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# LIGHT

A JOURNAL OF  
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,117.—VOL. XLI. [Registered as]

SATURDAY, AUGUST 6, 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.

We take no heed of smoky torches,  
The glare that dazzles, the fire that scorches:  
We travel direct and far—  
No fen-fire flash or glow-worm glimmer  
Lures us aside as the day grows dimmer—  
We follow a steadfast star.

—LUCIUS.

We were re-reading lately that masterly work, "Hypatia," by Charles Kingsley, one of the largest-minded and most virile of modern Churchmen. Those who know the book will not need to be told that it is no partisan study of early Christianity in which all the dice are loaded in its favour and against Greek philosophy. Kingsley nowhere attempts to palliate the follies and barbarities perpetrated by the monkish followers of Cyril, the Bishop of Alexandria, in the name of the Church. He frankly and fully faces all these things and shows that the new faith persisted and survived in spite of the foulness within it as well as without it, solely by virtue of its inherent truth. He paints the beauties of the Greek philosophy, its aspirations after the Good, the True and the Beautiful, its exquisite spiritual symbology, derived from Plotinus, Proclus and Plato, its wonderful metaphysical subtlety, but he does not fail to show how its message failed. The Jewish genius, Raphael Aben-Ezra, after being a pupil of Hypatia, yet himself by his clearness and strength of mind more fitted to instruct her (as she admitted) was quick to discern the secret of the new faith which, in its purity, ministered to the low, the poor and the sick, seeing in each a child of God, and unrepelled by their atmosphere of dirt, ignorance, poverty, coarseness of mind and manners, so distasteful to the sensitive minds of the cultured Neo-Platonists.

\* \* \* \*

It was refreshing to read these things in the light of the baser Christian apologetics of later days, concerned chiefly with the supercilious detraction of great men who happened to disagree with some of the tenets which go to form official systems of Christianity, and carrying arrogant exclusiveness to a point in violent contrast with the broad charity and all-embracing affection of the teachings of Jesus Himself. There is not a scintilla of this bigotry in Kingsley who, reviewing the career of the Church four hundred years after the

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dawn of the Christian era, "sees life steadily and sees it whole." It is unfaith not faith that makes men jealous of their creeds, anxious to score points against opponents, trembling for the integrity of their truth and therefore desirous of bolstering it up by tactics fair or unfair. Kingsley was above all this littleness of mind, and his judgments of Christianity are based upon facts and not laboured apologetics more fitted to lawyers with a doubtful case than to men who, affirming a doctrine, are willing that it should be tested by its power as a living truth—something which must prevail against all the malice of its enemies and the follies and errors of its elected champions. One of the lessons we draw from the book is that men cannot be saved by intellectual subtleties or the most exquisite metaphysics masquerading as Reason, for Reason must take in the whole of life-experience and not carefully selected parts of it. It must include Vision, Intuition and Faith as well as Knowledge. We have one test of Truth. It is that which "works well." It is the only test we know. Evil, whatever else we may ascribe it to, is the fruit of Unreason everywhere and always.

\* \* \* \*

There are those who, like Renan, would cling to the idea of continued life even if it meant perdition, and there are others who declare that the prospect of life beyond the grave—life of any kind—would be utterly abhorrent. In this direction, we fear, there is more of pathology than psychology. We survey a civilised humanity whose minds, in many cases, have been sadly warped by an inhuman theology, and whose brains, as the result of generations of unhealthy habits of life, are, as a rule, little fitted to be the instruments of clear and sane thinking. That is why the eschatology of many primitive races living after the order of Nature is frequently nearer the truth than that of civilised peoples—as civilisation is understood to-day. But we are moving away from these old perversions—the grossness is being purged and left behind. Man, instead of evolving into a splendid animal—the ideal of some of our eugenists—is being gradually brought into relation with higher and finer forces that will effect his regeneration in quite other modes than those of an adaptation to a purely physical environment. That, in our view, is the meaning of the spiritual unrest of to-day. The need for repairing and renovating our old house becomes less insistent with the near prospect of removal into a better one. In a word, humanity is advancing largely by the process of rising above its old conditions rather than by re-moulding them.

