

# LIGHT

A JOURNAL OF SPIRITUAL  
PROGRESS & PSYCHICAL RESEARCH

## CONTENTS.

Cognates of Materialisation.  
By Rev. G. Vale Owen.

Do Animals Survive?  
By R. H. Saunders and E. Holt.

Spiritualism as Science.  
By E. Duxbury.

Policy and Method.  
By G. E. Wright.

The Problems of Sin and Suffering.  
By Dr. Ellis T. Powell.

Some Experiments in Voice and  
Trumpet Phenomena. Illustrated.

The Church and Psychic Research.

SATURDAY, JULY 30th, 1921.

No. 2,116.—Vol. XLI.

Registered as a Newspaper.

Price Fourpence.

## London Spiritualist Alliance, Ltd.,

5, QUEEN SQUARE, SOUTHAMPTON ROW, W.O. 1.

TELEPHONE: MUSEUM 5106.

### NOTICE.

#### The August Holiday.

The L.S.A. and Library will be closed from July 30th until August 8th, after that date the Library and Reception Rooms will be open from 11 to 5 (except Saturdays) for the use of Members and their Friends.

### Important Notice to Intending Members.

You can become a Member for the remaining half of this year for Ten shillings and sixpence providing you also pay your subscription of One Guinea for 1922 at the same time.

## Marylebone Spiritualist Association, Ltd.,

STEINWAY HALL, LOWER SEYMOUR STREET, W.1.

SUNDAY NEXT, July 31, at 6.30 p.m.

Welcome to all. Admission free. Collection.

Steinway Hall is within two minutes' walk of Selfridge's, Oxford St. Spiritualists and inquirers are invited to join the Association.

## The London Spiritual Mission,

18, Pembridge Place, Bayswater, W.

NOTE.—The Temple will be closed for decorations until August 21st.

## The "W. T. Stead" Library and Bureau,

80a, Baker Street, W.

Hours 11 a.m. to 9 p.m. (Closed Saturdays and Sundays.)  
Restaurant 12 noon to 8 p.m. Tuesdays 12 to 9.

### Closed during August.

## Wimbledon Spiritualist Mission.

BROADWAY HALL (through passage between 4 & 5, The Broadway).

Sunday, July 31st, 11 a.m. ... MR. E. SPENCER (of Glasgow).  
Subject—"In the Spirit."  
6.30 p.m. ... MR. E. SPENCER.  
Subject—"Signs and Wonders of Modern Spiritualism."  
Monday, August 1st, 7.30 p.m. ... MR. E. SPENCER.  
Meeting for Members and Associates only.  
Tuesday, August 2nd, 7.30 p.m. Ditto. Recital.  
Wednesday, August 3rd, 3 p.m., Healing Circle. Treatment. 4 to 5.  
MR. & MRS. LEWIS  
7.30 p.m. ... MR. E. SPENCER.  
Public Meeting for Phenomena.  
Thursday, August 4th, at 7.30 p.m. ... MR. E. SPENCER.  
Public Worship.

## Brighton Spiritualist Brotherhood,

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

July 31st, August 1st and 2nd, Speaker and Demonstrator,  
MR. R. BRAILEY.

Worthing Branch—West Street Hall, Worthing—Sunday, MR.  
J. J. GOODWIN.

## Worthing Spiritualist Mission,

St. Dunstan's Hall, Tarring Crossing, W. Worthing.

Sunday, July 31st, 6.30 p.m. ... MRS. O. HADLEY.  
Wednesday, August 3rd, 3 p.m. & 6.30 p.m., MRS. GLADYS DAVIES.

## BE WELL — WHY NOT?

It is far easier to be well than to be sick when you know how to conserve your energy and to build vitality. Give your heart, lungs and liver a chance to be normal, and keep young. Weigh what you should weigh, be free from the nagging ailments that beset you on every hand. LIVE: by which I mean, get 100 per cent. out of life. All this is possible, if you live right and do the right thing. Come to the

LIEF NATURE CURE HEALTH HOME "on the Chiltern Hills," and be rebuilt on sound and healthy lines, and learn the secrets of health and happiness.

Here is an institution fully equipped and ideally situated for the great work of restoring the sick and ailing to radiant health. No drugs, no medicine. Here you will find the real essence of Nature-Cure. Fresh air, rest, fasting, scientific dietetics, milk diet, fruit diet, raw food regime, massage, osteopathy, chiropractic, mechanical therapy, packs and baths of all description, curative exercise, out-door sleeping, dew paddling, sun and air baths, etc. A healthy and happy life.

### WRITE FOR PROSPECTUS

and schedule of rates for Summer Months to the  
Secty., LIEF'S NATURE CURE HEALTH HOME, Orchard Leigh, Chesham, Bucks.

## The British College of Psychic Science,

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

Hon. Principal ... J. HEWAT McKENZIE.

Best equipped Centre for the study of Psychic Science in Britain. Opportunities for practical Experiment, Library, Reading Rooms. Healing Treatment and Instruction Course in Healing by Mr. W. S. Hendry. Diagnosis and Treatment by Mrs. Ogilvie, the Scotch Seer, by appointment, at the College during August.

The College will be closed from July 29th to September 19th. New Syllabus will be ready early in September upon application to Hon. Sec. (postage 1½d.)

Membership can be taken up during any quarter.

Town Members—Entrance fee, £2 2s.; annual subscription £3 3s.  
Country Members—Entrance fee, £1 1s.; annual subscription, £2 2s.

### DIRECT VOICE MEDIUM.

Circles of 10 Sitters, Wednesdays (8 p.m.) and Fridays (5 p.m.) Members, 5s. Non-members, 7s. 6d. Private sittings by appointment: Members, 21s. Non-members, 30s.

## THE BUDDHIST SOCIETY

Public Meetings are suspended until further notice. Lectures on Buddhism to other Societies are now being booked for the coming autumn and winter.

Those interested in the subject should write to THE GENERAL SECRETARY, THE BUDDHIST SOCIETY, 41, Great Russell Street, London, W.C.1.

Publications:—

### "THE BUDDHIST REVIEW"

A Quarterly, containing valuable and authoritative articles. Sample copies, 1/2. Yearly Subscription, 4/8.

### "LOTUS BLOSSOMS"

A collection of the sublimest utterances of the Buddha. Gives a clear outline of the meaning of Buddhism, drawn from the original sources. Price 7½d. post free.

## PSYCHO-THERAPY

(DRUGLESS MENTAL HEALING).

Neurasthenia, Neuralgia, Insomnia, Epilepsy, Shell-shock and other nerve and functional disorders curable by Suggestion.

Health and Happiness restored by a simple, natural, yet scientific method. Booklet 7d.

Dr. C. G. SANDER, F.R.P.S., D.Chrom., D.Sc.,  
56, BROMPTON ROAD, LONDON, S.W.3.

Phone: Kensington 6379, Consultations and correspondence.

## MEMPHIS AIDS TO PSYCHIC DEVELOPMENT.

MEMPHIS CRYSTALS, 10s. 6d., 15s. 6d., £1 1s. post free.  
MAGNETIC MIRRORS, 4s. 6d. and 10s. each post free.  
OUIJA BOARDS, superior to Planchettes, 7s. and 16s. 8d.  
SEANCE TRUMPETS FOR DIRECT VOICE, etc., 7s.

Prompt Delivery.

M. P. BOOTH, 14a, Clifton Street, Cardiff.

## Communion and Fellowship: By H. A. DALLAS

Introduction by Sir W. F. BARRETT. A book to help the realisation of fellowship with friends unseen. Obtainable Office of Light, 2/2 post free.

"Home Circles" (3rd Thousand). "Just what is wanted at the present time."—Rev. Vale Owen. Post free 3½d.

"The Larger Spiritualism" (4th Thousand). "The author has contrived to crowd into a small compass material that should stimulate interested inquiry into the wider issue of a subject as exhaustless as it is fascinating."—"Occult Review." Post free 5d.

"Spiritualism—Its Principles Defined." First Edition of 5,000. Post free 2½d.

"The Place of Jesus Christ in Spiritualism" (7th Thousand). "The greatest question for all time, 'What think ye of Christ?' is ably and sincerely considered in this address."—"International Psychic Gazette." Post free 5d. By RICHARD A. BUSH, F.C.S. Obtainable from author at Morden, Surrey. The four booklets post free 1/2½d.

## CURATIVE SUGGESTION.

### MR. ROBERT McALLAN,

who has had many years' experience in the treatment of Moral, Mental and Nervous Disorders, and Functional Troubles, with and without Hypnosis, offers his services to sufferers. Insomnia, Neurasthenia, Obsessions, Depression, Self-conscious Fears, etc., quickly yield to this method of treatment.—4, Manchester Street, W.1. Phones: Mayfair 1396, Croydon 1888. Explanatory brochure post free.

Stourport.—Two Bedrooms and Sitting-room to Let for August and September; good garden.—19, Sickhill Road.

# LIGHT

## A JOURNAL OF SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,116.—VOL. XLI. [Registered as]

SATURDAY, JULY 30, 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.

Some inquiries have reached us regarding the late Mr. Andrew Lang and his attitude towards Spiritualism. His official association with psychical research is well known. Exactly what his own personal convictions were on the subject is not easy to determine from his writings. There was a good deal of elfish humour in his nature, and he poked fun both at Spiritualists and anti-Spiritualists with cheerful impartiality. He was a man of wide range of observation, with a caustic wit and keen critical acumen. Take the following from that lively book, "Cock Lane and Common Sense":—

Manifestly it is as fair for a psychical researcher to say to Mr. Clodd, "You won't examine my haunted house because you are afraid of being obliged to believe in spirits," as it is fair for Mr. Clodd to say to a psychical researcher, "You only examine a haunted house because you want to believe in spirits, and therefore if you *do* see a spook it does not count."

His writings are full of these flashes of drollery, in which he hits out at both sides. Probably under this "protective colouration" he concealed much of himself, and so might easily be misjudged. Some will hold doubtless that if he really had strong convictions on the subject of human survival he should have spoken his mind plainly one way or the other. It is not for us to judge. Possibly he had no convictions on the subject at all, but saw in it merely an intellectual pastime.

He was always tremendously interested in the "fire-ordeal," the faculty displayed by some mediums of handling fire without injury. The last letter we received from him was on this subject, no great time before his death. He was apparently still unsatisfied. But he was fair-minded. In dealing with the subject, in the book above mentioned, he quotes another writer on the theme and proceeds:—

Of course, the writer is not maintaining that there is anything "psychical" in fire-walking or in fire-handling. Put it down as a trick. Then as a trick it is so old, so world-wide, that we should ascertain the *modus* of it. Mr. Clodd, following Sir B. W. Richardson, suggests the use of diluted sulphuric acid or of alum; but I am not aware that he has tried the experiment on his own person, nor has he produced an example in which it was successfully tried. Science demands actual experiment.

We could always read his jibes at Spiritualism with-

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

out finding our feelings particularly ruffled. His criticism was never acrid. It was in pleasing contrast with some of the solemn and fumble-fisted censure to which we have been so often subjected. We appreciated his Puckish humour, knowing that it would be directed with equal readiness against any opponent of Spiritualism who showed himself to be a promising target for the satirist.

\* \* \* \*

Concerning Fate and Freewill as opposite ideas, there is apparently no end to the discussions that go on about us. They seem to us all vanity unless one accepts the existence of both. A friend remarked recently that there was no such thing as Fate, and we blandly inquired if he had decided whether he would eventually die or not. He saw the point, *viz.*, that to die is for each of us a *fixed fate*. But even here the freewill side of the matter comes in regarding the question *when* we should die. We all have a little power over that. We can hasten or retard the day of death—slightly at all events—by the manner of our lives. As for the Fatalist or Determinist who holds obstinately to a half-truth, one of the best commentaries on his position is contained in the little story of the criminal who, brought before the judge, pleaded that he could not in fairness be held responsible for his crime. It was foreordained that he should commit it. The judge considered the point for a moment and remarked that in that case it was doubtless foreordained that he (the judge) should sentence him to seven years' penal servitude, as he then proceeded to do.

\* \* \* \*

Mr. Edward Lawrence, who writes a book to show that the belief in an invisible universe inhabited by spiritual beings must be wrong because it is held by savage races as well as by educated white people—all the beliefs of savages, because they *are* savages, being necessarily baseless superstitions—makes a statement which will be a surprise to a great many of the good Christian folk whose point of view he apparently assumes to represent. He says that "vast sums of money are expended annually by various sects in Christian countries in order to uproot in savage lands those very beliefs others herald as a new religion." If this be so, it is strange how our missionaries have misunderstood the object with which they were sent out. We have heard addresses by many zealous workers in the foreign mission field and they are clearly under the impression that the sole mission committed to them is that of fulfilling the charge of their Divine Master, bearing His message and ministering as He did to both the bodies and souls of sinful, degraded and suffering humanity. They fully recognise that only so far as the beliefs and customs of the people to whom they are sent are cruel and harmful and opposed to the spirit of their Lord are they called upon to interfere with them; they do not regard it as any part of their business needlessly and indiscriminately to run amok at native ideas and practices, having long ago discovered that that is not the way to commend their message. To convert Christian missions into an anti-Spiritualism crusade is to misrepresent their aim entirely.



# THE COGNATES OF MATERIALISATION.

By The REV. G. VALE OWEN.

It has often been said that there is a strain of the old Puritan nature in all of us. The straitened views of life and living have gone, but the stern sense of the duty to witness to the sinfulness of sin is with us. And, as with our forefathers, so with us; it is easier to appraise the sins of others than our own. When we look in a mirror we do not see a true image of ourselves. Let a lady hold up her hand and she will see that her wedding ring, or engagement ring, as the case may be, is not on her left hand in the reflection, but on her right. Let a man who parts his hair on the left side look, and he will find that reflection and refraction have worked magically, and lo, the parting is on the right side of his head.

But when we look at another fellow creature we see him as he is. And sometimes, when the Puritanical element in us butts in, we tell him so. And he is not always so pleased as he ought to be. Sometimes he returns the compliment, and then we, too, perhaps, have a kind of sneaking inclination towards the Orient where compliment borders on the ideal rather than on the cruel reality.

Now this Puritanical element enters into most, if not all, phases of life. It is apparent in religion, politics, society, cliques and, sadly as I confess it, even in Psychic Science. The branch of this science which has roused this latent impulse to "deal faithfully" with it—to use the old Puritan phrase—is that class of phenomena which is called physical. The focus of these physical phenomena is that of Materialisation. It is this department of enquiry which is relegated to a lower plane than that which embraces what are classed as mental phenomena.

A great deal has been said and written in this vein, and it has become more or less accepted as an axiom. When that happens there is a somewhat curious and perverse strain of the iconoclastic order in my nature which makes me ask why the axiom is true, and whether it is not possible to get a thrust in somewhere between the joints of its suit of mail, and tickle it into some sort of irritation, just for the fun of the thing. This deplorable—I admit it frankly—deplorable defect in my otherwise comparatively blameless make-up is upon me now. I do feel that I must take a tilt at it with my pole-axe. The other fellow may get in a swipe with his two-handed sword in return. But I shall try to be out of his line of vision when that happens. So here goes, and good luck to us both—especially to the man with the axe.

When Tommy crossed the water for the red fields of France, singing "Tipperary," he might have chosen a loftier theme for his vocal efforts. But the Roman gladiators' chant to Imperial Caesar, "We who are about to die salute thee," never heralded deeds so heroic as those which Tommy accomplished in those muddy trenches of unhappy memory in Flanders' fields. It was his slogan of death and sacrifice.

