testimony—one wishes it could be the hall-mark of Spiritualism. All the same it is only just to remember that goodness of heart is usually

* These phenomena were also described in my book, "Things That Have Happened" (Theosophical Publishing Society, St. Martin's-street, London).

inborn and not produced by some special belief or knowledge, although these may assist to deepen or confirm the goodness of those who possess them.

I remember many years ago, after reading of the saintly qualities of the followers of a certain Oriental faith, with what a shock I learned that a man of markedly sensual habits and materialistic mind belonged to that faith. One may meet with churlish Quakers and unspiritual Spiritualists, but it is not Quakerism or Spiritualism that is to blame. Of course a creed may help tremendously, but it is clear that it is character that chiefly counts. That may not be the orthodox view, but it is the reasonable one.

A postcard from the Rev. Walter Wynn shows that he has safely arrived in Madeira, doubtless blissfully unconscious of the volley of dissent which his confession of faith, in the article printed recently in *LIGHT*, has evoked. As a Spiritualist, he gives us a surprisingly crude theology—one which to the more enlightened Christian is almost as little palatable as to the Spiritualist who is not committed to any form of creed. The appearance of the article from his pen has not been without its uses. It shows how fluid is the central idea in Spiritualism. At the first blush, it appears to fit in with the most obsolete forms of creedal religion. "At the first blush," I say, because the spiritual idea does not work instantaneous miracles. It takes time to express its full meaning. There are certain gleams and hints in Mr. Wynn's article which show that the process is at work.

Mr. Wynn being out of England, cannot reply to his critics, and as his peculiar theology is his own business, it falls to no one else to do so. It certainly does not commit anyone else, although some correspondents express their gratification with his views. To do Mr. Wynn justice he has accomplished splendid work in his own fashion. He has gained the ear of thousands who were unapproachable by Spiritualists of a different and more liberal outlook. Certainly his heart is in the right place, whatever we may think of his intellectual methods. Highly superfine and scholastic ideas are quite useless in dealing with the crowd. They are not to be touched in that way. The things that win the common mind may appear barbaric to the man or woman of refined sensibilities, but they represent the only way.

The "Daily Mail" of the 30th ult., under the head of "The Human Vampire," gives a story by Mr. Eustace Miles concerning a lady who, sitting in a meeting, found herself getting weaker and weaker, and was warned by a clairvoyant that the person next to her was absorbing her vitality. The lady left her seat, whereupon "her vitality returned and the weakness disappeared." This is a phenomenon quite familiar to the average Spiritualist. It is a psychic fact, the evidence for which is always present. Like other facts it does not rest upon tradition or faith, and it has an immense significance. Our forefathers were well acquainted with it in one of its forms—the extent to which old people draw their vitality from the young. In days to come it may be regarded as something even more important than the result of a golf contest, a divorce case, or such-like trifles. It may be seen as something of importance to the community itself and not merely to a few members of it.

LUCIUS.

FROM THE POLICEMAN'S STANDPOINT.

In some remarks on the recent fortune telling case in the King's Bench Divisional Court, the "Police Chronicle," the "oldest and leading journal of the British Constabulary," observes: "The Spiritualists are now a large, powerful and influential body, comprising many thinking and intellectual men and women. No decision of the Court of Appeal is at all likely to affect them as believers in the occult science. As Spiritualists it is well to remember that they do not pretend to 'tell fortunes.' There is a religion, and fortune telling no part of it." This is very courteous on the part of the "Police Chronicle," and gives a new significance to the phrase "police intelligence." But Spiritualism is not exactly to be described as "a religion."

THE MAGIC OF "LIGHT."—Miss Lilian Whiting, the distinguished American authoress, writes: "By what personal magical powers you are making such a vitally interesting and valuable a journal of *LIGHT* it would be useful to know—a secret to conjure with; but whatever that secret may be, the charming results are evident."