THE RENEWAL OF THE RELIGIOUS SENSE.—We must turn from the ghost religion of the past, with its anthropomorphic background, to a more real basis, the basis in the evolution of our earth. We must know the tree by its fruits and the creative potency of nature by what it produces. We cannot discover the secret of life in the slime of the sea. We must discover it in creative synthesis; and the more complex synthesis is more truly expressive of the genius of the whole and its incarnation in the finite than the simpler. True religion is such a creative synthesis. If we had a living religion, a vital faith, instead of a ghost of the past, what a difference it would make. We repeat words, but the life, if they ever had life, has passed out of them. The old paradises and infernos have moved to limbo. It would be well to begin all over again.—"The Hibbert Journal,"

# VALE OWEN AND SWEDENBORG.

## SOME COMPARISONS.

By ARTHUR J. WOOD.

Very few readers of *LIGHT*, I imagine, are unacquainted with the name of Swedenborg. As seer and philosopher, his claims are too well known to need description here. Almost ignored in his own days on account of his supposed eccentricities, he is now better appreciated, if not always understood. The depth of his spiritual philosophy, the extraordinary range of its subjects, its appeal to one's sense of the realities of the life after death, cannot fail to make a deep and lasting impression on the minds of those who, gifted with some degree of spiritual insight, are able to pierce the illusions arising out of the material environment in which they are temporarily placed.

Those remarkable writings, the Vale Owen messages, are in many respects a wonderful commentary on, and endorsement of, the truth of much that Swedenborg has written. For some little time I have been engaged in making a comparative study of these two writers on spiritual subjects, and I purpose in this article (and possibly later in others, if circumstances permit) to give the results so far obtained, with the sole object and hope that they may be of interest, and possibly, of benefit to others.

### THE PHILOSOPHY OF SPIRITUAL SPACE.

What is space? Nothing. It is merely an appearance resulting from certain states of consciousness. Swedenborg has much more to say on the subject of space in the world of spirits than can be adduced here, but the following are some of his more striking observations. We shall see later how far the Vale Owen messages agree with them.

"Although all things appear [in the world of spirits] to occupy a place, and to be in space, as in this world, still the angels have no idea of place or space. Changes of place are effected by changes of state—all angels move in this manner, and hence they have no distances [such as we have]. When anyone goes from one place to another, whether in his own city, or to others out of his own city, he arrives sooner when he is in haste, or later if he is indifferent about it, the way itself being lengthened or shortened according to his desire of arrival, although it is really the same way. Hence, with the angels, distances and spaces depend altogether on the states of their interiors; consequently, spaces cannot be measured there as in the world, but are only seen from the state of the angels, and according to that state."

Let us now see what light is thrown upon the above statements by the Vale Owen messages. We shall find much of great interest. As a first illustration, take the following:—

"If a man could take his stand here on some of the high summits . . . he would behold some strange and unfamiliar sights. For instance, he would probably first observe that the air was clear, and that distance had a different aspect from that which it wears on earth. It would not seem so far away in the same sense; and if he wished to leave the summit on which he stood to go to some point near the horizon, he would do so by means of his will, and it would depend on the quality of that will, whether he went fast or slow, and also how far. . . ."