I have heard of a class of men who went about with a little hammer breaking stones up into small pieces. Others grubbed in the earth and collected bits of bone and iron, and came home quite cheerful, their pockets bulging with an assortment of articles which might have formed the contents of those of a school-boy. But when they had sorted them out, and had played about with them a bit, and put them together again, and had told their story, it gave us a grander and more sublime view of God's great Universe than we had ever attained to before.

So it is with this matter of materialisation and its cognate phases. Most, if not all, of the wonders of psychic research are based on this. The many ways in which we are able to link up, in intelligent communication, with our spirit friends all tend towards materialisation. The reason is that they are spiritual and we are material. That is, of course, so far as our bodies are concerned—those bodies which contain the organs by which we are able to bring anything into contact with our earth-consciousness and understand it. The special organ, the telephone exchange, which stands at the centre of the activity of all these organs is the brain—which also is material.

So that when any spirit, or angel, or archangel, however high he may be, wishes to come into communication with us in the flesh, he must, of necessity, bend down towards materiality. It depends on the spiritual altitude of the one with whom he would speak how far he has to bend down. But that is a matter of degree and not of kind. The kind of direction of his energies is always the same; it is towards the material.

Suppose it is a case of trance; the visions seen in that state have to be of such an order that they may be grasped, brought back, and interpreted to the physical brain. Clairvoyance and clairaudience come nearer still to the earth plane. They are states of mind which may be attained

without the seer or hearer going out of his material body. The images and sounds which he sees and hears must be transmitted downwards into the etherial realm where he can get at them through his clairvoyant faculty. The etherial is next to the material, and is between that and the spiritual realm.

Then there are what are called "etherialisations." These come even more completely into our earth-environment, for they can be seen by the material eye, just as the direct voice can be heard by the material ear. When absolute materialisation takes place it is just etherialisation continued into completeness.

There is another use to which this process is put. It has been proved by a series of patient experiments that our spirit friends are able to lift heavy objects without contact by any human being. This is done by the manufacture of a stream of particles kept in constant and very rapid flow.

Suppose it is desired to lift a table. The sensitive is placed at a little distance. Then the spirit operators begin to draw this stream of etherial molecules from his body. To these they add smaller tributaries from the bodies of the other sitters, and combine the whole in one strong stream. They direct this stream first upon the floor underneath the table. Here they form a kind of blob, with a sucker attached. This sucker takes hold of the floor, and never relaxes its hold while the operation is proceeding.

The next thing is to continue the stream, but now in an upward direction, until it reaches the underside of the tabletop. Here again another sucker is formed. Then the whole stream is hardened, on its outside, into a kind of sheath. This forms a tube for the stream to flow through.

The only thing which remains to be done now is to turn on again, and with more vigour, the flow of these etherial particles—and up goes the table in the air. It may be suspended there for a few seconds or for some minutes. That depends on the amount of force which it is found possible to generate from the dynamo formed of the sitters present.

When the experiment is over the particles of ether are gradually and cautiously returned to their original owners.

Now, it may be asked, how do we know all this? How do we know that this is the method by which the thing is done? How do we know that it is spirit people who do it?

These phenomena of the lifting of objects in this abnormal manner are classed under the name "Levitation," which is derived from a Latin word which means "to lift or raise things into the air." These psychic rods, as the streams of vitalised particles are called, when they have been rendered rigid, as explained above, are the means by which this lifting is accomplished. They are more easily produced in darkness, but this is not inevitably necessary. President Lincoln once sat upon a grand piano in his drawing-room, and both he and it were lifted some inches from the floor. This was in the afternoon and in full light. But the rule holds good that, when careful experiment is to be made, a better result is obtained when the disintegrating rays of white light are excluded.

The late Dr. Crawford undertook a painstaking and protracted series of experiments in order to solve the problem of levitation. The sensitive was Miss Goligher, and the sittings were held at the Doctor's house in Belfast. He arranged a code of communication with the spirit operators. For this he employed the method of rapping, or knocking, which I have already explained. In this way he asked for certain things to be done with the table. The reply came that they would try to do as he had desired. Then they generally managed to accomplish the task set them.

Sometimes he asked them to press an electric bell-push, which was placed under the table, with the end of the psychic rod. This was done. By this response to such requests it is reasonable to conclude that, at the back of these phenomena, were intelligent beings.

The existence of these rods was also proved. For he managed, by flash-light, to get some very remarkable photographs of them.

Now, there may not seem to be much of the lofty order in all this in the spiritual sense. There may be little spiritual teaching such as we have, for instance, in Isaiah or St. Paul, which are the effect of the more elusive faculty of inspiration, where the operating spirit deals directly with the mind without the intervention of any material element. But these feats of materialisation, levitation and their cognates are dependent on the same Source of energy as inspiration, and, so long as this energy is applied to a worthy end, those who are at the back of these phenomena are worthy also.

Indeed, we have very good reason to believe that these

operations of the more mechanical kind are in the charge of some of the greatest scientists of the past. Such names as Faraday and Franklin have been given, among others, who have, for many years past, been making very careful research into the dynamics of the spirit world with the object of demonstrating to those still on earth the wonders of the wider universe.

Under these, and such as these, are grouped a vast army of what we may call mechanics, and chemists, and labourers, all willing, and indeed enthusiastic, workers in the good cause.

That is why it seems to me to be quite incongruous on the part of critics to depreciate physical phenomena. Earth is poised in space, and rides there as lightly as a fluff of thistle-down on the evening breeze. This is a case of levitation *par excellence* and lends of its majesty to those humbler manifestations the séance room. The spirit friends of Doctor Crawford did in his house in Belfast what the Almighty Creator is doing in space.

## THE CHURCH AND PSYCHIC RESEARCH.

"The Church Family Newspaper" has begun a series of articles by the Rev. W. H. B. Yerburgh, Rector of Brendon, on the subject of "The Church and Psychic Phenomena." Judging by the first one, they are of exceptional importance as contributions to the current discussion respecting the relation of Spiritualism to the Church. Their publication in such an organ is of profound significance.

The attitude of the Church of England to Spiritualism was thus expressed at the Lambeth Conference last year: "The Conference, while prepared to expect and welcome new light from psychical research upon the powers and processes of the spirit of man, urges strongly that a larger place should be given in the teaching of the Church to the explanation of the true grounds of belief in eternal life, and in Immortality, and of the true content of belief in the Communion of Saints involving real fellowship with the departed through the love of God in Christ Jesus."

In the view of the writer of the article now under notice those words safeguard the Church from falling into the hopeless position of the Church of Rome when she condemned Galileo. "The peculiar gift of our branch of the Catholic Church is that she is not afraid of, but welcomes, truth," he declares, "wherever and whenever truth may be found." This is encouraging to those who are working for a live unity of Spiritualism and the Church. His contention is that "from the study and examination of psychic phenomena the Church has nothing to fear, but everything to hope for, and that even matters so apparently trivial as Planchette and the levitating table do, when properly studied, open up a new world to scientific minds." In this connection he refers to the works of Dr. Crawford. "What I plead for to-day," he continues, "is this—that the clergy will study, and that they will not lightly be betrayed into ignorant and rash assertions which are the despair of their friends, and expose them to the enemy. To hear speakers put forward views, or to read cheap little manuals whose authors have never studied the subject, where the expressed opinion of some of the most brilliant men of the age, men who have given years to this work, are criticised, makes one despair."

Nevertheless, Mr. Yerburgh believes that Spiritualism will become one of the greatest allies that the Church has ever had. It was the evidence of the resurrection, he asserts, that "made disciples convinced men. It was the preaching of the resurrection that won the world to Christ." Spiritualism, however, should not be described as a religion: "Those who call it such, I believe, make a great mistake. Spiritualism, as I see it, is to demonstrate scientifically the fact of survival; and once bring this home to the ordinary man, then he will see that the all-important thing is how he is to survive. . . . May it not just be conceivable that we can accept as true the numerous statements purporting to come from the other side, that a band of workers are bringing the conviction of survival home to this generation?" Apposite quotations from writings of the Rev. Ellis Roberts and Sir William Barrett follow.

Whatever on this subject may be matter for discussion, it is of supreme importance for us all to see that the cosmic note of our time is unification, the converse of sectarianism, from which the world is in process of deliverance.

The antagonism of Science is not to Religion, but to the heathen survivals and the bad philosophy under which Religion herself is often well-nigh crushed.—HUXLEY.

BOOKS WANTED.—Miss Dallas will be grateful if anyone who has a spare copy of either of the following books will kindly let her know at what price she might obtain them: "The Victory that Overcometh," by H. A. D.; "Gospel Records Interpreted by Human Experience," published at 5/- (also by herself). They are out of print. Address, "Innisfail," Crawley. Another correspondent, "Libra," wants to purchase a copy of "The Secrets of Religion," by Vindex Veri, published in 1901 by the "Two Worlds" Publishing Company.

## "POLICY AND METHOD."

By GEORGE E. WRIGHT.

I gather from Mr. Ernest C. Burley's interesting observation (LIGHT for July 16th, p. 466) that he considers it better policy to foster the development of non-professional sensitives in private circles rather than to endeavour to conserve the energies of existing professional sensitives. He asks: "Is there not a compelling necessity to develop those of a more advanced mentality?"

I do not, however, see what grounds there are for the assumption that the "mentality" of non-professionals is likely to be superior to that of our best professionals. The few of the latter of whom I have direct or indirect knowledge seem to be men and women of quite high mental qualities.

We have no real knowledge as to the qualities which render a person a good vehicle for extra-terrene communication. It may well be that "psycho-physical" rather than "mental" development is the chief need. We do, however, know that these qualities, whatever they may be, need long and systematic practice for their full development, and it is clear that non-professionals cannot give the time and energy necessary for this.

To take an analogy. Mr. Fry may be a better natural billiard player than Stevenson. But the latter, owing to the exclusive devotion of his time and energies to the game, is infinitely the superior of the former; and if our national well-being depended on the billiard table, it would obviously be better policy to have a few Stevensons than many Mr. Frys.

By all means let us foster development in private circles, if for no other reason than its obvious value to the members of those circles themselves. But let us realise that this will seldom lead to results of outstanding evidential value, and that, from this point of view, the immediate need is to conserve the energies of our developed professional sensitives.

On the general question, I suggest that there has not been, as Mr. Burley says, "Failure to obtain good evidence," but failure to record much of the good evidence which has been obtained. It was to this latter point that my paper was directed.

Space does not allow me to give the attention they deserve to Mr. Burley's remarks on the religious question. We desire, as he says, that the Church shall "bolt Spiritualism into itself." But such an attitude as that of the S.N.U. must impede, or even prevent, this consummation.

May I take another analogy? If Mr. Burley had a young friend for whom he wished to obtain a place in a large and old-established business house, he would hardly join with his recommendation of his protégée a suggestion that the advent of this young man would enable the firm to dispense with the services of some of its oldest employees! But this is closely analogous to what some Spiritualists are now asking of the Church.

## THE INFINITE WITHIN THE INFINITE.

For ages past men have marvelled at the immensity of creation. Thus did the psalmist of old when he contemplated the heavens, "the work of Thy fingers." Thus also the more ancient Job when he looked out upon the belt of Orion and the twinkling Pleiades. Since that time every invention which man has contrived for the purpose of outlook upon space has shown him further realms beyond those his forefathers knew. Ever expansive, and elusive ever, the bounds of space retreat into deeps remote and deeps remoter still; as one telescope after another, each more powerful and far-reaching than the last, is set upon this little speck of dust and focussed on infinity. We find no limit to what we call space and no region of which we can say, "Space is not here." This is the marvel. It is the marvel of the infinitely great.

But to-day there is another realm where we have been probing into the unknown—the realm of the microscope. The microscope has shown us yet another greatness of the One Creative Mind. It is the greatness of the infinitely small. The egg of a sea-urchin is the size of a pin's head. But under the microscope it displays itself as an ivory temple with lights and shades and pinnacles and porticos of wonderful delicacy and beauty. No child's fingers are so small that they could fashion it. The atom leads us in the same direction. We have found it to be a universe in perpetual movement, and with spaces as great in proportion to its planetary particles as the spaces of our own universe. The more we explore these atomic worlds and spaces the more of mystery do we find hidden away in those impenetrable depths. Yet that atomic universe lies somewhere within the palm of our hand, invisible, too small to see. We can, with some effort, imagine the possibility of a universe of the infinitely great. But can we imagine a universe of the infinitely small? That way lies the ether, and beyond the ether, so we are told, is the realm of spirit—where our arisen loved ones have their home.

The intellect draws its best nourishment from the heart.—ALICE CORKRAN.

# THE PROBLEMS of SIN and SUFFERING.

An Examination in the Light of the Psychic Knowledge which  
Investigation has Brought Us.

BY DR. ELLIS T. POWELL.

(Continued from page 473.)

Our study, as conducted up to the present point, brings us to the great principle that the forgiveness of sins does not involve the abrogation of the great laws of causation which have been enacted by the Creator of the universe. Because a man repents his missing of the mark God will not work a miracle to absolve him from the consequences. To do so would be to introduce caprice into a universe where it has no place, and where its presence would be inconsistent with the reign of law. Either in this world or in the next the penalty of missing the mark will have to be paid, although for the soul which evinces genuine sorrow and repentance the path of recovery will be smoothed and straightened to the utmost point consistent with the ordered working of the Divine legislation.

## SUFFERING CAUSED TO OTHERS.

Moreover, the suffering which falls upon us as a consequence of our own misdeeds must be distinguished from that which arises from the misdeeds of others. A selfish action wrecks the life of a fellow creature; a lie breaks up a happy household; in a moment of ill-temper a judge gives an unjust judgment; overcome by drunkenness a man murders his wife. All these things and a thousand similar acts precipitate suffering upon others who are quite innocent. Their undeserved sorrow will have to be expiated either in this life or in that which is to come by those who have inflicted it. This law is utterly and absolutely inexorable. From it there is no escape. Repentance, remorse deep and sincere, may be experienced by the erring spirit as soon as it discovers the real state of affairs—that is to say, as soon as it discerns in another life the exact and unfading pictures of acts done to the injury of others, but long ago forgotten by itself. The mind is appalled when it contemplates the ages of expiatory suffering to be undergone by a mediæval torturer or by a corrupt politician whose acts have added literally clouds of misery to the sufferings of mankind.

## THE PERPLEXITY OF SUFFERING.

This brings us to a kindred problem of suffering, perhaps the most troublesome and perplexing which has ever confronted the intellect of mankind in any age of the world. Suffering seems to fall so much upon the wrong people. Those who have led exemplary lives, those who are gracious, kind, tolerant and inspiring in their acts, seem so often to be the keenest, longest, most anguished sufferers. On the other hand, those who appear to defy practically every law, whether human or Divine, escape with no suffering at all. What is the explanation of this apparent anomaly, which seems so contrary to every principle of fairplay, and especially to a supreme and immaculate justice such as we should conceive that of God to be?

The fact seems to be that *hamartia* in the spiritual world has an operation analogous to that of insanitary conditions in the physical world. These latter, as we knew, generate bacteria, which in turn spread disease. Latterly we have begun to combat this peril by widespread sanitary organisation, based largely upon the use of chemical substances which either destroy the bacteria or else neutralise the otherwise terrible consequences of their spread. The analogy is very close, for physical disease is spread by agencies which are quite invisible to the ordinary human eye, though they may exist in myriads at the point where their activity is centralised.