TO THE HEROIC DEAD.—At the opening of the London and North-Western Railway Memorial at Warrington to the railway men who fell in the great war, the dedication service was performed by the Rev. F. E. d'Anvers Willis, the rector of Warrington, and the Rev. G. Vale Owen pronounced the Benediction. It was stated that the number of L. and N.W. men who joined up was 31,742, of whom 3,719 laid down their lives,

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THE SEARCH FOR NEW TRUTHS.

WHY MAN HAS TO DISCOVER THEM FOR HIMSELF.

By E. W. DUXBURY.

One of the most frequent charges brought by negative criticism against the veridical character of alleged spirit communications in general is the assertion that they never reveal any new truths to humanity. Apart from the fact that it is not actually true, there is sufficient justification in the indictment to make it a favourite argument on the part of those thinkers who reject the spiritistic theory. This argument, however, does not manifest any great profundity of thought, and its upholders apparently fail to grasp what is probably the essential purpose of incarnate experience on earth, the gradual evolutionary development of potential human faculty.

The Christian believer, in particular, should not fail to remember, in connection with the Incarnation of Christ, that the Divine Being might have so arranged matters that the true nature of the Christ must have been inevitably recognised by friend and foe alike, and have thus silenced for ever the Christological polemics which have raged since that event. That, however, for some profound reason, was clearly

NOT THE DIVINE METHOD,

and it may well be that, on some similar ground, a reserve in the communication of new truths is practised by the Higher Intelligences of the spirit world, who would alone be capable of imparting such teaching.

The quotation which follows is extracted from a book entitled, "As It Is To Be," published some years ago in Boston, U.S.A., and which purports to convey spirit messages. This book is stated to have made a deep impression on the mind of the eminent statesman, W. E. Gladstone, and to have received most favourable Press notices at the time of its appearance. It undoubtedly contains many passages of lofty and eloquent thought. While leaving open the evidential question of its actual source, the passage referred to furnishes an almost conclusive answer to those who would make the revelation of new truths to the world the criterion of genuine spirit messages. Whether the statement emanated from the world invisible, or from this, its value as an argument remains the same:—

"And right here and now let us explain why we do not tell you great scientific truths, or unfold scientific laws, or give you discoveries and proofs of things outside of your material world in the worlds of matter beyond. We have actually nothing to do with the material. Although, as in the present instance, we are obliged to make use of the material to convey spiritual truth, we only use the material—that is, your brain and pen—as a medium to express what otherwise you could not know by any other means. IT IS NOT INTENDED BY GOD THAT ANYTHING THAT THE HUMAN MIND IS CAPABLE OF DISCOVERING FOR ITSELF SHOULD BE HANDED TO IT AS A FREE GIFT.

"For instance, as I used the picture of the geologist plunging into the centre of the earth, you wondered why I did not go on and say what he would find there, whether a solid interior of fire, a nucleus of rock, and then a layer of fire, and then the crust, or whatever else it might prove to be. In time this will all be determined by science, and we have no permission nor right to steal from human intellect its chance of glory and strength by telling beforehand the secrets it delights to gradually discover.

"In the realm of matter all that man needs to know can be brought to light by him, and it is his zeal for knowledge and brave defiance of obstacles, his patient waiting and observing, his almost miraculous sagacity and power of concentration, which have produced the high rate of natural intellectual force in the mass of people to-day. The leaders, the workers, the thinkers, leaven the whole lump with the fire of their transcendent genius, and it would be a poor part for a spirit to play to crush out and render useless the very ambition for knowledge and growth which makes humanity but little lower than the angels,

CORNERING A SELF-CONFIDENT CRITIC.