From the above extracts we learn that a change in the will or its desires precedes any change of spiritual place, so that one's "locality" depends upon one's state. Naturally it is difficult, with our ideas solely derived from space and time, to give the words "place" and "distance" any other connotation than that usually attached to them. But we are not without the means of forming a conception which may approximate somewhat to the conditions we are attempting to visualise, as I shall now attempt to show. Take the mystery of dreams. I often think that our dreams, fantastic as some of them are at times, afford us a very real assistance in enabling us to realise a spiritual state of existence; for the dream state is a psychical one, and hence a state of the soul. The body may be asleep, but consciousness is not, and registers its experiences on the memory as indelibly at times as it does in its "waking" moments. With regard to this spiritual space and time difficulty, I well remember a dream I had over thirty years or so ago, and the deep impression it made on my mind at the time, and which I have never forgotten. I used to get up promptly every morning at seven o'clock to go to my work. On this

particular morning when I awoke and looked at my watch, it was five minutes to the hour. Instead of rising immediately, I put my head on the pillow once more, and must have fallen asleep again almost at once—and dreamed. And what a dream! I found myself at a favourite seaside resort of those days. It was a bright and beautiful morning, and the tide was a long way out. I walked for a distance of over three miles to a well-beloved spot of mine, stayed there for a long time, and came back into the town again at noon for dinner. After that, I walked for several miles in the opposite direction to some sand hills, where I sat down watching the tide come in, and otherwise passing the time till late in the afternoon, when I once more returned to the town and had tea. I remember very well what I had at each meal, and how the sea air had sharpened my appetite. After tea, the dusk of evening was beginning to fall, so I made my way to the station to return home, and awoke. Naturally, I was very much alarmed on awakening, and wondered why on earth my people had not called me, believing I should be late in getting to my place of work. But on hurriedly looking at my watch again, I was amazed to see it was only three minutes to seven. Thus, in the space of two minutes, or less, I had experienced a seeming passing of at least nine or ten hours of "time," and covered a good many miles of "space" by walking!

As I hinted above, it is such experiences as these that make one pause and think when faced with the difficulty of understanding some of the spatial conditions of the After Life; and which, in some measure, help us to apprehend them, however inadequately. They show that mind and matter are as far apart as the poles in their respective spheres and properties. It would seem as though, to spirits, impressions of space and time, past and future, are but incidentals of their existence—external concomitants, as it were, of an everlasting now; objectively registering with strict fidelity, and with infinite variety of expression, their purely subjective states, whether of thought or affection; and by means of which they are able to see, and effectively to realise the progress they are making towards that goal, which, though infinitely removed from them, is ever present to their perceptions, and a continual spur to their endeavours to reach that perfection of excellence, called the Beauty of Holiness. This is, I think, as near as we can reasonably expect to get in this life to an understanding of the special conditions which prevail in the other, whether of spaces or times, or of the infinite variety of objects which inform their understandings and delight their senses.

The next extract from the Vale Owen messages, taken from a story too long to quote in full, is given as illustrating the difference in spatial conditions between this world and the next, and as apposite to our subject. It has reference to an incident the communicator witnessed in a certain sphere, and in which children played the principal part. It took place in one of the halls of a great Temple there, where he saw a city "as of gold" slowly emerge into visibility in all its proportions, and into the centre of which a broadway led from the floor of the hall where the children gathered. The children were led by their guides along this into the centre of the city. The communicator says:—

"Although that city stood spatially within the hall, it had properties of distance which were quite real. . . . The children, entering into the broadway, and continuing on toward the open space [in the centre of the city] presented to my vision an aspect of distance ever increasing as they proceeded away from me. They grew smaller to the vision as they would have done had they gone miles away over the open country."

He then tries to explain the phenomenon in answer to a question of Mr. Vale Owen, but not very successfully, and concludes thus: "I am sorry I cannot get at it more nearly, because you have not any mental store which would accommodate my purpose."

On another occasion the same communicator, rallying Mr. Vale Owen on some apparent crudity of query, says, "Visualise our environment not so materially. I perforce must tell you my tale in earth language. And I must say, now 'up' and now 'down'; and again 'forward,' and yet again 'behind.' But these are not adequate to enshrine the more subtle of our conditions."