Apparently something of the same kind is true in the spiritual world. The effect of *hamartia*, the missing of the mark, is to create a kind of psychic miasma which collects in clouds and begins to exercise a kind of spiritually suffocating influence upon all who come within its reach. Most people, unless they are absolutely obtuse in the psychic sense, have experienced the beginnings of this species of psychic asphyxia. I have felt it myself in Chicago, partly as a result of the degraded moral atmosphere, and partly, no doubt, as a consequence of the fact that the city is one of the great slaughter houses of the world. And the reverse experience—that of spiritual exhilaration due to a pure psychic atmosphere—is just as often experienced. Many of us have felt it, for instance, on entering some ancient village shrine, some glorious cathedral with ages of sanctity behind it, or, on a more modest scale, at a séance

where the sitters are of the best and most sympathetic type. Our friends on the Other Side tell us that this psychic miasma is so real and so menacing that if it were not dissipated and destroyed by some species of spiritual sanitation it would ultimately precipitate the whole human race downwards upon the slippery slopes of degeneration.

But when we ask whence this spiritual sanitation comes and what its nature, we are offered an answer which is at once picturesque and staggering. Obviously, the scientists on this side have no effective means of testing the veracity of solutions offered them by scientists on the Other Side in relation to problems such as this. I must content myself, therefore, with stating what we are told. Our discarnate friends say that this miasma can only be neutralised by passing it through the psychic organism of denizens of the earth who have, so to speak, a large spiritual balance to their credit. They are, that is to say, the best specimens of the race from the psychic point of view, the furthest advanced upon the upward path. But the passage of the psychic miasma through them has the effect of bringing upon them acute bodily and mental pain which may, in a multitude of cases, mean lifelong suffering and illness. And our discarnate scientific friends add that this suffering is undergone with the full consent of the sufferer given during his term of spiritual rest and recuperation after a previous existence. The facts have been put before him (or her), and he (or she) has agreed to purchase more rapid spiritual advancement at the price of this vicarious suffering undergone for the benefit of the whole human race.

## THE FELLOWSHIP OF SUFFERING.

There is, so our informants say, a Fellowship of Suffering which now has its members in all lands, and adds to its numbers with every age that passes. At the moment the numbers are not relatively large. I was once told they are about four per thousand of the population of the earth. As I said before, the affirmations admit of no test which is within our power to make. They involve, moreover, to some extent the principle of reincarnation. Still, the doctrine is singularly beautiful. It explains why it is that so many of the best of humanity are numbered among its greatest sufferers. And perhaps it would be superfluous to add that it also opens up in some fashion the way to a true psychic interpretation of the Atonement. For if lifelong suffering be a consequence of the purification of a comparatively small portion of the psychic miasma passing through the organism of an individual victim, what must have been the pangs endured when the

"Desperate tides of a whole great world's anguish,  
Forced through the channels of a single heart"

produced the last awful climax of the tragedy of Calvary?

## WE SEE ONLY IN PART.

Our view of suffering must at the best be superficial. Our vision is almost entirely limited to the events on one plane of existence. If they, as a matter of fact, dovetail into a plan which involves the strategy of powers on a higher plane, we are apt to misinterpret them because we see only half, or less than half, of the picture. We are as liable to misconception as an unsophisticated observer who entered the operating theatre of a hospital and was nauseated by the *prima-facie* callousness of a number of nurses and doctors, witnessing without remonstrance and without interference, an apparently murderous assault upon an inanimate patient. Perhaps the principle could be best illustrated by a story which personally I believe to be perfectly true, though naturally, I cannot vouch for alleged facts which come from a supernormal source, especially as in this instance the factor of reincarnation is involved.

A woman had passed through three or four incarnations with steady upward progress, when for some reason or other a twist commenced to manifest itself. She began to take the turning which, in the case of a woman is peculiarly the wrong one. Ultimately she became all but a wanton. Finally, during one of the spirit's returns to the higher plane the facts were sternly placed before her by the lofty intelligences who were in touch with that sphere. They told her that for her own sake drastic measures would have to be adopted. Perhaps the best thing would be to give her such a shock as would awaken her to the real menace of the

slope down which she was beginning to slip. The girl consented. In her next incarnation she went from bad to worse, ultimately reaching about the lowest depths of feminine degradation and finishing with a midnight plunge into the river from Waterloo Bridge. But, as had been anticipated by her advisers on the Other Side, the shock cured her. It did what no remonstrance would have effected by straightening out the kink which had mysteriously developed, and starting the girl steadily once more on the upward path.

Now, here, to the superficial observer on this plane, all that was visible was the suicide of the girl at the end of a life of degradation. He would have been tempted to ask why a God of love and mercy allowed such a thing to happen. He might even have pointed to it as a demonstration of the absence of Divine care from the government of the world. The argument would not be unnatural on the part of an individual who only saw just one comparatively small proportion of the facts. But as soon as we get the illumination from the Other Side the whole transaction assumes another aspect. Such extensions of our knowledge confer a new and brilliant significance upon such utterances as the pregnant words, "What I do thou knowest not now, but thou shalt know hereafter." In this direction, doubtless, is to be found the solution of the problem presented by the "easy time" enjoyed by some people who certainly, so far as we can judge, do not deserve it. But probably there are unseen factors which would alter the whole aspect of the transaction if we could but discern them: and we must look forward to the attainment of the fuller knowledge which will bring with it the completer understanding. When we see the wicked flourishing like a green bay tree we may reflect that after all the green bay tree won't count for much in a hundred years' time, nor shall we be greatly troubled by the retrospect towards its offensive yet ephemeral display.

We can now see with some clearness the course of events, and are ready to carry the enquiry a stage further. The consequences of missing the mark are ultimately neutralised as far as is possible in this world either by the effort of the erring spirit itself, or by the contribution of the Fellowship of Suffering. In either case we must understand that, behind the whole of the ameliorative forces stands the eternal and continual sacrifice of Christ Himself. Moreover, we must bear in mind that in some cases, at all events, the results of missing the mark are never entirely obliterated, in the physical sense, in this world. They would persist, for instance, where a man brought disease upon himself or others by his own self-indulgence. So again, where he has injured others expiation has to be worked out in this world or the next. These, however, are exceptional cases. I am concerned at the moment with the great mass of self-injuring error and self-distorting default which is familiarly classified as sin. Serious repentance and earnest effort to straighten the crooked self are rewarded in most cases by a consciousness that the task has been achieved. Perfection has not always been attained (that is the task of the Life Beyond, perhaps), but the personality has been brought, to a greater or less degree, into consistency and co-operation with the Divine will.

#### SIN BLOTTED OUT.

What happens then? For one would suppose that the sin would still remain as a part of the cosmic memory attached to the record of the individual. But we must remember that the cosmos itself and all that is therein exists only because it is retained in the thought of God. Even the existence of the impudent chirping sparrows depends upon a Central Vigilance which never forgets them as long as it wills them to chirp and flutter. If God were to cease to think it the whole universe itself would cease to be. And, therefore, we may reverently conjecture that where there has been a successful effort to straighten out the kink, the *hamartia*, there will come a time when God will complete the work by forgetting that the kink ever existed. It will vanish from His cognisance as completely as if it had never been. And perhaps there is a hint of this in the words recorded by Jeremiah: "I will forgive their iniquity, and I will remember their sin no more." Equally probable is it that we have a reminiscence of the same truth in St. Paul's allusion (Phil. iii., 13) to "forgetting what lies behind me and straining to what lies before me." If this is correct, then we may say that there comes a time when sin is actually obliterated. It ceases from that point onwards to have any existence, either in the cosmic memory or anywhere else. It does not survive, even as the most distant retrospect, in the recollection of the spirit far advanced upon the upward Path. It is forgiven and forgotten.

#### A FEW CONCLUDING WORDS.

For obvious reasons I have not discussed all that immense mass of suffering which man brings upon himself in his social surroundings by his own political apathy and blindness. He allows millions of people to huddle together on a few square miles when vast tracts of beautiful country are lying waste. Then he charges upon God the consequences of overcrowding, disease, nervous irritability, and other evils which are his own creation; and which he could sweep away in a few years if he would but manifest political insight and trenchancy. So again, he allows ambitious and selfish politicians to play "pitch and toss" with the national affairs year after year without ever giving a thought to the interests of the

people. At one election he installs Tweedledum; at the next Tweedledee, both of them intent on their own aggrandisement, and neither of them caring twopence for the welfare of the Empire. And having done this, he wonders at social malaise, strikes, dear food, constantly increasing cost of living, and a hundred other hindrances to spiritual and intellectual progress. In fact, he lays the evils of the environment to the account of God when they are, in fact, the creation of his own stupidity in tolerating the antics of politicians instead of replacing them by honest and capable statesmen. But with this aspect of the matter I am not immediately concerned. I only allude to it in this way so as to indicate that I have not overlooked it. And, of course, this very brief attempt to touch some of the salient points of a vast subject is imperfect at every stage owing to the absence of supplement and qualification, explanation and reservation. But perhaps I may be permitted, later on, to enlarge here and there as space and time permit, and as the enlightenment comes and makes it possible.

#### DRAWING-ROOM CIRCLES.

Our American friends have a strong belief in the virtue of those interested in a common cause "getting together," as they term it, for mutual help and encouragement. This principle has been put into effect with happy results by the Dowager Lady Oakeley in connection with the Brighton Psychic Centre, and we give some details of the working of the scheme in the hope that others may follow this good lead.

The first of these Drawing-room Circles was held at Lady Oakeley's residence, Sussex Square, Brighton, on June 9th. Tea was served, and there was a general conversation on the subject of Spiritualism. Mrs. Courtney read a letter which she had received giving particulars of remarkable phenomena which had occurred in a family home circle. She also showed a number of spirit photographs of relations which she had obtained. Mrs. Dickinson greatly interested the gathering by exhibiting some of the wonderful photographs produced by the scintillations on a sensitive photographic plate from her newly-discovered form of activity.

The second Drawing-room Circle was held at The Gordon House, Upper Drive, Hove, on June 16th, and was attended by about twenty-five guests, including several non-members. Being a lovely day the gathering was held in the garden. After tea some of the visitors adjourned to a studio in the garden, which is used for seances every week, and held a sitting, with very successful results, some beginners becoming convinced of the reality of spirit communication. Conversation on Spiritualism was carried on with animation between groups in the garden, and the utmost interest was shown. Everyone voted the afternoon a great success.

On July 7th a charming meeting for "Tea and Chats on Spiritualism" was held at "Annadale," Preston Park Avenue, Brighton, by the invitation of Major and Mrs. Poole, who are interested in the spreading of the truths of Spiritualism. Dowager Lady Oakeley, who described some very interesting experiences, carried all hearts with her.

Mr. T. F. Monier-Williams told how he was convinced of the truth of an after life after several (to him) unconvincing experiences. He related how he attended a meeting after having resolved that unless he received a positive proof that it really was his father who had been described as being with him always, he would leave Spiritualism alone. At that meeting the medium in attendance stated that his father was standing behind him, and holding up what looked to her like a crest representing an animal's head with two horns, beneath which instead of words, were two letters, either a large M and a W or a W and an M. She was describing a stone taken out of an old seal which belonged twenty years ago to his father. At his death it went to his mother, and at her death it came to him, whereupon he had it removed and set in a ring, which he had worn ever since. He did not think any member of his family had ever seen it, and certainly no one knew he wore it in a ring—and no one had seen it except his mother, who died ten years ago. And most certainly the medium had never seen it. It was a certain proof to him that it was his father, as no one else could have described it. The crest was a stag's head, and had an M W underneath to enable his father to distinguish his own seal from other members of the family; but, of course, it had not been used for years by him.

Our friends in Brighton are unanimous in agreeing that these drawing-room At Homes have proved to be of great value to the cause, and they suggest that similar gatherings should be encouraged throughout the Spiritualist movement. The meetings are held on the first and third Thursdays in each month. The list of hostesses is made up for the year—every hostess being free to invite her own guests. At the closing meeting of each year a review of the year's work will be given.

THE Rev. Walter Wynn's pamphlet, "Helping and Saving the Children," is an arresting document, with its several pictures of child-life, each of which "tells a story." The booklet is published by the Kingsley Press, Ltd. (price 6d.), and the proceeds go to help Mr. Wynn's work among the children.



## DO ANIMALS SURVIVE?

## AFFIRMATIVE ANSWERS.

Mr. A. J. Wood's contribution on this subject in *LIGHT* of July 16th has called forth two rejoinders. The first (which we have slightly abridged) is from Mr. R. H. Saunders. He writes:—

Most of us who have thought on this subject have speculated whether the affection and devotion of a dog to its master or mistress are lost on the death of the creature. There are so many instances on record of the wonderful fidelity of dogs, and horses, and cats, too, that as a pure hypothesis it would seem reasonable to suppose, and would be in keeping with humanity's desire to expect, that the love and affection engendered on earth should be continued hereafter. I cannot imagine a satisfactory answer to the question, "Do animals survive?" outside Spiritualism. But the answer through Spiritualism is clear and unmistakable, and my experience is quite different from that of Mr. Wood, who states that the evidence of animal survival is far from being conclusive, and that even the spirits themselves are not agreed on the point. Time after time, I have had definite statements made by the spirits, through the Direct Voice, that they do exist. In addition, I get confirmation in other ways. I have heard dogs barking in a room when no dog, living, was in the house. I have heard horses neighing and trampling in a small room, when it is doubtful if a horse could get through the door. And, of course, the other sitters heard also. I have heard clairvoyants describe minutely animals present at a sitting, which descriptions have been accepted as accurate by a sitter. The spirits tell us that when an animal dies, its soul or etheric body goes to its own spirit sphere precisely the same as the human soul goes to the sphere it is qualified to occupy. Here are a few instances taken from notes made at sittings:—

I took a friend and his wife to one of Mrs. Wriedt's sittings. At one time they owned a collie dog, a most affectionate creature. Mrs. W. knew nothing of this, but she described accurately the dog, and said, "Its head is on your lap, madam, now," and at the instant we sitters were startled by a strong and vigorous bark.

Another friend of mine sat with Mrs. Wriedt, and directly he entered the room, Mrs. W. said (she had never seen the gentleman before), "There's a little dog following you, and someone is calling 'Fluff,'" and immediately a voice came, "Dad, I've brought little Fluff with me." This was my friend's son, killed in the war.

A friend of mine bought a little parrot for his daughter. It was a quaint little thing, and became a great pet. It died, however, and at a sitting (again with Mrs. Wriedt) the child's sister, who had died two years previously, came. She said, "Tell sister not to fret—the parrot's in the Bird Kingdom now. You couldn't expect it to live in London. It was so young."

At a sitting, at which some twenty people were present, Dr. Sharp, known to so many thousands who have sat with Mrs. Wriedt, had something to say on this subject. A spirit (a cavalryman in life) had stated that he had his horse with him, and some laughter was heard. "You may laugh, friends," said the doctor, "but let me tell you not only do the lads have their horses, and their dogs, and their pets, but even their mascots. You little know what the spirit world is."

Plenty of instances are on record of animals materialising, and no amount of long-winded theorising on the power of "creative force" can get over the distinct statements made by the spirits that the soul, or etheric body, or whatever we may term it, is actually present. Mr. Wood writes: "It may be taken as a fundamental truth of spiritualistic philosophy that all objective phenomena of that world (i.e., the spirit world) have no existence apart from the thought and affections of the angels and spirits who inhabit it." I think Spiritualists will take it as a fundamental error without pursuing such a statement to its logical conclusion—which would be: if thought and affection can create objective phenomena, then those phenomena exist, just as certainly as objects here.

The view taken by Miss E. M. Holt is also entirely different from Mr. Wood's, though she admits the thoughtful and thought-provoking character of the latter's article. She says:—

First of all, it is perfectly true that we cannot reasonably allow ourselves to be so far led away by sentiment as to limit the possibility of survival to our own domestic and other pets. But do we seriously do this?

We have probably no means of gauging accurately the degree of consciousness to which the brute creation has attained; but even a glimmering of consciousness must imply some kind of rudimentary individuality, and it is certainly permissible to doubt whether individuality can ever be wholly extinguished. Animal lives are, of course, innumerable; but space is immeasurable. Who shall say that there is not room for each and all, after their kind?