Truth may enter through a tale, as Tennyson reminds us, and we find an illustration of the fact in the following bit of amusing dialogue which occurs in Mr. C. Wickliffe Yule's clever novel, "Overshadowed" (Riders, 7/- net). Hanson, a former fellow of Cambridge, after indulging in some sharp satire concerning Spiritualism, has just been compelled by Malcolm M'Kenzie, one of the leading characters in the story, to admit that he has never himself made any experiment to test the genuineness of mediumship, whereupon Malcolm inquires: "Are there not some men of high scientific rank who have experimented and become convinced that there are enunciations by mediums which could only come from an intelligence other than the medium's?" Hanson makes what he thinks is an effective reply:—

"What you say is quite true, but human testimony is fallible, and where we find it contradicts the laws of Nature, the great mass of men of scientific fame refuse—find themselves unable to believe it. Take, for instance, telepathy, where the mind of a person in Australia is supposed to operate upon that of another in London, just as distinctly as where the person is in the next block. Now, there is an immutable law of Nature that all forces proceeding from a point, no matter through what medium they travel, whether through earth, air, or water, diminish as the square of the distance, so that the impulse from the person in Australia ought to be eleven million two hundred and sixty-four thousand and six-tenth times more feeble than that from a person in the next block."

The effect of this argument would have been in any case telling, but whilst the eleven millions created a formidable presumption in its favour, the six-tenth showed a degree of painstaking veracity absolutely convincing. Smiling slightly, as he realised the force of Hanson's decimal fraction, M'Kenzie began by asking the question:—

"When you speak of Nature's laws, Mr. Hanson, you do not mean, do you, that the Maker of those laws, whether you call Him God or the Great Cause, wrote them out on parchment or stone, and gave them into your keeping, but that you, perhaps a smaller part of the Universe, having observed that Nature, under certain conditions, behaved in such and such a way, set that down as a law: just as an observer in London from Mars or Thibet, seeing the traffic pass to the left would conclude that was the law, and would come to a similar conclusion in Paris as to its passing to the right?"

"Ever since Bacon's time," assented Hanson, "we have deduced Nature's laws from observed facts."

"And where you find," continued Malcolm, "a variation in that law, you sometimes find that it proceeds from conditions not before suspected: as, for instance, when Leverrier saw that the planet Uranus in its orbit did not obey Kepler's laws, he did not infer that the laws were contradicted, but that there was some hitherto unknown force existing. This was found to be so by the discovery of the planet Neptune. When Professor Henry, the head of the Smithsonian Institution at Washington, and the real inventor of the telegraph, first heard the telephone speak, he said that it made him doubt the great law of Conservation of Energy. If hearing a voice conveyed a few miles along a wire could make him question one great law, what effect ought it to have to learn, as all the world has lately,"—here he took out his pocket book, and extracting from it a newspaper clipping, which he looked at, continued—"speech which ordinarily could not be distinguished fifty yards away has, by means of wireless telephony, been distinguished forty-five billion, seventeen million, six hundred thousand yards distant, where according to your law of diminishing as the square of the distance, it ought to have been seventeen million six hundred thousand and nine hundred and seven thousandths times more feeble."

All of the auditors had read of the feat in telephony,

(Continued on page 308.)

BUST OF MR. J. J. VANGO AT THE ROYAL ACADEMY.



The above is a photograph from the bust of Mr. J. J. Vango, executed by Mr. J. A. Stevenson, the distinguished Sculptor, who is a valued contributor to "Light." A feature of the work is the introduction of a sunflower—a symbol that will readily be interpreted by those acquainted with Mr. Vango's mediumship, which extends over nearly forty years. The bust is well-placed, in the Lecture Room, and is one of three exhibits by Mr. Stevenson. We believe it is the first time that a medium has received in this fashion the attention of the Royal Academy.

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.

DR. CRAWFORD'S EXPERIMENTS.