Another incident of a different kind from that recorded above I give as illustrating, not only the spatial differences between this world and the next, but also as showing the connection between changes of state and environment, in so far as they affect these spatial differences. It is taken

from an account of the history and progress of a great multitude of people who had been massacred in earth life, and who had gradually attained to a condition qualifying them for an advance from a lower sphere to a higher. They had all been gathered together within the walls of a "Guild House," which they had been building, with unseen assistance, for some long time, to receive there both instruction and blessing for their labours. Gradually the walls of the house became transparent, and then invisible, and they found themselves in the midst of a beautiful country "which had not been there when they entered that house." This is a very brief summary of a long and interesting story, and is merely premised by way of enabling those who read to understand what follows. The communicator in his narrative then says:—

"We did not transfer them from one locality to another. Now, this I find difficult to make clear for you, to whom distance is so real a thing. It is not to us as it is to you. You might—as I say to you by way of example—be speaking of you and me at this moment as being distant from each other. For you cannot see me, and you hear me only interiorly as the voice of someone far away. But that is not so. It is merely that your state and my own are dissimilar. Our environment is diverse by reason of our condition being on two different planes of activity. And yet we are not dissimilar in total, for see! you write what I impress you to write, and that could not be so except some likeness of nature should be to you and to me both.

"So it was with those people of the Guild House. It was not their residence which was changed locally, but their environment was transmuted about them, and they became, by that transaction, correspondent no longer to the conditions of Sphere Three, but to those of Sphere Four."

Here we are very plainly shown by an interesting example that a change of spiritual "locality" was, as Swedenborg declares is the case, entirely due to a change of state in those who experienced it. Their changed external conditions were effects resulting from potent causes operating from within themselves on the plastic and sensitive substances of the spirit world. Although the change of "locality" with its new objects to the sight was an appearance, it was also a reality, and Swedenborg says that such appearances are perceived by the angels "in as lively a manner as those on earth are by men, and indeed, much more clearly and distinctly." Spiritual environment is always in perfect harmony and agreement with the internal state of its inhabitants, and this means a perfect world. Here on earth, our environment is, oftener than not, sadly at variance with ourselves. We are circumscribed by bricks and mortar, when we would fain be far away with some congenial task amongst the happy hills and valleys; or enjoying the exhilarating air and scenery of seaside, or lordly mountain.

Happy are they who finally reach that Kingdom where all their lawful desires shall be satisfied without fail, and without stint; and where the greater the uses they perform, the greater the measure of their accompanying delights!

### THE NEWER SAINTS.

We may unthankfully ignore it, to our loss, but the fact remains that the historic and legendary past of our era has made of the twelve months a Christian Year and of the calendar a Saints' Calendar. A trivial generation may aim at killing time, but those worshipful people have shown that it may be redeemed and immortalised. That is why, as a daily reminder and example, their calendar—always supposing it brought up to date and growing with the names of St. Oberlin, St. John Wesley, St. David Livingstone, St. Catherine Booth, and others before whom the heart instinctively kneels, inscribed in letters as red and gold as any—would be so practical. But we Roman, Anglican, Puritan or religious Free-thinker, we need it. There are only too good grounds for suspecting that, since certain of us ignored the calendar and emptied all the shrines, we have been growing more apt in subtler idolatries, from the hanging ourselves about with mascots and other nasty silly little superstitions to the worship of wealth and materialism, which hinder the building of Jerusalem in England's—and every other country's—green and pleasant land. Our workaday life ought to be punctuated by beautiful imaginative feasts, our luxury by salutary fasts in memory of these splendid people. We need to measure our complacent selves and safe conditions against their tragic circumstance, their spiritual conquest of circumstance. . . . Again, just where our materialistic day, for all its earnest goodwill, starves childhood, such a calendar would enrich it—notably in keeping the function of reverence in healthy activity and showing man miraculous as God's willing tool. . . . It is a sad waste of a sky full of stars not to look at them; a greater not to know and love the radiant ones of our race, who, no less than the heavens themselves, declare the glory of God and reveal, too, the divine possibility in man.—"The Vineyard,"

## TABULATING CLAIRVOYANT DESCRIPTIONS.

BY RICHARD A. BUSH.