Next: It is perhaps presumptuous for an ordinary person to criticise the pronouncements of a seer and philosopher such as Swedenborg; but some of his assertions as quoted by Mr. Wood, not only do not carry conviction, but appear to the writer to be quite definitely incorrect.

What, after all, do we really know of the mental processes in any animal? From what we observe we are aware that animals reason; no open-minded person can doubt this. Now, reason implies understanding—understanding differing a good deal from ours, certainly, but rather in degree than in kind. Animals learn; they can be taught, ruled, coerced; they can also refuse to learn and to obey, and they can frequently be coerced into doing what is naturally repugnant to them. Yet Swedenborg apparently believes that an animal has neither will nor understanding. Possibly he uses the words in some recondite sense, but that is the plain meaning of them.

As to the possibility of animals being "elevated by the Lord to conjunction with Himself" it would seem pertinent to enquire how, since God, Spirit, Life—call Him what you will—permeates and vitalises all that is, they can ever be separated from Him? Such ideas as these are quite in line with the old beliefs in an arbitrary personal Creator standing more or less outside His own Creation; but to anyone who realises the Divine Immanence they are painfully inadequate. Far more satisfying, morally and mentally, is the hope that all entities are on the pathway of progress and development from the lowest to the highest; and it is certainly consoling to think that in the interval of rest between two earthly experiences one may possibly be allowed the companionship of some canine or feline friend, even as one had it on this side of the veil. If this hope once takes root in our minds, we shall not worry much about animal survival. It is impossible to say that reincarnation is proved fact; but if it were so, it would fit the puzzle as a key fits a lock.

One thing more: It is quite true, as Mr. Wood states, that thought and affection are creative forces; they are so even here and now. But, if we create our pets on the next plane, might it not be said with equal truth that we also create the friends and relatives that we seem to encounter there? To create environment is one thing; we are on different ground when we speak of creating sentient, conscious beings.

The whole question is, of course, obscure and complex, but there is such a thing as proving too much. It is indisputably difficult to gather good evidence of animal survival; but this is true of human survival also, and it is not easy to see why evidence which is accounted adequate in the one case should not be so in the other. If a medium sees a person clairvoyantly and describes the features, characteristics, clothes, etc., of that person, giving also, perhaps, one or more of his names, this, although not irrefragable evidence, is good enough for most people and for ordinary practical purposes. If the same medium accurately describes a faithful dog, mentioning the name and certain characteristics which serve to distinguish that dog from other dogs, is not this also evidence of a kind? It is so far, at any rate, on all fours with the evidence for human survival, and what discredits the one must discredit the other. We cannot, of course, expect messages and "book-tests" from animals; but after all, these are not the only indications worthy of regard. Even in the case of animals tests might be thought of which would exclude telepathy.

Surely, in these days, few people who have sincerely loved and studied the animal creation can be unwilling to grant that their chance of survival may be very much on a par with our own? They are our "little brothers and sisters"; and Nature is One.

## NO SUNDAY MEETINGS AT THE L.S.A.

In view of the number of callers at 5, Queen Square, who come expecting to attend meetings on Sunday evenings, we desire our readers' attention to the fact that no meeting is ever held here on a Sunday.

READERS who have not yet taken their summer holiday may be attracted by the announcement that the Summer School of Civics is being held at Guildford during the next fortnight, July 30th to August 13th, and that there are still vacancies for students. Applications should be made at once to Miss Margaret E. Tatton, Leplay House, 35, Belgrave Road, London, S.W. 1. Besides the regular courses of study, there are also dramatic and musical entertainments, and a series of public evening lectures.

DECEASE OF Mr. R. S. CRAIG.—We have lost a valued contributor and a friend whose occasional visits were greatly appreciated, by the passing hence, after a brief illness, of Mr. R. S. Craig. An old member of the Scots Bar, Mr. Craig combined a keen legal acumen with a genial presence, a broad outlook on life, and a very active interest in our subject. His association with *LIGHT* began with an article in the issue of March 2nd, 1918, entitled "The Gate of Remembrance": A Lawyer's Notes on the Glastonbury Messages," in which he dissected with much humour, but with lawyer-like thoroughness, the views of the authors of that remarkable book with regard to the impersonal character of the agencies to whom at that time they attributed the marvellous messages they had received. Many other contributions from his pen followed, all marked by close and critical reasoning, relieved by a lively style. We tender our sincere sympathy to his widow and three young daughters, who deeply feel the deprivation of his earthly presence.



## SOME ATTEMPTS TO CRUSH SPIRITUALISM.

By HERBERT WILTON.

One of the numerous methods which are being adopted with the aim of crushing, or stopping the progress of, the Spiritualistic movement among the people, is that of pointing out that, under the ancient Mosaic Dispensation, communication by men with the spirits of the departed was forbidden, and also made punishable by death. Some opponents argue that there was no such communications in the ancient Hebrew days, but the fact that they were forbidden under the Mosaic Law proves that they must have existed.

The explanation for the prohibition will be found in the hierarchical nature of the then Hebrew government. To put an end to direct communication with the spirit planes appeared to the priests to be of urgent necessity for their continued existence, and they took effective means to stop it. It was not the only time in the history of religion when the priests used the power of the State in a futile attempt to crush the Truth. But whenever priest and prophet clashed it was always the latter who proved to be superior. The priests were able only to assert their authority by the support of the Throne.

### CONVINCING PROOFS OF COMMUNICATION.

While, therefore, such intercourse was interdicted under the Mosaic Law, the Bible throughout clearly shows it to have taken place. Every book in it gives numerous illustrations of that fact. In chronological order we find Abraham, Lot, Jacob, Joseph, Moses himself, Balaam, Joshua, Gideon, Elijah, Elisha, and many others, holding communication with the spirit world. Each of these great characters was endowed with clairvoyant and clairaudient powers, and each received important messages.

Christ Himself held communion with the spirits of the departed. This latter vital fact is proved by the scene on the Mount of Transfiguration, when Jesus was seen talking to Moses and Elias. The Gospels are full of evidence that the Master possessed clairvoyant powers, and that He used them for the benefit of man. Further, Christ said, again and again, that the works He performed could be performed equally well by His disciples: it was lack of faith alone that prevented them. He urged upon them the necessity for inquiry and investigation. "Ask, and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you," was His injunction. That His followers had not sufficient faith, is only to say that they were ordinary mortals, like the men of our own day. But the foregoing promises were actually fulfilled after His death. His disciples developed miraculous powers as soon as He was taken from them. It required the horrors of the Crucifixion, the glories of the Resurrection, the appearance of the Risen Master, His Ascension, and the Pentecostal miracle, to fix and establish their faith. Once these crowning proofs were offered, they believed!

### WHY REFUSE SPIRITUAL GUIDANCE AND HELP?

With that belief came marvellous and miraculous powers—they healed the sick, they cleansed the lepers, they restored the blind to sight, and most wonderful of all, the dead were raised (Acts ix., 36-41). Just as their Master had done, so did they; and, just as those early Fathers of the Church of Christ did, we could do to-day, if we only had the great faith they developed.

Why should not there be investigation and better understanding of human faculty, human personality, and human destiny? A study of this vital question reveals the fact that after what is called death we continue to live in other spheres as conscious personalities. The Bible affirms that, in the case of mankind, death does not entail non-existence. When, therefore, it is known that there is not a phase of clairvoyant and clairaudient power recorded in Scripture for which a counterpart may not be found in present-day experience, the question may well be asked—why do thousands of people who reverence the Bible refuse to believe in anything that can be called "Spiritualistic?" When abundant evidence exists to-day that spiritual beings enter into our lives and uplift us to loftier and greater ideals, why should we refuse their help and guidance?

The great need for reform in the direction of Spiritualism which was voiced so eloquently by the late Archdeacon Wilberforce and the Rev. Arthur Chambers, Vicar of Brockenhurst, was unfortunately unheeded by the Churches as a whole, although the works of Mr. Chambers have since become household words in all parts of the world, and have created an immense impression. It is not surprising that as the result of the splendid missionary efforts of Wilberforce, Chambers, Sir Wm. Earnshaw Cooper and other well-known authors and workers in the same field, Spiritualism is now arousing universal interest throughout the world. "Is it any wonder," asks Mr. Chambers in his "Man and the Spiritual World," "that the apostles of vagueness have little or no influence, in their sermons and books, in making men realise the powers of the world to come? All through the ages man has been persistently struggling to pierce the veil. Would not his efforts have long since been discontinued, if God had intended that, on this side, the veil should not be pierced?"

## WHAT MEDICAL SCIENCE LACKS.

In his presidential speech to the Medical Association at Newcastle-on-Tyne, Professor Drummond said that the reports of the cause of death, as certified by the medical profession, are wrong to the extent of eighty per cent. He deplored the fact that "diagnosis in many cases, very many I am afraid, is only a matter of opinion." Another eminent physician puts the percentage of error at a higher figure still. The medical profession is notably conservative, and it would be too much to hope that, in order to remedy this somewhat alarming state of affairs, any "un-professional" course should be adopted by way of remedy. Otherwise we might mention Kilner's screens, by which the state of the aura can be diagnosed, as one direction in which future research might take a profitable course. There are also sensitives who have the gift of clairvoyant diagnosis. Some of these are called into consultation by certain medical practitioners of the more open-minded type. But these are very few, and the profession, as a body, will have none of them. Still, since regular methods have produced so disastrous results, it might be well for the general public if the medical profession would adopt the attitude of sweet humility and come to a discussion of this matter with an open mind.

This leads to another phase of the same subject. During the war there was much scope for the surgical branch of healers to exercise their skill. Their work was a revelation of the truly remarkable advance made by surgery during the last few decades. But we have not heard of a similar advance in the sister branch, the medical. Indeed, in spite of all the present perfection in equipment for research work, the physician seems to lag behind. The causes of rheumatism and phthisis are said to have been known for many years past. But no cure in the advanced cases has been found. Remedies are still of the alleviating and warding-off order. What is the reason for this disproportion in success between the two branches of healing? May it not be that surgery deals with the more mechanical part of us, the bodily machine; while the work of the physician is concerned with the whole human economy? It may be that, until the physician works on the hypothesis of a spiritual body inhabiting the material envelope, he will not grasp the key to unlock the mystery of his profession. He has two bodies to deal with, but only takes account of the outer one. That body which forms the medium of transmission of the life which keeps this outer body alive goes unregarded.

## CLAIRVOYANCE AND CLAIRAUDIENCE.

By "PAX."

Last winter, when on a visit in a distant part of the British Empire, I met an old clergyman, who came to tea with me on the last occasion (so it happened) before taking to his bed. He was ill a month, but having understood that he was much better, I was amazed to hear prayers asked for the repose of his soul on Sunday, January 24th, at the commencement of the Celebration. Soon after I saw him enter the sanctuary, and take his place beside his curate, but I put this vision down to a sub-conscious telepathic hallucination. However, after a day spent far away in the country, I went for Evensong into the same church; and during the sermon, to my amazement, I saw the same spirit (dressed now in usual clerical attire), who walked to my pew and thanked me for talking to him, on the occasion of my tea, about psychic matters. The conversation, he said, helped him. He then asked me to thank his "dear brother" for all his "loving attentions," like "those of a son" during his last illness. As I did not know his curate and had heard nothing about his visits to the Vicar beyond what he had said during the service, I told the whole story to the highest ecclesiastical dignitary in the place. To my surprise he said both my stories were "evidential," and that the message should be given to the curate who, I now hear, had often preached against belief in psychic matters in a former place.

Later on, in the south of France, while I was praying in a village church, the spirit of a French soldier came to me and asked about his wife and family. I inquired his name. "Jean" was the answer, but the surname he could not remember. Asking him to remain I went to the "Honour List," behind a small altar, and found the names of two Jeans inscribed. Returning, I asked the spirit which had been his, and hearing this, I requested him to go on. His other message was to ask the Curé for extra prayers on account of his having died in "great sin."

I had an interview with the old Curé, and found out that this Jean's wife and family's whereabouts was now unknown, and that beyond the official intimation that Jean had been blown up by a cannon, nothing was known regarding his death. However, the Curé promised more prayers and thoughts for the dead, and was evidently much impressed that not only Saints Teresa and Catherine, etc., had clairaudient gifts, but also Protestant seculars. Contrary to the general rule in my case, I saw my friend the clergyman, but not the unknown soldier.

On July 12th, this year, I heard two soldiers in a village church ask for help, but so far the Vicar can only trace one; he thinks I was mistaken in the employment of the other man, and that the latter was a civilian.

## LIGHT,

5, QUEEN SQUARE, SOUTHAMPTON ROW, LONDON.

W.C.1. Tel: Museum 5106.

Telegrams: "Survival, Westcent, London."

COMMUNICATIONS intended to be printed should be addressed to the Editor. Business communications should in all cases be addressed to the Manager. Cheques and Postal Orders should be made payable to "LIGHT."

SUBSCRIPTION RATES.—Twelve months, 22/-; six months, 11/- Payments must be made in advance.

All applications for advertisements must be made to J. H. GORING, Graham House, Tudor Street, London, E.C.4. Tel: 13124 Central.

Rates.—£10 per page; 10s. per inch single column; societies, 8s. per inch; classified advertisements, 9d. per line.

## SIMPLIFICATION.

We have often in these pages asserted the utter simplicity of all the really important things for which the term Spiritualism stands. It seemed necessary to put some stress on this fact in view of the complicated mesh of doctrines and the tangle or jargon with which the raw inquirer at first finds himself confronted. We cannot avoid these obstacles at present, and they have their purpose. They give the idea concrete forms, they pique the curiosity, and moreover, as we have said before, some things are too simple to be easily understood. There is, besides, something in the human mind which objects to a simple naked truth. It likes to clothe it

## IN FANCIFUL COSTUMES,

put it in a temple or conventicle and make it the subject of a creed or a philosophy. By the time humanity has done with it, its own mother, Nature, would hardly recognise it, and it certainly suffers a good deal by separation from the fresh air and by an artificial mode of life.

Let us say it again, as with a megaphone: Spiritualism is an attempt to proclaim the truth (not the doctrine) of a life after death as natural as the life here. It is woven about and spawned over with multitudes of notions and fancies and vain imaginings which probably serve some protective purpose. The world has been so long in the dark on this question that it is only to be expected that most of the eyes which encounter the light find it too strong, and require tinted glasses. Some are so dazed by the idea of

## THE COUNTLESS HOSTS

of the surviving dead that they take refuge in the idea of conditional immortality. Others, confronted with illimitable realms, proceed at once to map out a small portion into planes and spheres, numbered and divided and sub-divided. Others, again, finding it difficult to understand how a spirit can live any kind of definite life when out of a material body, which seemed to make it separate, distinctive and individual, fall back on the idea (1) that the spirit is reincarnated again and again; (2) that at death it becomes merged into some vague impersonal kind of existence, to which the name "cosmic" is given. These are a kind of protective coverings, and as they are not wholly false—each contains a certain amount of truth—we need not stop to quarrel with them. But they are only hypotheses at best. They are, as a rule, the product of those whose capacity for

## THOUGHT, IMAGINATION AND FANCY

is greater than their ability to see or to feel. Seeing and feeling are the primal things; they are the natural expressions of life. Reason comes later and does not proceed very surely until it has thought and logic and imagination well in hand.

The main part of our work in the world to-day is to gain general recognition of an idea, to introduce it into the consciousness of the race. There is a natural life after the death of the body; that life is under

## UNIVERSAL LAW,

a part of that same evolution which Darwin and

Wallace traced out with such pains and devotion. It is a good thing to know, because you will have to face that life whether you like it or not, for the character of it will be the mathematically exact outcome of your life here. It will not turn upon what you believed about it, nor indeed about anything, but upon what you were, because it is not a change in you, but merely a change in your circumstances.