W. B.—The late Dr. Crawford did not enter on his experiments as a Spiritualist, but rather as a scientific man who saw that there was a case for supernormal phenomena and desired to investigate it and further to ascertain the nature of the causes at work. He contributed his first papers on the subject to *LIGHT*, and these were afterwards published in book form under the title, "The Reality of Psychic Phenomena." In his last book, published after his death, "The Psychic Structures at the Goligher Circle," he goes exhaustively into the question of the character of the substance ("plasma") employed by the unseen agencies or spirits which produced the various manifestations. He was not much interested in mental phenomena, which he regarded as unreliable—his experience of clairvoyance, for example, did not prepossess him in its favour, so erratic were the visions described to him. But that was doubtless due partly to unfavourable conditions and partly to the fact that, just as with music, painting and other gifts, mediocrity is the rule and excellence the exception. He found only one or two clairvoyants upon whose accounts of the unseen agencies at the Goligher Circle he felt he could rely. His work will probably be carried on by an able scientific investigator.

THE DESTINY OF THE SPIRIT.

V. UNDERWOOD raises the question whether in the end the individuality of the spirit is lost by being merged in the universal spirit. That is supposed to be a Buddhist idea, but it is not held by the most enlightened Buddhists who see how a spiritual truth may be perverted by being regarded from a material standpoint. Tennyson, in that state of illumination which came upon him once or twice, felt as though he had become one with the universal life and yet was never so much himself—the idea of extinction was absurd to him in that state. There seems to be no doubt that the supposed extinction of the self is simply that it becomes taken up into a larger life of which it forms part—a great expansion of consciousness so that the spirit becomes at one with the Divine consciousness, losing the feeling of separateness which belongs to the personal consciousness, and yet never so truly itself.

DIVERSITIES OF GIFTS HEREAFTER.

S. J. E. enquires whether people who are unmusical in this world will be unmusical in the next. Why not? There must be infinite variety there as here. It is not a moral defect to be without the musical sense, or rather the faculty which finds its special expression through the musical principle.

This is not to say that the "harmonies of heaven" will not take some other expression. A painter expresses harmonies in colours, a mathematician in numbers, and so on. Spirits of advanced intelligence show quite different lines of progress, but we understand that the development is always towards a complete rounding out of character. "Diversities of gifts" will always obtain in the evolution of individuality. Each has some "strong point," some special characteristic. It is very much the same as here except that the activities are carried on upon a higher level.

A MESSAGE IN NUMBERS.

H. V. writes: "A friend received a message recently for myself per table. Presently they were told to count, and 29 numbers were given, the receiver having no idea what they meant. Only afterwards by taking A to be 1, and B 2, C 3, was it found to spell out a very clear and definite message. Does not this prove, as conclusively as can be proved, that it is not the subconscious mind of the receiver at work? Nor can the receiver aid in the least degree by any anticipation of words or letters to follow. Such experiences must be common, but I should be glad to hear what you have to say about it." It is always difficult to make any positive pronouncement, because some of the supporters of the subconscious mind theory give it an almost unlimited application. But for the plain man, H. V.'s experience is of distinct interest and value. I hardly imagine it is common, for I have not heard of a precisely similar case. But one does not look for conclusive proof to the general public on the basis of a single case. It is the great number of cases which carry conviction by their cumulative force.

THE ORIGIN OF SPIRITUALISM.

D. P.—It is difficult to write definitely on this question. The Hydesville phenomena certainly did not originate Spiritualism except in a limited sense. They gave a certain definiteness and coherence to the idea of actual communication in modern times between this world and the next. They may be said to have been the commencement of systematic methods of communication. But some years previously Arago, the French astronomer, was investigating psychic faculty although its true nature was not then known. Some account of Arago's experiments with a medium was given in *LIGHT* some years ago. One must remember also that the term Spiritualism has more than one significance. In its large meaning it covers the philosophical doctrine that the Universe is spiritual in its nature, as opposed to materialism; in its narrower meaning it applies to the Spiritualistic movement which, unless its religious and philosophical sides are taken into account, would be merely Spiritism.