Some years ago it was suggested that records should be kept by Spiritualist Societies of the clairvoyant descriptions given at their meetings. Acting on that suggestion I began to keep a record of the number and the results of descriptions of spirit people given publicly at the Wimbledon Spiritualist Mission and at a few similar meetings I attended elsewhere. The record is interesting and of value. It is, I think, a proof—if proof were now needed—that clairvoyance and psychometry are genuine faculties, and rules out the so-called explanation of guess-work or fraud. If clairvoyance be altogether accomplished by the incarnate sub-conscious mind, as I have heard a distinguished hypnotist maintain, citing some of his own experiments, I wonder if a hypnotist could produce a similar record under the same conditions, even with his regular "subjects." In nearly every case the mediums whose clairvoyance I have recorded were working normally, and, as every one acquainted with Spiritualist meetings knows to be the practice, without any direction or suggestion from any one on the platform or in the room.

I desire to assure readers that the figures are very careful records, almost brutally severe. I have entered as "recognised" only those descriptions that were clearly and definitely acknowledged as correct. All doubtful recognitions have been hooked as "non-recognitions." When people at the close of the meeting or within a few days, have told me that they subsequently remembered and identified the non-recognised description given, I have made the necessary alteration in my figures, but when that occurred a week or more afterwards I did not alter the entry in case of confusion. This was by no means infrequent, and afforded very good indication that the medium was not thought-reading. From my own experience I am prepared to say that in that way alone a discount of quite 10 per cent. might reasonably be deducted from the "non-recognitions," and, therefore, added to the total of recognitions.

Of the unrecognised descriptions some were of spirit guides described for the first time to the recipient. Many were stated to be of friends and acquaintances of early youth—easily forgotten—and quite a large number were of grandparents and other relatives, whom the addressee declared he or she had never known.

Here are the figures. They were taken at 138 public meetings covering the period from March, 1918, to June, 1921. They concern the work of thirty-five different mediums of all grades, male and female, professional and unprofessional:—

Number of descriptions of spirit people given, 1,341.

Definitely recognised, 960, or 71 per cent.

Number of names given in connection with the descriptions, 826.

Admitted to be appropriate thereto, 487, or 58 per cent.

I know from personal experience how difficult it is to place quickly a description at a public meeting. Some of the newcomers amongst the audience seem to lose their heads entirely. Many times have I been told after a meeting that "so and so recognised the description, but was afraid to speak up." In a few cases I have been credibly informed that "a certain person clearly recognised the description, but deliberately denied it."

I have noticed some amongst the congregation over-ready to recognise. On the other hand, the great majority seem to be very hard to satisfy. In a few cases the descriptions have been recognised and claimed by two or more persons in the meeting. In nearly every case, however, by further details being given, the description has been satisfactorily localised. The medium has very often said, "No, it is not for you."

It is difficult to say definitely how many different people had these descriptions. I record the number of people addressed, but many of these are regular comers—at least, for some time. In all, 1,178 people were singled out for description. This figure would, I estimate, represent 300 to 350 different people.

In regard to Psychometry as distinct from clairvoyant vision of spirit-people—when conditions of health of mind and body prevailed—spiritual state or material circumstances have been sensed. During the same period about 1,200 "sensings" have been given, of which, roughly, 1,100 were admitted to be correct. Messages were given in most of these cases (also frequently with the afore-mentioned clairvoyance), and although no record of the accuracy of these was kept, they were in nearly every case admitted to be appropriate and helpful.

There is a tendency nowadays to depreciate phenomena at public meetings. When one has watched society work for many years, as I have, and seen the comfort and consolation given, the new hope and brightness and courage brought into sad lives, the solving of intellectual doubts which our simple phenomena bring, one can only have one opinion upon the subject. I speak with first-hand knowledge when I say that it has also been the means of preventing many cases of insanity and several from self-murder.