There is the idea, crude, stark, simple. Some few will accept it because some few know a truth when they see it and need no demonstration. Others, the large majority, will want to be convinced by evidence of some kind or another—the recorded testimony of reliable witnesses, the spectacle of an object moving by

## SOME SUPERNORMAL AGENCY,

the message of a clairvoyant or some other type of sensitive. To some a piece of startling experience will unfold a new heaven and a new earth. It matters not to the man who *knows* how frail is the evidence on which some people rest their convictions. It is good enough for them and achieves its purpose. The great Reality, of course, does not really rest on anything, but it gives innumerable tokens of its presence, and if it is supposed that some one or other of these tokens is all the warrant there is for its existence, well, no harm is done.

## IT IS STILL THERE.

A table rose and floated in the air—therefore the dead live! We may smile at the proposition and the sceptic is entitled to his laugh, but only at the expense of the logic. For the statement embodies two facts; it is simply that they are not in right relation.

Meanwhile the tide of life is running swift and full and clear. On every hand we see a widening of consciousness, an increase of mental sensitiveness and of the power of response. Ere long it may be only necessary for us in many cases to proclaim our truth. It will carry its own warrant: it will convince by its presence.

## SPIRITUALISM AND INDUSTRIALISM.

Miss H. A. Dallas writes thus of Mr. Walter Jones's book on "Capital and Labour," referred to in our Notes by the Way last week:—

It may seem at the first glance as if it were hardly justifiable to occupy the limited space of LIGHT with even a brief notice of a work on such a subject as "Capital and Labour." But there is a definite value in this book from the standpoint of Spiritualism. From a financier's point of view I am incompetent to estimate it, even if it were not unsuitable to do so in this journal; but I would like to draw attention to the fact that it affords one more testimony to the futility of the objection raised by some critics that a man who occupies himself with the study of Spiritual things is likely to become an unpractical visionary. Mr. Walter Jones is both a successful business man, a clear thinker on finance, and an employer of labour whose staff has loyally served with him for twenty, thirty and forty years, but he is also an ardent Spiritualist, deeply convinced of the truths to which LIGHT constantly testifies. He sees that if Capital and Labour are jointly to build up the nation, they must themselves be built on a more stable foundation than dividends and wages. He says:—

"The fact is that the world at large has been so engrossed in soulless industrialism, commercialism, and selfish materialism, that we have forgotten or ignored the Spiritual ego, the Divine heritage inborn in every mortal. To ensure permanency, material aspirations will need to be supplemented by the spiritual and eternal verities. There are many indications that a Spiritual unfoldment is already in progress. What we need is the *Spiritualisation of Industry*. With your work put your soul into it, and you produce excellence; without soul, you produce but shoddy. England has been referred to as "*The Workshop of the World*." I suggest that a better title—and one that would be worth a supreme effort to attain—would be, "*England, the training ground for Fellowship*" (pp. 145-148).

I am tempted to add other quotations, but this may suffice. I will merely say that this book contains pithy sayings which have in them the salt of experience.

## FROM THE LIGHTHOUSE WINDOW.

Great interest is being shown in the Psychic Photography Exhibition which Mr. H. W. Engholm is arranging for the late autumn. We understand that Mr. Engholm will be very pleased to hear from anyone who in a private capacity has been obtaining results in psychic photography, and who would like to send photographs with particulars to the office of *LIGHT* with a view to their possible use.

An At Home at the Stead Bureau on Monday last to mark the close of the session proved a very happy gathering. There was a large company, which included many who are prominent in the ranks of psychic research, as well as many eminent sensitives. Miss Estelle Stead showed herself to be an ideal hostess, and the three hours spent in the hospitable atmosphere of the Bureau passed all too quickly. Excellent music and songs added to the enjoyment of the evening, and Miss Stead delighted everyone by her beautiful recitation from "Hiawatha," while for an encore she gave "The Birth of the Opal," by Ella Wheeler Wilcox. Mr. H. W. Engholm, in a few words, congratulated Miss Stead on the success of her work at the Bureau, and he voiced the sentiments of all his hearers when he said that he looked forward to the time when the present premises would give place to a larger home for the Bureau. It was interesting to note among those present three gentlemen from Czechoslovakia, who were keenly interested in psychic research.

Mr. Fred Barlow, the energetic Hon. Secretary of the Society for the Study of Supernormal Pictures, has compiled a lengthy and most interesting reply to the recent attack on Psychic Photography by Mr. Whately Smith and Mr. Vincent Patrick in the "Psychic Research Quarterly." Mr. Barlow tells us that he will be pleased to send this type-written document free to any readers of *LIGHT* who forward to him the amount required for postage, namely, threepence. Mr. Barlow's address is Bryntirion, Springfield Road, Moseley, Birmingham.

The "Daily Mail" (July 20th) reports that at Grimsby on July 19th, two women were fined for fortune telling at Cleethorpes. One, who had a tent on the promenade, was fined 15/-, and the other who had a kiosk on the pier was fined £2.

Mrs. Leaning informs us that a copy of the book containing Mumler's personal experiences in spirit photography, to which we referred last week, is in the British Museum. We hope shortly to give some account of it.

Professor Henry Sidgwick's library was sold recently, and several persons whom we know secured from it excellent additions to their collections of psychic books.

We thank those correspondents who have responded to our invitation to send to Mr. Horace Leaf, for his forthcoming book, particulars relating to animal survival. The letters have been forwarded to Mr. Leaf. The many letters we have received show the interest that exists in the question.

Lord Brougham said many years ago, in the 'sixties to be precise, when D. D. Home was astonishing so many people in London, that there was a little cloud in the hither-to clear skies of materialism, and that it was Spiritualism. We recall this saying and apply it *mutatis mutandis* to the remarkable fact that at the British Medical Association last week "cures by the mind" are said to have obtained complete recognition. This is a startling development. As one London journal expressed it, "At one time any doctor who talked of mental suggestion was in danger of being denounced as a quack or a charlatan."

The Rev. G. Vale Owen, in his second article in the "Weekly Dispatch," which, like the first, is an excellent one, gives an admirable quotation from an address delivered forty years ago by Professor Henry Sidgwick, the first president of the Society for Psychical Research. After stating and replying to questions arising, he said: "Scientific incredulity has been so long in growing, and has so many and so strong roots, that we shall only kill it, if we are able to kill it at all as regards any of those questions, by burying it alive under a heap of facts. . . . We must accumulate fact upon fact, and add experiment upon experiment, and, I should say, not wrangle too much with incredulous outsiders about the conclusiveness of any one (fact), but trust to the mass of evidence for conviction. . . . We must drive the objector into the position of being forced either to admit the phenomena as inexplicable, at least by him, or to accuse the investigators either of lying or cheating or of a blindness or forgetfulness incompatible with any intellectual condition except absolute idiocy."

Mr. Vale Owen comments, "This is a very remarkable forecast, and shows the quality of mental shrewdness and foresight with which those pioneers undertook their task. For the method of attack has developed on these lines."

Sir Arthur Conan Doyle's recent stirring addresses at Halifax at the Conference of the Spiritualists' National Union prompt the "Halifax Courier" to recall the fact that the famous novelist attributes his success as a story-writer to heredity. "All the art that is in our family," he once said, "ran in my blood, and took a turn towards letters. My grandfather, three uncles, and father were all artists, and their gifts took, in me, a turn towards letters." He was writing stories at six, and at school he was a famous story-teller. At both of the schools he attended he edited a magazine, and practically wrote the whole of it. In 1878, when he was 19, he received three guineas for a story in "Chambers," but did not get anything else accepted until 1880. For the next eight years his literary earnings averaged £50 a year. It was not until 1902 that he was able to abandon the medical practice entirely for the pen.

Critics often ask why spirits cannot unravel mysteries of crime. The reply has been made many times that it is not their province to usurp the place of Scotland Yard, but that in numerous instances, for purposes of test, they have shown their ability to act in this way. Our literature records many well-authenticated instances. And here we have what appears to be a modern instance of the same thing. We reproduce it, but are well aware, from experience, that it will have no effect in preventing the same question being repeated.

The Berlin correspondent of the "Daily Express," wiring on July 21st, says: "An actual case in which a murder mystery was solved by clairvoyants has arisen at Herford, near Heidelberg, where the burgomaster and his predecessor were robbed and murdered in the neighbouring forests. There was conclusive evidence of robbery and murder, but though the whole population turned out to search for the bodies, and bloodhounds were used, no trace of the victims could be found. The Public Prosecutor at Heidelberg now admits that before the bodies were eventually discovered he received a mysterious letter from a Frankfort clairvoyant, who gave the exact circumstances surrounding the mystery. Investigations were made, and the letter was found correct in the minutest detail. Shortly afterwards a second letter came from a Heidelberg clairvoyante, a certain Fräulein Bucher, who told the Public Prosecutor in which direction to search for the bodies. He acted on her instructions, and so unravelled the crime."

In the current issue of the "Revue Metapsychique" Dr. Geley, in the course of an article describing his experiences with the Polish medium, M. Franek Kluski, reproduces twenty-seven photographs showing casts of materialised hands and feet obtained with the aid of paraffin wax. An account of the sittings at which these casts were secured was given by Mr. Stanley De Brath in a recent issue of *LIGHT* (p. 462).

Our Paris contemporary, "La Revue Spirite," mentions that at Caldwell, New Jersey (U.S.A.), the warden of the prison, Mr. F. J. Hosp, who is a Spiritualist, claims to have reformed many prisoners by holding séances at which they are brought in touch with their departed dear ones.

Mr. W. E. Jenkinson, writing on "Spiritualism Explored," in the Halifax "Courier and Guardian" (June 25th), gives a fair and lucid statement. He says: "Many find the whole matter quite repellent, but that is no reason why those who possess the necessary interest and level-headedness should not make of it a careful study. There are many difficulties to encounter, and the first essential is to clear one's mind of prejudice, and to get right down to the actual facts."

He adds: "To describe spiritistic phenomena as 'trivial,' 'absurd,' or 'satanic' is beside the mark. The first question is, are they true, and, if so, what do they mean? The student must approach his investigation as he would any other study. He must read, and he must experiment. He must test and re-test his facts; he must sit loosely to his theories, and when a writer claims to speak with authority he must inquire how much practical work that writer has done. He will note with surprise that several of the prominent sceptics have apparently done no original investigation whatever."

The "Weekly Dispatch" publishes a telegram from New York regarding the claim of a medium in Cleveland, U.S.A., to have traced the perpetrator of a murder. The particulars hardly appear to us to be conclusive.

# SOME EXPERIMENTS IN VOICE AND TRUMPET PHENOMENA.

By J. B. McINDOE (Hon. Secretary Scottish District Council).

About twelve months ago Mr. George Garscadden, of Glasgow, commenced experiments with a view to giving practical form to an idea he had long entertained, that of utilising the telephone as a means of communication with those on the other side. The advantages he hoped to attain were:—

(a) By utilising the microphone principle in the telephone to render audible sounds otherwise inaudible or indistinct.

(b) To permit of private communications being received in a large circle—those not concerned laying down their receivers.

(c) To obtain voice phenomena in light.

The experiments I am about to describe were made with a view to securing this last result, one desirable of attainment in view of the ever recurring question by the sceptic, "Why is darkness necessary?" Those who put such a question are seldom satisfied if by way of analogy various natural processes which require darkness are cited, and even references to photographic processes to which daylight is detrimental, or to the well-known fact that wireless vibrations are more easily transmitted in the dark, make little impression on their delusion that they believe only what they see.

Before describing these experiments a few words as to the "Psychophone," a name aptly bestowed on the apparatus by Mr. Horace Leaf in a brief account in the columns of *LIGHT*, are advisable.

It consists of a wooden box, about thirty-four inches high by about twenty inches square inside, with a lower locked compartment containing a telephone transmitter, and an upper compartment containing a set of terminals to any

reasonable number of telephone receivers, usually two for each sitter. Specially associated with Mr. Garscadden in these experiments have been Mr. Wm. McCreadie and his two sons, William and Andrew, and even at the first attempt voices were heard in the receivers, and subsequently different types of transmitters, etc., were experimented with.

A somewhat peculiar feature of the conversations is the absence of any "tone" when the communicator is "talking," the words being heard as if whispered rather than spoken; but when the communicators sing, definite "tone" is obtained, and solos by soprano, contralto, tenor and bass singers have come through to the accompaniment of an American organ played by one of the sitters. Occasionally a choir of several voices has sung. Several times requests have been made to play a children's hymn, such as "Lord, a little band and lowly," and then quite a number of sweet child voices were heard joining in.

Up till now the attempts to obtain results with the "Psychophone" in white light have been unsuccessful, although in dull red light voices have been heard.

In a new set of experiments, however, Mr. Garscadden has had very satisfactory results, and some details of these may be helpful to other experimenters.

On a recent evening, in a circle consisting of himself, Mr. Cameron, and Mr. Andrew McCreadie, Mr. Garscadden placed underneath Mr. McCreadie's clothing, close to his larynx, a small sensitive transmitter, connected to three pairs of receivers; a heavy black oilskin overcoat was then put on by the medium and buttoned close up to his mouth, so that all light was completely shut off from the trans-



Photograph No. 1.—Showing Mr. Garscadden in the act of placing transmitters inside clothing of medium prior to buttoning up the oilskin coat. The board with terminals on the table to the right.

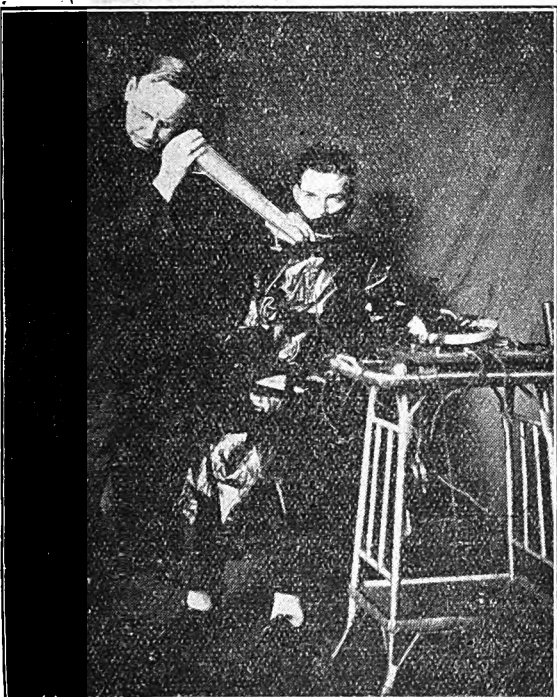


Photograph No. 2.—Showing circle listening to voices in broad daylight. Transmitter inside medium's clothing connected to terminals. Sitters with recorders connected to terminals. Sitters (from left to right): Geo. Garscadden, Wm. McCreadie, Andrew McCreadie (medium), Wm. McCreadie, Jr., Jas. Cameron (Wireless Expert).



ter. The lights were then turned out and in a couple of minutes an entity describing himself as Dr. Gall—who has frequently communicated—said through the telephone: "Hello, good evening, this is making for progress. Now we try it with the red light on." This was at once done and the voice continued as before.

Mr. Garscadden then asked, "May we try the white light?" "Yes," came through the 'phone, and in that small room flooded with electric light, the voice came through,



Photograph No. 3.—Mr. Garscadden listening to voice through the trumpet in broad daylight. The mouth of the trumpet is placed inside the oilskin coat, and close to the medium's larynx. The table with terminal board not in use during this test.

as strongly as it had done in the dark. The transmitter used—which had been previously experimented with the "Psychophone"—is a small and very sensitive one, taken from one of those combinations of electrical apparatus generally sold for the purpose of helping deaf people to hear. Two days later, on June 28th, the experiment was repeated in broad daylight, where in addition to Dr. Gall a number of others spoke.