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

(Continued from page 306.)

and it scarcely needed the elaborate figures to prove its significance; but as Moses' greater serpent devoured the smaller ones of the Egyptian magicians, so M'Kenzie's nine hundred and seven thousandths gobbled up Hanson's six-tenths. In order to make the difference more marked, M'Kenzie added, "And instead of travelling at the ordinary rate of sound, which would have taken some twenty-two hours to traverse the distance, it travelled it instantaneously." Then, without waiting for his antagonist to rise from the dust, he proceeded:—

"But even had you proved your case against telepathy, which I do not think you have, it would not apply to Spiritualism. In telepathy you are considering one physical organism operating upon another physical organism, whereas in Spiritualism we have only one physical existence, which is operated upon by an existence which is *spiritual*, and which you have never so far observed sufficiently to establish any laws regarding it."

SPIRITUALISM AND CHRISTIANITY.

Mr. Thomas L. Banks, Hon. Sec., Preston Spiritualist Alliance, 3, Waverley-road, Preston, writes:—

Last Sunday evening the subject of the Rev. Walter Winn's letter which appeared in *LIGHT* of April 9th, was dealt with by the Preston Spiritualist Alliance Liberty Group, and a resolution was passed unanimous that the secretary be instructed to make a suggestion to you—that when any person with creedish ideas should send such a letter that was sent by the Rev. W. Winn that it would be as well for the movement if you kindly explain to the writer that he made a study of comparative religions—especially the secret or esoteric teaching of all religious systems. A little study should convince the student that what is true in Christianity is Spiritualism and what is false is Paganism.

It is quite common for the Literalisers of all religious systems to attempt to put new wine into old bottles, and if they were encouraged there is no telling where we should eventually land. In conclusion, we would like to draw the Literalisers in our movement attention to the following verse:—

When I found Him in my bosom
Then I found Him everywhere;
In the bud and in the blossom,
And in the earth and in the air.
And He spake to me with clearness
From the quiet stars which say
When you find Him in His nearness
You find Him far away.

[We print the above letter as received. We are aware of advanced clergymen of the Church of England and other ministers who have made a study of comparative religions, but have not arrived at our correspondent's conclusions.]

WHITSUN NUMBER OF "LIGHT."

Next week we expect to publish an article by Sir Oliver Lodge on Ectoplasm. Other features will be "Problems of Mediumship," "The Spiritual Element in Royal Academy Pictures," and "The Feast of Pentecost."

"PEARSON'S MAGAZINE" for May contains some pathetically interesting stories of the Tsar's children, by Mr. J. B. M. Epps, who was for many years a tutor in the Imperial family of Russia.

A DRAWBACK of the modern newspaper is that too much is presented to the eye at a time, so that the attention is distracted and can only focus itself by an effort. Mr. E. J. Detmold, on the other hand, is so careful that we shall not miss the full significance of the philosophy enshrined in his "Life" (Dent, 5/- net) that he sometimes will not allow more than a single phrase or sentence to a page in a book in which every second page is blank. We do not deny that these broken sentences and phrases often afford food for reflection, but having in mind the present high price of paper (and the book is beautifully got up, printed in silvery grey ink on thick creamy paper), we think the author is putting too high a value on his work.

A DREAM GRAMAPHONE.—Mrs. G. de Aguirre, of Ravenna, Ohio, sends us a cutting from the "Plain Dealer," an important American journal which relates that Mr. R. L. McIntosh, of Cleveland, possesses a diary kept by him as a boy of twelve (forty years ago) in which he records that he dreamt he was listening to concert singers in the room below his bedroom. In his dream he asked his father who the singers were and the father replied that the voices all came from a box, that he had in fact "bought the voices," so that he would have a concert at home. "And now," to quote the newspaper, "the dreamer knows that his dream has come true in the invention of the gramophone."

FROM A CLERGYMAN'S NOTE-BOOK.

It has never been my lot to see any psychic phenomena on a large scale as some seem to have done, but as I compare my own experience with what I read of the experience of others, I am often surprised with the many striking samples I have had of what is possible—samples which differ only in degree from the greater manifestations of which we read.