## A TEST FROM "THE TIMES"

### GIVEN TO PROFESSOR NIELSSON, OF ICELAND.

DESCRIBED BY H. W. ENGHOLM.

The majority of the readers of *LIGHT* are now familiar with the tests known as Book Tests and Newspaper Tests, which Lady Glenconner and the Rev. C. Drayton Thomas have made public through their recent writings. Within the last few days we have, through the good offices of Professor Haraldur Nielsson, of Iceland, obtained the privilege of being able to furnish our readers with details of a test from "The Times" which the Professor received through Fedá, the control of Mrs. Osborne Leonard.

It was on Monday, July 25th, at 3 o'clock in the afternoon, that we received a visit from Professor Nielsson who, that morning, had had a sitting at High Barnet with Mrs. Leonard, the séance commencing at 10.47 a.m., and terminating at twenty minutes past twelve.

The professor had two objects in calling upon us. One was to acquaint us with the success of his séance with Mrs. Leonard, when his wife, who passed on on July 18th, 1915, had given him, through Fedá, many personal and convincing messages, including a Newspaper Test. The Professor's second object was to place before us in some official way a record of the statement made by Fedá regarding certain names and passages which she stated would be found in a certain part of "The Times" newspaper of the following morning. The Professor had been careful during this sitting to take down verbatim the communications from Fedá, and he handed us his notes, from which we selected the following passage:—

"In 'The Times' to-morrow, on the front page, second column, not quite the half-way down, there is her name, and close to it there is a name very like yours, but not spelled quite the same, but it is so like it that it looks almost the same.

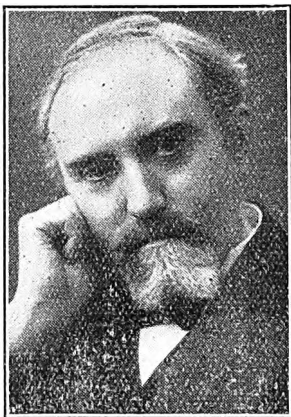
"Nearer the top of the second column there is a name of a place that you have been very interested in, and there are psychic connections with it.

"Now, in the first column about a quarter of the way down there is a person's name, but she does not want you to take it as a name. She wants you to take it as a good wish from her. Though it is a person's name, it has another meaning. Fedá thinks that the name Gold is there; she would wish that for you.

"Very close to that, she thinks within an inch, is a name of a dear friend who has passed over. That is all."

It then occurred to me that if this test were found next day to be a veridical one, the inevitable objection might be raised that Professor Nielsson's statement had not been placed on official record before the newspaper was issued. I, therefore, decided to use the General Post Office as recorder of the entire statement from Fedá, and at 3.30 that afternoon I telegraphed the whole of Fedá's statement, amounting to some two hundred words, from the Post Office, Southampton Row, to Sir Arthur Conan Doyle at his home at Crowborough, Sussex. In that way the message was recorded before the event, and Sir Arthur now holds the statement on the official delivery form of the G.P.O.

The next morning I carefully examined my copy of "The Times," and for the moment I felt as though something must have gone wrong with the Fedá message. At any rate, there was certainly nothing in the second column, the assigned place, that I could link up with the statement, so I waited until Professor Nielsson called at my office in Queen Square. This he did about 10 a.m. By the radiance of his smile, and the fact that he seemed to be under the influence of suppressed excitement, I at once gathered that all was well with Fedá's message, and that "The Times" test was going to prove something after all. Almost the first words the Professor greeted me with were, "Here is a wonderful psychic riddle. I am probably the only one in England who can solve it. But before I tell you the meaning of Fedá's message, I must tell you some facts about my late wife." The Professor then told me that his wife's Christian name was Bergljót, and that for seven out of the fifteen years of their married life she was very ill. During her illness she was part of the time in a London hospital, and for the last five years of her life she was practically



**HARALDUR NIELSSON,**  
Professor of Theology,  
Reykjavik, Iceland.

crippled. I then asked him where the reference to her name was in "The Times," Fedá having stated that it would be found half-way down the second column on the front page of the newspaper.