No. 1 photo shows the transmitter being placed inside the medium's clothes, the flexible electric cords from it running to terminals on a wooden board, to which the receivers are also connected. The medium remains normal and hears the conversation through the 'phone the same as the other sitters.

No. 2 photo shows the sitters listening. A point of interest in these experiments was that the singing was not nearly so good as with the "Psychophone." Several explanations might be suggested for this.

No. 3 photo shows an experiment, the same medium with the trumpet, the mouthpiece being placed inside his clothes close to his larynx and covered closely by a heavy overcoat. Voices were heard clearly in full daylight, although previous attempts with this medium even in faint red light with the trumpet in the centre of the circle had been unsuccessful.

Further experiments are now being made, and some results of these may be given in a future issue. Meantime, it may be said—as has been mentioned in a recent issue of the magazine—that, using somewhat crude apparatus, communications have been received by wireless telephone.

Mr. Cameron, who has recently joined the circle, and who has had large experience in wireless telephony and some technical training will be therefore invaluable, is at present engaged constructing a more substantial and suitable set of wireless apparatus, with which it is hoped shortly to resume these experiments.

**MAN AND THE ANIMAL.**—Magic as the antithesis of religion logically arose when religion first arose, and this depends upon our definition of religion, which, if we are not careful, we may stretch until it is no longer serviceable for present conditions. In the world of thought, as in that of organisms, it becomes as necessary to distinguish related concepts or stages in their history as it is to sever Hippion and Equus, and the problem of actual origins becomes primarily one of logical conditions. This is already recognised. On the one hand, we actually find among primitives a fairly complex mentality and intricate collective practices that simulate design: clearly we cannot assume that primitive man was inferior in psycho-physical equipment to the animal.—"The Hibbert Journal."

## PSYCHICAL PHENOMENA AND PLASMA.

### A VETERAN'S EXPERIENCES.

Mr. A. W. Orr, who has had many years' experience in séance phenomena, writes that he can say nothing of importance about plasma or ectoplasm. He says:—

The only occasion on which I ever saw it in its form as "raw material" was at a materialisation séance in Manchester many years ago. On that occasion there appeared on the floor not far from my feet a small patch of white, something like a small, very fine, lady's handkerchief, which grew larger and larger, and seemed to move with a rapid spiral motion till it was about the height of a smallish person, when suddenly it seemed to resolve itself into the figure of a man, an Indian (a Hindu, I fancy), who passed round the circle showing his face and dark eyes and his hands. After a few minutes he stood in the centre of the circle, and gradually dematerialised, till there was only again the small patch of white on the floor that disappeared.

### LIKE A WHITE VAPOUR

would in dry air. That is all that I can recollect of the incident, and that was the only occasion on which I saw the plasma as plasma. On another occasion a materialised form passed a portion of the white drapery it was clothed with over my hand, and I remember it felt slightly sticky, something like a spider's web, and it dissolved as it came in contact with my flesh.

I have never seen anything of the nature of plasma in all my experiences with Mrs. Everitt, nor do I remember that she ever felt exhausted, as though any force or substance had been taken from her, after any séance, however prolonged, and when physical manifestations (not materialisations) have occurred.

On one occasion Mrs. Everitt and I visited some friends of hers at Chester, and while we were sitting at supper (Mrs. Coppack, the lady of the house, her sister who was a very good clairvoyant, Mrs. Everitt and myself) at one end of a fairly long room, I noticed a rocking-chair about ten feet away begin to move gently to and fro, as though somebody was sitting in it. After watching this for a few seconds I called the ladies' attention to the chair, when the clairvoyant said, "Oh, Mr. Everitt's sitting there, smiling at us; and" (turning to her sister) "father's standing there," pointing to a spot about a yard from Mrs. Everitt. "I wonder," said Mrs. Coppack, "if he could bring my chair up to the table!" and so saying, she rose and placed her chair where her sister had indicated, and then got another chair for herself. She had hardly seated herself when the chair she had placed came rapidly of its own volition (so to speak) up to the table beside Mrs. Everitt. I relate this incident to show that if the ectoplasm was used to move the two chairs (as in Dr. Crawford's experiments) it operated at a long distance as regarded the rocking chair, and that nobody suffered any sense of depletion, or any effect whatever, from the occurrence. It seems to me there must be

### SOME OTHER FORCE

that can be employed for the movement of objects under certain favourable conditions, because Mrs. Everitt never felt any change in her normal condition when such manifestations took place.

To give you another example, a lady who was greatly interested in all matters of a psychic nature invited Mrs. Everitt and myself to dine at her house one evening, to meet a doctor who was quite a materialist, but who had had two or three experiences of an extraordinary character that he could not account for. The lady's husband was also sceptical. It happened that the doctor had, at the last moment, been obliged to visit a patient, and consequently did not arrive till dinner was nearly over. The table, which was not large, was set out with dessert dishes and plates, decanters and glasses, etc., and very soon after the doctor sat down it began to move about in various directions, but so gently and evenly that nothing was disturbed. This went on for quite a considerable time, but nobody was conscious of feeling anything unusual in themselves.

### EX ORE INFANTIS.

Her husband died before her babe was born  
Two years ago. *Converted?* Doubt and grief,  
Poor soul! she felt. Her Methodist creed forlorn  
Gave but a Lenten substance of relief.  
To-day, beneath the piteous gaze of morn,  
Her child is dying. On his little brow  
Descends the veil, and all is over now—  
Not yet! Not yet! For suddenly he springs,  
As who perceived the gleam of golden wings.  
"Dada!" he cries, he knows his father's face  
Ne'er seen before. O God, Thou giv'st the grace!  
O widowed heart! They live in Heaven's fair light,  
Your husband, with his boy. The child was right.

—From The Collected Poems of T. E. Brown  
(Macmillan, 1909.)

## SPIRITUALISM AS SCIENCE AND RELIGION.

By E. W. DUXBURY.

The present article represents an attempt to reconcile the two schools of Spiritualistic thought, one of which asserts that Spiritualism is a science, and the other that it is a religion. How far the attempt is successful must be left for the reader to decide.

Both "Spiritualism" and "Religion" are words of somewhat indefinite connotation, which most people of average culture would not find easy to define with any degree of precision. The former is, of course, in its primary meaning a philosophic term, connoting a Spiritualistic interpretation of what the metaphysician knows as the World-Problem, as opposed to all mechanistic explanations thereof. This word has, however, acquired a secondary meaning as descriptive of a definite system of thought known as "Modern Spiritualism," and it therefore becomes important to determine what are the essential and distinctive features of this school of thought. These distinctive features clearly cannot consist in the mere propositions that Man is a Spirit, who survives physical dissolution and continues to preserve his individuality thereafter, since these truths are tenets of various metaphysical and religious systems. The distinctive feature of Modern Spiritualism obviously is that it asserts these truths, not as the result of metaphysical reasoning, or of religious intuition, but as facts in Nature, discovered by the study of objective phenomena.

Whatever shrugging of the shoulders the assertion may cause among the representatives of official Science, Spiritualism is entitled to maintain that its conclusions have been reached through the use of scientific method, in that it relies upon observation, experimentation, classification, and inductive theory. It is thereby correlated to what is known as "Psychical Research," and only differs from the latter by its use of a less stringent scientific method, by its wider field of investigation, and by its more positive conclusions. It is significant to note that the left wing of Psychical Research, while using a more rigid scientific method, has reached the same conclusions as Modern Spiritualism, namely, that the survival of bodily death can be objectively proved, and that spirit-communication is possible under certain conditions. It is important to remember that scientific "proof" does not necessarily imply absolute knowledge or certainty, since a large proportion of Science has been represented as amounting to strong probability only by some of its most distinguished exponents. This has become more evident since the promulgation of Einstein's Theory of Relativity.

If the matter ended there, it would be easy to define Spiritualism simply as a science, seeing that its fundamental truths have been discovered by the use of scientific method. It is quickly apparent, however, that these truths differ from all ordinary scientific facts. When Le Verrier and Adams, for example, by mathematical calculation alone assigned to a conjectured planet, afterwards known as Neptune, a position in the heavens within one and two degrees respectively of that where it was subsequently discovered by telescopic observation, this *tour de force* of mathematical genius aroused a thrill of wonder and admiration throughout the world. The existence of the planet Neptune, however, soon found its proper place in the ordinary framework of scientific knowledge, and did not appear to have any great bearing on the life and destiny of Man.

It is quite otherwise with regard to such truths, when scientifically ascertained, as those of Man's survival of bodily death, and the possibility of communication with the spirit world. The history of the human race has shown that Man is instinctively a religious being, and scientific truths such as these inevitably become correlated with his highest religious and philosophic ideals. That this is so is clearly shown by the history of Modern Spiritualism. As has happened so often in the promulgation of new truths, such as the fact of the falling of meteorites upon the earth or the physiological fact of the circulation of the blood, the first enunciation of the fundamental tenets of Spiritualism was greeted with general ridicule and contempt. The religious communities, moreover, denounced them as impious and profane.

Yet many of the dauntless pioneers of Modern Spiritualism were religious-minded men, and, finding themselves ostracised and scorned by the ordinary religious communities, were thereby almost constrained to found a religious community of their own, based upon the fundamental truth of spirit-communication which they had discovered, and associated with such religious conceptions as would appeal to men of liberal and untrammelled thought. Spiritualism thus ceased to be merely a scientific fact, and was transformed into a religion.

In this way for many years the truth of spirit-communication tended to become the monopoly of a religious sect, having their own places of worship and religious tenets, and "Modern Spiritualism" to represent in the public mind not merely the assertion of the possibility of spirit-communication, but the formulation of certain definite religious views. This was almost inevitable in view of the conditions governing the origin of the movement,

but the case must become altered as the proof of the survival of bodily death and of spirit-communication gradually receives something like general recognition.

Let us consider, by way of illustration, the historical instance of the opposition to Harvey's demonstration of the fact of the circulation of the blood. He and his small band of followers were condemned by the medical profession in general, and given the derisive epithet of "Circulators." Let us now imagine that they rather gloried in this appellation and, antagonised by the opposition of their medical brethren, formed a medical school of their own, associating with the undoubted truth of the fact of the circulation of the blood, certain unorthodox medical views of more doubtful validity. This would have been quite practicable so long as the fact of the circulation of the blood remained a matter of dispute, but as its truth came to be recognised by every man of medicine, the position would become more difficult. A professor of the healing art might fully recognise this physiological fact, but refuse his adhesion to all the views of the school of "Circulators." When every man of medicine became a "Circulator" the definition of the views of this medical school would inevitably have required modification.

Similarly, in the case of Modern Spiritualism it would appear now to be necessary to find some method of differentiation between such beliefs as are of its essence and such associated views as are non-essential. It is suggested that this can be done by making a distinction between those of its beliefs which can be verified by the use of scientific method and those which remain in the sphere of speculative thought, and are thus metaphysical rather than scientific. For example, the fact of human survival of bodily death and of the possibility of spirit communication can be determined by the use of scientific method, but this method cannot ascertain which form of Christology is most in accordance with reality. Truth in this world cannot be discovered by taking a census of the opinions of the people, nor is it necessarily determined by quoting the utterances of a relatively large number of discarnate spirits, perchance little qualified to form sound opinions regarding the deeper mysteries of the universe. At the same time we must recognise the right to freedom of thought, and hence the right of all who may so desire to associate with the fundamental truths of Spiritualism such theological and philosophic tenets as seem to them most to accord with truth and reality. To such Spiritualism clearly becomes a religion, but whether it is permissible to designate exclusively such a definitely organised system of thought by the term "Modern Spiritualism" is much more doubtful. On these more difficult problems of theological and metaphysical speculation it must be left to every man to be fully persuaded in his own mind.

Spiritualism, then, would appear to be scientific in its method, religious in its import to every idealistic mind, and by some of its votaries to be organised into a definite system of thought and conduct, which can properly be termed a Religion. Those who lay the stress on its method and fundamental truths will be apt to regard it as a science, those who chiefly note its influence on the religious instincts of Man and its correlations with his highest ideals will be more prone to regard it as a religion. Both these views would appear to have considerable justification for their respective positions, which represent rather a difference of perspective than any radical opposition of view.

### THE HEALING POWER OF THOUGHT.

Mrs. Newton, of 60, Lancaster Road, Westbourne Park writes:—

"The following incident would perhaps be of interest to readers of your paper. My little boy, aged four, was admitted to the children's hospital, Paddington Green, with a temperature of 105, his ear was paining very much, the doctor said an operation was necessary, and I signed papers giving my consent. The next evening my husband and I attended Mrs. Cannock's circle at 95, Crawford Street. She told her about my boy, and she suggested that the circle should send out healing thoughts on behalf of the child. The members did so, and while so employed Mrs. Cannock went in spirit to the hospital, and told how a band of spirit friends were working on the child; also she described the ward and position of the bed which the child occupied, and said that an operation was not necessary. Not having been in the ward I could not verify Mrs. Cannock's statement until the next day, when I found everything as she had described. When I arrived at the hospital the next day there was a remarkable change in the child, the ear had discharged at 10 p.m. the previous evening, and his temperature was practically normal. He was discharged six days later an operation not being necessary. The doctor in charge of the case could not understand the change in the child and told me so. I then told him what the circle had done with the aid of our spirit friends, but he only smiled, though he acknowledged that a wonderful change had come about."

The following are the names of those present at the circle: J. H. Headley, A. Howard, H. R. Collins, H. Posselt, E. Elliott, F. A. Collins, T. M. James, E. B. Offord, H. Le Clere, R. Donohoe, W. Hoar.

“LIGHT” PUBLICITY BONDS.

WHAT THE ADVERTISING CAMPAIGN FOR “LIGHT”  
DEPENDS ON.

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

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

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

“LIGHT” PUBLICITY BONDS

to the total amount of £10,000.

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

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

These Bonds will be issued in denominations of—

£25, £50, £100, £250.

The Trustees for the Bondholders are:—

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

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

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

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

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

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

To bring home to the World the Great Truth of Survival after death: and open the spiritual eyes of mankind to the wonderful vista of the life eternal.

HOW TO OBTAIN “LIGHT” PUBLICITY BONDS.

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

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

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

CUT ALONG THIS LINE.

APPLICATION FORM

FOR

“Light” Publicity Bond.

To VISCOUNT MOLESWORTH, Chairman of the “**LIGHT**” Publicity Fund,  
5, QUEEN SQUARE, SOUTHAMPTON ROW, LONDON, W.C. 1.

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

Name in Full .....

Address .....

Date .....

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

## LIGHT ON THE MECHANISM OF PREVISION.

By C. V. W. TARR.

Mr. F. R. Melton, in his article on "Ectoplasm, Some Ideas and Discoveries" (page 448), makes a statement which throws light upon one of the most baffling problems of Psychic Science. For years the writer has pondered upon the problem of the future as it presents itself in the indisputable fact of the predictability of future events, without drawing appreciably nearer a solution. The starting point is simple, for one proceeds to seek an explanation of a known fact, viz., the foretelling of future events. It is not necessary here to quote classical examples, nor to appeal to contemporary psychic science, for the fact of prevision cannot be disputed.