The first example I ever heard of matter passing through matter was the well known instance of the bell being brought from the dining-room to the closed and sealed library in Sir Wm. Crookes' house. Later on I was told by a gentleman holding a very high and very responsible position, which of itself would be a sufficient guarantee as to his character, but whom I knew apart from this to be absolutely reliable, that in an arranged test case at which he was present, a specially marked penny was laid on a bare table in Birmingham, that it seemed to fade away, and that in the course of some hours it was received back from the circle in Liverpool, which was working in conjunction with the one in Birmingham.

In those days I had a small crucifix which hung in my bedroom behind the washstand which stood out about four inches from the wall. I specially value this Crucifix because it was brought to me from Bethlehem, and in order to ensure that it should not fall a bronze ring had been fixed to it, and it hung on a nail, the head of which was decidedly larger than the ring.

One morning the housemaid announced that the crucifix had fallen on the washstand, and that she had found it under the rim of the washstand basin. I had not noticed this when dressing, and remarked that the vibration of a passing traction engine must have shook it off the nail. But as I thought about it I remembered that the head of the nail was larger than the ring, and that if it had fallen it would have fallen behind the washstand, which stood away from the wall. When I went to replace the crucifix the nail was still so secure in the wall that I had to fetch a large pair of pincers to remove it before I could replace the crucifix.

What took place in the night, silently but effectively? Whether the bronze ring passed through the iron nail or the iron nail through the bronze ring, or whether they passed through one another I have not the slightest conception, but of one thing I am absolutely positive, and it is that neither I nor anyone else in the flesh removed that crucifix—it was no accident.

SUNDAY SOCIETY MEETINGS.

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

Lewisham.—Times Hall, Limes Grove.—6.30, Mr. J. Wasley.

Croydon.—Harewood Hall, 96, High-street.—11, Mr. Percy Scholey; 6.30, Mrs. Mary Gordon.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11 and 6.30, Mrs. M. H. Wallis.

Battersea.—640, Wandsworth-road, Lavender Hill.—11.15, circle service; 6.30, Mrs. C. O. Hadley. Thursday, 8.15, service.

Holloway.—Grovedale Hall, Grovedale-road (near Highgate Tube Station).—To-day (Saturday), whist drive. Sunday, 11 and 7, Mr. A. Punter; 3, lyceum. Wednesday, 8, Mrs. Graddon Kent.

Brighton.—Athenæum Hall.—11.15 and 7, Mr. H. Bodington; 3, Lyceum. Wednesday, 8, Mrs. Ormerod, address and clairvoyance.

Sutton.—Co-Operative Hall.—6.30, Miss Violet Burton. 12th, 7.30, Mrs. Jamrach.

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

Peckham.—Lausanne-road.—7, Mrs. A. Jamrach. Thursday, 8.15, Mrs. R. Petz, clairvoyant artist.

ANSWERS TO CORRESPONDENTS.

E. LINDSAY.—A dogma is simply a positive assertion made on authority. It is not necessarily wrong, although the term "dogmatic" has come to mean a form of arrogance in opinion. Where dogma becomes offensive is where it is merely a positive opinion which the holder of it desires to enforce on others without regard to real proof.

METH.—A very interesting, valuable, and, we believe, a quite accurate account of a remarkable psychic experience. But you must remember that these things point more to temporary extensions of consciousness which do not necessarily indicate a real departure of the spirit from the body, although the experiences may suggest that kind of interpretation.

B. M. G. (California).—Yes, it is a life that comprehends all the "graces and anxieties." But the further we go the more we are assured of our ground. It is only on the details that doubt exists, and there is room for differences.

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Just think of it! All the time, outside our very doors, a multitude of helpless children and stricken Mothers are perishing for want of food and clothes, not One Thousand, Two Thousand, or a Hundred Thousand, but MILLIONS; It is not in China or Tibet. It is in Europe—a mere tourist's trip from where you are reading now.

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M. R. BARBAUD.

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