It then transpired that a mistake had been made about the column. The whole of the matters referred to by Fedá had been discovered by the Professor in the first column, and the twenty-fifth name in capital letters in the Births column was the one Fedá pointed out as being "her name." Professor Nielsson gave the following explanation to me of how he associated the name "Von Berg" (which appears in "The Times") with his wife's name, which was "Bergljót."

This name is Icelandic in origin, and means "the ugly one from the rock." Mrs. Nielsson was often called "Berga," which means "the lady from the rock." Von Berg, in German or Icelandic, means "from the place, Berg." Berg, being translated, means "a rock."

We feel sure that our readers will appreciate how near the reference "Von Berg" is to Mrs. Nielsson's name, and that only the

Professor himself, with his knowledge of the true meaning of such an unusual name as "Bergljót," could possibly give such an explanation as would link the name in "The Times" with that of his wife. As he truly put it, it was a riddle given to him as the only one who could solve it.

With regard to the next reference made by Fedá, the last name which appears in the half column that we give on the opposite page (which is a reproduction from "The Times" of that date) is "Wilson," and she suggested that it bore a resemblance to Nielsson.

The third test given was one that appealed very much to the Professor. It will be noted that in the second line of the first advertisement in the Births column is the name of a place, Holland Park. Professor Nielsson had every reason for being deeply interested in this name, for only a few days ago he had been present at a séance at the British College of Psychic Science, 59, Holland Park, when, through the mediumship of Miss Ada Bessinet, his wife had materialised and given him a remarkable proof, not only of her actual presence, but of her knowledge of a test they had arranged between them, should one or the other be able to come back through the veil and communicate. So Fedá's reference to this name, Holland Park, and her statement that there were psychic connections with it, strikes one as being a very convincing test indeed.

We now come to that portion of the message that touched on very personal matters indeed, between the Professor and his wife. If the reader will look at the column on the opposite page he will find the name "Goodbody," being the ninth name down the column. Fedá, in giving her message, stated "She wants you to take it as a good wish from her," and then concludes, "Fedá thinks that the name 'Gold' is there." No one in this world but Professor Nielsson could possibly explain how the name "Goodbody" could prove a link between himself and his wife. It appears, so he told me, that while Mrs. Nielsson was lying very ill in Iceland, her poor body crippled and her days of illness making her most depressed and unhappy, she sometimes helped him to read the proofs of a book that he was writing, entitled "A Bible for Children." One day while thus engaged, Mrs. Nielsson looked up at her husband, and then gave way to an agony of tears. She had just read the following extract from the Book of Ecclesiasticus, chap. 30, v. 15, 17:—

Health and good constitution are better than all gold;

And a strong body than wealth without measure.

There are no riches better than health of body, and there is no gladness above the joy of the heart. Death is better than a bitter life, and eternal rest than a continual sickness.

Poor Mrs. Nielsson, in her helpless condition, realised how very true this was, and how much a "good body" would have meant to her happiness. It was Fedá's refer-

# Late London Edition.

No. 42,782

Cheques, Postal Orders, &c., should be made payable to "The Times" and addressed to the Advertisement Department, Printing House-square, London, E.C.4, and crossed "Cavells and Co." Telephone, Holborn 6600.

THE TIMES, Tuesday, July 26, 1921.

**THE CHARGE for ANNOUNCEMENTS of BIRTHS, MARRIAGES, and DEATHS** (authenticated by name and address of the sender) is **ONE GUINEA** for three lines or less, and **FIVE SHILLINGS** for every additional line of about seven words. The charge for **IN MEMORIAM NOTICES** is **TWELVE SHILLINGS** and **SIXPENCE** for three lines or less and **THREE SHILLINGS** and **SIXPENCE** for every additional line. Announcements may be sent to "The Times" Office, Printing House-square, "The Times" Book Club, 380, Oxford-street, W., or to the Bureau du Times, 2, Chaussée d'Antin, Paris. Forthcoming Marriages in Court Page—Three Guineas for five lines or less, and Twelve Shillings and Sixpence for each additional line. For Small Advertisement Charges and Index see last column of this page.