The problem, then, directly stated, is to explain how a succession of events in Time can be cognized before they happen. No matter how we view the problem it seems impossible to understand how the future can pre-exist its material order of succession, and this very apparent impotence leads many to conclude that the future is non-existent and, therefore, unpredictable. If it is asserted that the Past is not non-existent, but is psychic or ideal reality, we can more easily understand the conception involved, for the whole tendency of advanced psychological science and psychical research is towards the recognition of the indestructibility of the Past and the ever present possibility of its emergence into waking consciousness. Indeed, all the evidence goes to confirm the statement that the Past of the individual survives as a psychic order in the subconsciousness, and it is scarcely possible to resist the generalisation that the Past of the Universal survives also. But it is easy to understand that the Past physical succession of events in Time, which have now become a psychic sequence, may be cognized by psychic faculties, because they are there streaming, as it were, in an opposite direction to the Future. We can understand that the physical sequence of events in Time may pass over the edge of the Present moment into the Psychic or Ideal world of succession, which is nothing else but the general subconsciousness of Nature. And we can see that though the Past in the way we conceive it co-exists with, or rather interpenetrates, the present, it is nevertheless a rigid order which cannot be subject to or modified by the Present, although the Past is the Present which has become fixed and immovable in the relation of its states. Psychometric investigations, of which the writer has some experience, prove the survival, in some psychic mode, of the Past. The facts of Prevision at least point to the existence in some psychic mode of what we call the Future.

Hitherto, problems of Time, Space and Causality have almost been considered the inviolable province of Philosophy.

Only the Philosopher could pronounce upon the ultimate nature of these Realities. Yet with the advent of Psychic Science, the problems which were conceived insoluble except by metaphysical thought are now being steadily brought within the domain of scientific research. Our present problem of Time in one of its great natural divisions; the Future is an example. Let us see what the clue is to the solution of this problem which Mr. Melton has given us.

The plasma of a rose, we are assured, precedes the physical flower in its development. A photograph reveals the plasmic rose far more advanced in development than the physical flower, and subsequently the latter becomes the perfect representation of its pre-existing plasmic form. But in describing these phenomena we are seriously hampered by the limitation of language, for our words at every turn tend to belie our conceptions. But let us put it in this way. The complete plasmic rose is the future rose, the ultimate physical representation of which will be part of a physical order of succession in time. Yet it is co-existing internally with the half-developed physical form which at every present moment is part of a physical succession in Time. The phenomenon of the rose is only a condensation or materialisation of a larger psychic reality; and this unmanifest part of the phenomenon belongs to a plane of higher vibration which causes its development to be in advance of the material visible part. Nevertheless though the plasmic side of the Rose phenomenon appears to precede the physical side in its development, it is clear that the two at every present moment are simultaneously developing. Nor does it affect this conclusion in any way to point out that the physical part of the total psycho-physical reality may be destroyed or disintegrated so that the apparently pre-existing reality could not become a present physical phenomenon.

On this hypothesis, then, a physical phenomenon or event has already worked out, to a degree, its line of successive development on the psychic or plasmic side, although as before indicated it is practically impossible to give a true expression of the fact. The apparent pre-existence of the Future in a psychic mode, to a degree only, though actually it is simultaneously existing with the Present, leads to the illusion that the Future is a pre-determined order. It is now more understandable how psychics and spiritual beings, contacting another world of Time vibration, so to speak, can have prescience of the Future, often with most astounding accuracy. This hypothesis helps us to avoid the impasse of Fatalism and Pre-determination on the one hand, and, on the other, the dogmatism which, confessing impotence, denies the facts of prevision and refuses to admit the problems they give birth to.

## THE REALITY OF THE UNSEEN.

SUGGESTIONS TO A SCEPTIC.

By MACDONALD SMITH.

Perhaps you are aware that the shrill sound made by bats, and even that made by crickets, are so acute that many people cannot hear them, their organs of hearing, though otherwise normal, not being capable of responding to vibrations so rapid. Suppose that this is the case with you; you will not, therefore, find any special difficulty in believing that the bats and crickets do really produce such sounds; in other words, you will find the testimony of others to be stronger than the evidence of your own ears.

Again, you are familiar with the smell of a rose, and the taste of an apple. Yet when, for a time, owing to a cold in the head, you can appreciate neither the one nor the other, you do not find it hard to maintain your faith in the fact of the rose possessing scent, and the apple its taste.

It is evident, therefore, that it is perfectly incorrect for you to maintain that you cannot believe except in that to which your senses bear witness. You do so believe already, and so cannot logically refuse to believe in the existence of spirits or spirit individuals, if competent men have proved to the satisfaction of the best thinkers that they exist and do hold communion with us on earth.

St. Paul says that the things seen are temporal, but the things not seen are eternal. Not only is this so, but it is evident that in proportion to the importance of things in the scale of creation so are they less and less demonstrable to the senses; I mean that a muscle is more obvious than a nerve, a nerve more so than the impulse passing through it, and a nerve impulse more so than a thought.

Move something with one finger. What caused it to move? The finger. What caused the finger to move? The contraction of a muscle. Could the muscle contract of itself? No, it will not move unless it has a nerve connected with the brain or nerve centre elsewhere. What causes the difference in the nerve which leads to the contraction of the muscle? Nerve-force, we may call it. Well, this something, this nerve-force, comes from somewhere, and is something, I suppose, the existence of which one cannot refuse to believe in merely because it is not to be seen, felt, heard, touched

or tasted. It must, therefore, be something which can be made use of by what I call Myself, my Spirit. The thing moved by my finger is, therefore, moved by something I cannot see, feel, touch or hear. Do you say that you believe in the finger and the muscle and the nerve because you can see and feel them, but that you do not believe in the immaterial cause of the finger's movement?

If you will now admit that, as there is no help for it, you must believe in the spirit cause, must you not admit seeing the immense variety of effects produced (not aimless or purposeless, but orderly and intelligent) that these spirit causes must exist in infinite number, and that they must know each other and have relations which are quite independent of matter?

It should not be difficult, when you have become convinced that there must be intelligences with far greater power than we possess, and who nevertheless cannot be sensed by us in the ordinary way, to believe that, being higher than ourselves in the scale of creation, they will be endowed with much greater qualities and virtues. It is, I suppose, not demonstrable that such higher entities do of necessity control and guide us for our good, but when their existence is admitted we shall be in a position to have faith in the numerous historical accounts of the intervention of spiritual beings in human affairs, either such as are classed as miraculous or otherwise.

If you say this is so, I ask again, are there not also influences in your life the power of which is constantly felt, and which have their birth and origin in some place independent, as far as we can tell, of matter? I refer to the emotions such as love, justice, mercy, etc. Are not these qualities the great moving forces of the world, and are they not also invisible and intangible?

It is no doubt true that no man or woman can have even the beginnings of faith or spiritual insight unless the spiritual nature is developed up to a certain point, and unless such insight is given from above. But it is also certain that in numberless cases the beginnings of Spiritual life are there, but, owing to constant attention to material things and material thoughts to the exclusion of all else, it is not recognised, and in these cases it is only needed that the thoughts be consciously turned in the right direction for the spiritual consciousness to be more fully awakened. The recognition of the reality of the unseen is an important step in the upward path all are treading.



## QUESTIONS AND ANSWERS.

Conducted by H. W. Bagholm, 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.

### SPIRIT MINISTRY.

JASMINE (Wexford) writes: "Do you think our spirit friends are aware of our thoughts and feelings?" That is rather a wide question. Spirits are human beings; death does not make them omniscient. But generally speaking our immediate friends in spirit life take an interest in the welfare and happiness of those they have left behind. It may not amount always to their knowing *all* our thoughts and feelings, otherwise we should have no private sanctities which might not be invaded. But the tie of friendship, if it is close and intimate, brings them into very near association with us at times when their thoughts turn in our direction, and sometimes we may be conscious of their presence and sympathy. "Love bridges the gulf," and the ministry of kindred spirits is a great fact.

### COMMUNICATION AND COMMUNION.

To a MOTHER.—You desire evidence through a medium of the continued existence of your missing boy whether in or out of the body. Many who have lacked assurance of the survival of life and love beyond the grave have obtained it in this way, either by the channel of public mediumship or in the home circle, but it is necessary to utter a warning against building too much on what must needs be an uncertainty. It has to be remembered that there are laws to be observed and difficulties to be overcome on both sides. Of those who have newly passed to the other side possibly the vast majority are unaware that communication is possible, and even those who have had evidence of that fact in their earth life and know something of the conditions attached to communication between the two states often appear to find almost insuperable difficulties in making their presence known and in getting any message through to this side. I am assuming, of course, that the spirit desires to communicate. Our spirit friends are as much free agents as they were here. It is beyond the power of any medium to summon at his pleasure any one whom he chooses from beyond the veil to gratify his own or another's wish. Often, too, where there is a desire on both sides to communicate, the very intensity of that desire acts as a hindrance. But I would not discourage you. A mother's love will undoubtedly attract the son or daughter with whom she wishes to get in touch. You may have the conscious assurance of your son's presence even should you not be able to obtain a spoken or written message. "Spirit with spirit can meet." Do not let the thought of distance or of separation trouble you. These are but appearances. You have had a vision of

your son: then he was, and is, near you. You say he looked sad. It may be he was troubled on your account. Hold him in your loving thought, and above all in your prayers. Thought and prayer are active forces, linking human spirits (on both sides of the veil) not only more closely to one another, but to the Father of spirits—the Father from Whom, St. Paul tells us, every fatherhood (and surely he meant every motherhood as well) in heaven and on earth is named. The consciousness of this will reach and help your boy. Thus, as the poet says, you "may walk with him and keep unbroken the bond which nature gives."

### DIFFICULTIES OF TRANSMISSION.

OUTLOOK.—You are right in thinking that in the process of obtaining messages from the Other Side there are many difficulties of which ordinary persons are quite unaware. As Dr. Hyslop puts it, such people assume that communication with the dead is as simple as social intercourse. "They read the records which we present as if they were merely jotted down conversations . . . conducted very much as we talk with each other," taking no account whatever of the conditions under which the messages were transmitted. Hyslop points out that there is nothing direct in the process of communicating. In addition to the sitter and the spirit there are the medium, the control, and often a whole group of personalities to reckon with. Dr. Isaac Funk, in his book, "The Widow's Mite," tells how he referred the question of certain inaccuracies and contradictions in a message to a spirit control. In this case illiteracy as well as bad memory were in evidence. The reply of the control was as follows: "I know nothing of the circumstances of this particular case of which you make mention, but granting that the medium was genuine and that the true spirit of the wife was communicating, the probabilities are that this woman, having but lately passed into the spirit world, could not communicate directly, but had to use intermediaries. She probably expressed what she desired to say to one on her plane, and he to another nearer to the earth, and this one to a third who acted as the amanuensis, having power to speak through some earthly medium. Now this amanuensis may have been an ignorant person, and the medium on your side may have been ignorant. Then, in addition to all this, often when a spirit comes into earth conditions he is himself partly hypnotised, so that he does not see things straight, makes mistakes, is confused, and becomes half-controlled or wholly controlled by environments." So it is clear that the process involved is a thousand times more complex than many people, even Spiritualists, have any idea of.

## THE UNDISCOVERED COUNTRY.

This work will prove a revelation to those who are not familiar with the beautiful and ennobling character of many spirit messages. "The Undiscovered Country" is a standard work of reference concerning the "Life Beyond the Veil."

A Sequence of Spirit-messages describing Death and the After-world.

Selected from Published and Unpublished Automatic Writing. (1874 to 1918).

Edited by HAROLD BAYLEY,  
with an introduction by  
SIR ARTHUR CONAN DOYLE.

POST FREE 6/6

Office of "LIGHT"

5, QUEEN SQUARE, LONDON, W.C.1.

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

## "PSYCHIC PHOTOGRAPHY AND MR. WHATELY SMITH."

Mr. Whately Smith writes:—

Mr. G. E. Wright's recent criticism (page 447) of my views on spirit photographs is better worth answering than most, for he does, at least, make some attempt to deal with facts instead of confining himself to mere personal abuse, as is the commoner practice of my critics.

At the same time he must know perfectly well that I cannot and do not profess to say how every case of apparently supernormal photography has been faked. I have said again and again that if events took place as described the evidence would be unimpeachable: my whole case is that we have direct experimental proof that the evidence of witnesses, however "experienced," is quite worthless, unless they have made a special study of fraudulent and deceptive methods. This was proved up to the hilt in the Davey slate-writing case when investigating Spiritualists were completely hoaxed who were not less "experienced" in slate-writing phenomena than the adherents of spirit photographs in photographic phenomena. (Why, incidentally, are the plain implications of this all-important case invariably ignored?)

Mr. Wright's challenge is, of course, foolish. We all know that plates can be sealed in such a way as to defy opening even by the most expert, and I have no doubt that the committee referred to could easily baffle me, who have never tried my hand at the game. But unless the method of sealing is carefully described we cannot be sure that it was fraud-proof—and this is seldom done. Moreover, in every such case, the full history of the plates must be given, for in certain cases an exchange of packets or a faking of plates may be effected before the sealing is done, so that the stable is locked only after the horse has been stolen.

Incidentally may I observe that this "sealed packet" method is not the most easily controlled form of experiment as Mr. Wright implies. If "extras" could be regularly obtained with a roll-film (or magazine) camera—the property of the investigator, never left alone with the medium, and taken away for private development—the evidence would be really formidable. But this does not happen. Why?

Finally, with regard to Mr. Wright's little "leg-pull" about the bakers, butchers, etc.: I have no hesitation in saying that I could easily teach any reasonably intelligent member of the trades specified to make the very simple observations necessary in an hour's tuition—the plumbers studying electric wiring would, I am sure, prove especially apt pupils. Even the subsequent calculations would scarcely be beyond them provided they did what they were told and did not attempt "to reason why."

The whole merit of the method I have suggested is that once it has been designed it is completely fraud-proof and almost completely fool-proof.

### "LIGHT" DEVELOPMENT FUND.

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

	£	s.	d.
Amount already acknowledged	...	...	...
A. W. T.	...	210	5 5
Ethel M. Higginson	...	10	0 0
Mr. P. D. Mahalumivala, J.P.	...	1	1 0
Mrs. Tudor Jones	...	1	0 0
Mrs. Angus S. Marshall	...	0	10 0
	£223	16	5

### "LIGHT" AT THE SEASIDE.

LIGHT is on sale at all the holiday resorts, and can be obtained at all railway bookstalls. In the event of any of our readers being unable to procure a copy, will they please communicate with the Circulation Manager, 5, Queen Square, London, W.C.1. Postage in these cases will be refunded.

### APPRECIATIONS.

May we say how much we enjoy your paper, particularly the articles by Dr. Ellis Powell, and how we appreciate the restraint you exercise in dealing with the bitterest criticism, which we feel is the restraint of power. We also admire Sir A. Conan Doyle's shoulder-hits and his evident abhorrence of humbug.

A. G. G. and A. S. (Burton-on-Trent).

The paper increases in interest week by week, and we all look forward to its arrival with keen interest. One feels that your policy is such a fairly balanced one that you are not afraid to weigh every side of a question, and to give each side full publicity. This is, to my mind, so just and so wise that it literally takes the wind out of the scoffer's sails.

ROSE BULLEN (Victoria, B.C.).

## SUNDAY'S SOCIETY MEETINGS.

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

Lewisham.—Limes Hall, Limes Grove.—6.30, Mrs. Alice Jamrach.

Croydon.—Harewood Hall, 96, High-street.—11, Mr. Percy Scholey; 6.30, Mr. T. W. Ella.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, church service; 6.30, Rev. G. Ward.

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

Holloway.—Grovedale Hall, Grovedale-road (near High-gate Tube Station).—To-day (Saturday), at 7, whist drive. Sunday, 11 and 7, Mrs. S. G. Heath; 3, Lyceum. Wednesday, 8, Mrs. S. G. Heath.

Brighton.—Athenæum Hall.—11.15 and 7, Mr. A. Bodington; 3, Lyceum. Wednesday, 8, Miss Scroggins.

Peckham.—Lausanne-road.—7, Mrs. Imison. Thursday, 8.15, Mrs. M. Clempson.

St. John's Spiritual Mission, Woodberry Grove, North Finchley (opposite tram depot).—7, Mrs. A. F. Jeffreys. Wednesday, 8, Miss Violet Burton. Monday, 7.30, circle. Thursday circle discontinued.

Sutton.—Co-operative Hall, Benhill-street.—6.30, Mrs. Edey.

## WHITE STAR LINE.

S.S. "Majestic" (building) 56,000 tons.

The Largest Steamer in the World.

R.M.S. "Olympic," 46,439 tons.

### SERVICES TO ALL PARTS OF THE WORLD.

Apply to—

WHITE STAR LINE, 30, James Street, Liverpool; Canute Road, Southampton; 1, Cockspur Street, London, S.W., and 38, Leadenhall Street, London, E.C.; and Union Chambers, Temple Row, Birmingham.

## R. M. S. P.

SERVICES BETWEEN UNITED KINGDOM,  
NORTHERN EUROPE &  
ATLANTIC & PACIFIC COASTS OF  
NORTH, CENTRAL & SOUTH  
**AMERICA.**

THE ROYAL MAIL STEAM PACKET COMPANY.

LONDON: Atlantic House, Moorgate Street, E.C.2.  
32, Cockspur Street, S.W.1.

13 DAYS

FOR

25 GUINEAS

## NORWAY.

SUMMER PLEASURE CRUISES

Visiting Finest Fjords,

by s.s. "ORMUZ" of the ORIENT LINE

14,167 Tons.

Sailings—30th JULY;

13th and 27th AUGUST.

Single-Berth Cabins. Cabins de Luxe.

Managers—ANDERSON, GREEN & Co., Ltd.,

Head Office: 5, Fenchurch Av., London, E.C.3.

Branch Offices:—

14, Cockspur St., S.W.1; No. 1, Australia House, Strand.



**THE UNIVERSAL  
BADGE OF SPIRITUALISM (Reg.)  
BROOCH OR PENDANT**

Blue Enamel Star with pierced Cross in centre, open set in metal Circle. Oxydised, 3/-; Copper, 5/6; Gold, 38/-.

MRS. MONTGOMERY IRVINE,  
115, Ladbroke Grove, London, W.11.

# THE BOOKS THAT WILL HELP YOU

## LIST AND PRICES OF SOME OF THE LATEST WORKS ON Spiritualism & Psychic Science.

### SPIRIT TEACHINGS.

Through the Mediumship of WM. STANTON MOSES (M.A. Oxon.),  
By Automatic or Passive Writing. With a Biography by CHARLTON  
T. SPEER, and two full-page portraits.

Ninth Edition. Cloth, 324 pages, 6s. 6d., post free.

### THE LOWLANDS OF HEAVEN: LIFE BEYOND THE VEIL.

Spirit Messages Received by the Rev. G. VALE OWEN.  
Cloth, 191 pages, 8s. post free.

### THE HIGHLANDS OF HEAVEN: LIFE BEYOND THE VEIL.

Spirit Messages Received by the Rev. G. VALE OWEN.  
Cloth, 253 pages, 8s. post free.

### THE MINISTRY OF HEAVEN LIFE BEYOND THE VEIL.

Being Vol. III. of the above series.  
Cloth 250 pages, 8s. post free.

### THE EARTHEN VESSEL.

A Volume dealing with Spirit Communications received in the form  
of Book-Tests. By LADY GLENCONNER. With a Preface by SIR  
OLIVER LODGE.

Cloth, 155 pages, 6s. 6d., post free.

### THE CHURCH AND PSYCHICAL RESEARCH.

A Layman's View. By GEORGE E. WRIGHT.  
Cloth, 147 pages, 3s. 9d., post free.

### THE REALITY OF PSYCHIC PHENOMENA, Raps, Levitations, &c.

By W. J. CRAWFORD, D.Sc.,

Lecturer in Mechanical Engineering, the Municipal Technical  
Institute, Belfast; Extra-Mural Lecturer in Mechanical Engineering,  
Queen's University of Belfast, &c.

The absorbing record of a long series of scientific experiments,  
giving astonishing results, and leading to most remarkable conclu-  
sions. The book will surely mark an epoch in scientific literature.  
Cloth, illustrated, 246 pages, 6s. 6d., post free.

### EXPERIMENTS IN PSYCHICAL SCIENCE,

LEVITATION, "CONTACT" and the "DIRECT VOICE."

By W. J. CRAWFORD, D.Sc.  
Cloth, 101 pages, 6s. 8d. net.

### THE PSYCHIC STRUCTURES AT THE GOLICHER CIRCLE.

By W. J. CRAWFORD, D.Sc.

Further experiments which followed those described in his two  
former books. The results obtained are worthy to rank in importance  
with any scientific discovery of the nineteenth or twentieth century,  
and justify the great interest shown in the previous work of this  
capable and gifted investigator. With Introductory Note by Editor  
of "Light."

Cloth, 151 pages. Many plate photographs showing some of the more  
important phenomena. 11s. net, post free.

### THE FRINGE OF IMMORTALITY.

By MARY MONTEITH.

Cloth, 6s. 6d. net, post free.

### FROM THE UNCONSCIOUS TO THE CONSCIOUS.

By GUSTAVE GELEY.

Director of the International Metapsychical Institute, Paris.  
Translated from the French by STANLEY DE BRATH, M.Inst.C.E.,  
Formerly Assist. Sec. to Government of India, Public Works Dept.  
Cloth, 328 pages, and 23 plate photographs, 18s. 6d. net, post free.

### THE PHENOMENA OF MATERIALISATION.

A Contribution to the Investigation of Mediumship Phenomena.  
By the FRIEDRICH DR. VON SCHRENCK-NOTZING.

Translated by E. E. FOURNIER D'ALBE, D.Sc.  
With 203 plates, large illustrations, and several diagrams in the text.  
Cloth, 340 pages, 36s. net, post free.

### SPEAKING ACROSS THE BORDER-LINE.

Letters from a Husband in Spirit Life to His Wife on Earth.  
By G. F. HESLOP.

Eighth edition, post free 2/4.

### TEACHINGS OF LOVE.

Transmitted by writing through M. E. from a Temple Priestess of  
Nineveh. With an introduction by Dr. ELLIS T. POWELL, LL.B., D.Sc.,  
86 pages, 1s. 8d.

### THE SURVIVAL OF MAN.

By SIR OLIVER LODGE, F.R.S.  
Cloth, 239 pages, 2s. 3d. post free.

### THERE IS NO DEATH.

By FLORENCE MARRYAT.  
Cloth, 265 pages, 3s. 10d.

### HERE AND HEREAFTER.

A Treatise on Spiritual Philosophy, offering a Scientific and  
Rational Solution of the Problem of Life and Death. By LEON DENIS.  
Cloth, 5s.

### CHRISTIANITY AND SPIRITUALISM.

History of the Gospels' Secret Doctrine of Christianity, Intercourse  
with Spirits of the Dead, The New Revelation. By LEON DENIS.  
Cloth, 4s. 6d.

### HUMAN PERSONALITY AND ITS SURVIVAL OF BODILY DEATH.

By F. W. H. MYERS.

Abridged Edition. Cloth, 307 pages, 8s.

### SPIRITUALISM IN THE BIBLE.

By E. W. and M. H. WALLIS  
Boards, 104 pages, 1s 8d.

### PRESENT-DAY SPIRIT PHENOMENA AND THE CHURCHES.

By Rev. CHARLES L. TWEEDALE, Vicar of Weston, Yorks.  
28 pages, 3d., post free.

### THE NURSERY OF HEAVEN.

A Series of Essays by Various Writers on Future Life of Children,  
with Experiences of their Manifestations after Death.  
Edited by Rev. G. VALE OWEN and H. A. DALLAS.  
Cloth, 174 pages, 5s. 6d., post free.

### RACHEL COMFORTED.

Being the Conversations of a Mother with her Child in the Light

By Mrs. FRED MATURIN.

Cloth, 260 pages, 8s. 3d., post free.

### THE BIBLE AND THE AFTER LIFE.

By the Rev. WALTER WYNN.

Cloth, 11s. 3d., post free.

### IS SPIRITUALISM OF THE DEVIL?

By the Rev. F. FIELDING OULD, M.A.  
1s. 8d., post free

### PSYCHIC RESEARCH IN THE NEW TESTAMENT.

Scientific Justification of some of the Fundamental Claims of  
Christianity.

By ELLIS T. POWELL, LL.B., D.Sc.  
1s. 2d., post free

### PRIVATE DOWDING.

A plain record of the after-death experiences of a soldier killed in  
the Great War. And some questions on world issues answered by the  
messenger who taught him wider truths.

With Notes by W. T. P.

Cloth, 2s. 9d. net, post free.

### THE TRUTH OF SPIRITUALISM.

Verbatim Report of Debate between SIR ARTHUR CONAN DOYLE  
and JOSEPH McCABE. Revised by both Disputants.  
Paper covers, 64 pages, 1s. 2d. net, post free.

### SPIRITUALISM AND RATIONALISM.

With a Drastic Examination of Mr. JOSEPH McCABE.  
By SIR A. CONAN DOYLE.  
1s. 2d., post free.

### ON THE THRESHOLD OF THE UNSEEN.

By SIR WILLIAM BARRETT, F.R.S.

It is an expert physicist's Examination of the Phenomena of  
Spiritualism and of the Evidence for Survival after Death.  
Cloth, 336 pages, 5s. net, post free.

### THE RIVER OF DEATH.

By A. E. S. (LADY STAPLEY).

67 pages, 9d., post free.

### THE ARCANUM OF SPIRITUALISM.

A Text-Book of Spiritualism. By HUDSON TUTTLE.  
Cloth, 300 pages, 7s. 9d., post free.

### MAN'S SURVIVAL AFTER DEATH.

Or the OTHER SIDE OF LIFE IN THE LIGHT OF SCRIPTURE, HUMAN  
EXPERIENCE AND MODERN RESEARCH.

By REV. CHAS. L. TWEEDALE.

Cloth, 582 pages, 11s. 3d.

*The above works can be obtained at the Offices of "LIGHT," 5, Queen  
Square, London, W.C.1. Send Remittance with Order.*

# "A Mission of Rescue Such as the World Has Never Seen."—GENERAL SMUTS.

## MUST INNOCENT CHILDREN STILL BE SLAUGHTERED?

**Europe's Starvation - Stricken and Disease - Smitten Areas Call For Your Instant Sympathy and Aid.**

**WILL YOU NOT UNITE IN THE GREATEST OF ALL CHRISTIAN CAUSES?**

**FOR LACK OF YOUR GENEROUS BENEVOLENCE, BABIES—BOYS AND GIRLS—ARE DYING DAILY.**

CAN you listen unmoved, unstirred and with apathy to the soul-rending cries, the heart-breaking wails of those million of poor innocent children who in Europe's war-stricken areas are still enduring pangs of hunger and torments of starvation, too terrible, too horrible and too awful to imagine or depict.

The scenes enacted in hundreds of thousands of homes simply baffle description, for all who have visited these afflicted regions where Disease and Death are riding rampant, confess their impotence to adequately portray a measure of the suffering endured.

Rather will you not willingly enlist in the greatest Christian Crusade—the most glorious campaign of righteousness ever entered upon under the banner of the Founder of our cherished and eternal Creed. It is so hard for us at home to comprehend the travail of these stricken countries, of the agonies of body and spirit which these helpless little ones are called upon to endure—but surely you do know and admit that never in the whole History of the World did such despairing conditions prevail.

And always remember that but for the Grace of God

### IT MIGHT HAVE HAPPENED TO YOUR CHILDREN.

Ah—that brings it home, for if such had been the case how thankfully, how reverently, how gratefully you would regard and receive the benefactions of those whom the Almighty had moved to pity and aid on your behalf. Yes, as a great writer has just said, "It is the children, always the children, who are the victims."

But what a slur, what a stigma, not only on the Christian religion but on our vaunted civilisation, if we permitted any weak, unprotected child—no matter what colour, class or creed, to languish in unutterable woe, to linger in such indescribable misery when it lies in our power and is our paramount duty to take them to our bosom, as did our Master of old, to nourish and nurture them and to save them for the good of the world. For are not children the very salt of the earth!

### BRUISED AND BROKEN CHILDREN.

All the great leaders of men, not only at home but in the new countries thousands of miles away, plead with eloquent voice for service and sacrifice on behalf of Europe's little victims.

The Rt. Hon. W. M. Hughes, K.C.—Prime Minister of the Commonwealth of Australia—says:—

"Amongst the tragedies of the war, tragedies which have filled the world with incalculable sorrow, I can think of none more pitiful than that which has overwhelmed the innocent little children of Europe.

The sad story of these poor little ones, bruised and broken on the cruel wheel of war, has appalled the world, and the work of the "Save the Children Fund" deserves universal support."

Again, General the Rt. Hon. J. C. Smuts, K.C., the Prime Minister of the Union of South Africa, remarks:—

"The Continent, which is the motherland of our civilisation, lies in ruins, with its peoples broken, starving and despairing. It is not a case for hatred or bitterness, but for all-embracing pity, for extending the helping hand to friend and late foe alike, and for a mission of rescue such as the world has never seen."

Commenting upon the noble work of the "Save the Children" Fund, the Rt. Hon. W. T. Massey—Prime Minister of the Dominion of New Zealand—writes:—

"One likes to think that your movement typifies the spirit of the British people, and I trust that the success you have so far achieved in the alleviation of the distress of the innocent little ones will be an encouragement to continue the work until the necessity for it is mercifully removed."

### CAN YOU READ THIS WITHOUT A TEAR?

"The mother was scarcely clad above the waist. Her eyes were deep in her head and burnt with the fever of famine. About her neck a horrid rag was knotted, for her throat was puffed with tubercular glands. She spoke in a hoarse whisper, panting with the effort. They had five children, yes. They were nearly naked, as we could see. They were all consumptive and always starved. Probably they would die soon—she supposed that would be better."

An extract from Mr. Coningsby Dawson's book on Europe's Post-war Misery.

Can we read this, or think of this, with snug complacency?

Perish the thought that any Christian nature could be so gross, so devoid of humanity, so bereft of love, so destitute of compassion.

Rich or otherwise, it is the bounden duty to succour and assist to give liberally as our lot permits towards the "Save the Children" Fund—or otherwise our conscience will be smeared for our life-time with the haunting knowledge that we were untrue to our faith and ourselves.

Why even 2/- a week is just enough to keep one dear little soul alive, to sustain the breath of life in one poor little emancipated frame. Can not you, like St. Christopher in that most beautiful of legends, carry one helpless infant across the torrent which threatens to engulf him?

Do try and do something. You can easily spare 2/- weekly for a few months or a year, and so reap the richest reward which can gladden and rejoice the heart.

You are not asked to go and work amongst them yourself, for the splendid organisation of the "Save the Children" Fund has its willing and devoted workers on the spot, but for all that as James Brunton Stephen so beautifully, so sweetly and so truly expresses it:—

"Inasmuch as, though you might not teach or tend them.

Ye were with them in your love to heal and save. And were hands and feet to those who did befriend them.

By the gold and by the silver that ye gave."

Will you not let this be said of you—will you not, whether from a plentiful store, or less bounteous provision, "cast your bread upon the waters for it shall return to you after many days."

### SAVE THE CHILDREN FUND.

(Registered under the War Charities Act, 1916.)

PATRONS: His Grace the Archbishop of Canterbury; His Eminence Cardinal Bourne, Archbishop of Westminster; the Rt. Hon. Earl Curzon, K.G.

To Lord Weardale, Chairman of Committee of "Save the Children" Fund, Room 331, 26, Golden Square, Regent Street, London, W. 1.

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

Name .....

Address.....

"LIGHT," July 30th, 1921.