## BIRTHS.

**BIRNSTINGL.**—On the 24th July, 1921, at 152, Holland Park-avenue, W.11, to **HARRY** and **PHYLLIS** BIRNSTINGL—a daughter.

**BROWNE.**—On the 23rd July, at Hart House, Sedburgh, Yorkshire, the wife of **F. A. M. BROWNE**, of a daughter.

**CARTMELL.**—On the 23rd July, at Shipkake-on-Thames, **EVILYN**, wife of **ERIC A. ST. J. CARTMELL**—a son.

**CLEMONS.**—On the 21st July, at 5, Princes-gardens, Felling, W.5, the wife of **FRANK CLEMONS**, Chartered Accountant, 36, Chancery-lane, W.C.2, of a daughter.

**CROFTS.**—On the 24th July, at 101, Burnt Ash-hill, Lee, Kent, the wife of **STANLEY WILLIAM FRANCIS CROFTS**, of a son.

**DUGGAN.**—On the 24th July, at College Gates, Worcester, to **DR.** and **MRS. NORMAN DUGGAN**—a son.

**FINNY.**—On the 22nd July, 1921, at "Tamesa," Kingston Hill, Surrey, **EMILY**, the wife of **WILLIAM EVILYN ST. LAWRENCE FINNY**, M.D., J.P., Barrister-at-Law, Mayor of Kingston-upon-Thames, of a daughter.

**FISHER.**—On the 24th July, at Kilverstone Hall, Thetford, **THE LADY FISHER**, of a son (**JOHN**).

**GOODBODY.**—On the 23rd July, 1921, at 89, Lower Baginbun-street, Dublin, the wife of **J. B. GOODBODY** (late West Kent Yeomanry), Cork Hill, Clara—a daughter.

**GREGORY.**—On the 14th July, at Lullagada, Decatur, to **RUBY** (née Haywood), the wife of **R. V. GREGORY**—a daughter.

**HAAG.**—On the 24th July, at The Manor House, Wroughton, Wilts., to **DORIS**, wife of **NORMAN C. HAAG**, of H.B.M.'s Consular Service—a son.

**LOVATT.**—On the 23rd July, at Trysull, Staffs, **VERA**, wife of **RONALD STRATFORD LOVATT**, of a daughter.

**METCALFE.**—On the 22nd July, at Ditchling Vicarage, Sussex, to **DRUGILLA**, wife of **LIEUT.-COMDR. BRUCE METCALFE**, R.N.R.—a son.

**MORRIS.**—On the 23rd July, at Simms Farm, Mortimer West, near Reading, the wife of **J. TALWIN MORRIS**, of a daughter.

**NISEET.**—On the 25th July, at 47, Lynton-road, Acton, W.3, the wife of **JAMES R. NISEET**, of a daughter.

**ODELL.**—On the 23rd July, at 73, Perham-road, West Kensington, to **DOROTHY** and **JOHN FREDERICK ODELL**—a daughter.

**O'SULLIVAN.**—On the 9th May, at Glasgough, Nanuoya, Ceylon, to **CAPTAIN** and **MRS. JUSTIN O'SULLIVAN**—a son.

**PEARSON.**—On the 17th July, at Crondall, Hants, the wife of **CAPT. H. G. A. PEARSON**, 53rd Sikhs F.F., of a daughter.

**PHAYRE.**—At 47, Staff College, Quetta, Baluchistan, the wife of **MAJOR R. B. PHAYRE**, M.C., 2/4 Gurkha Rifles—a daughter. (By cable, 5th July.)

**RIGDEN.**—On the 16th July, at Woking, to **MR.** and **MRS. W. B. RIGDEN**, a daughter (stillborn).

**ROWAN.**—On the 23rd July, at a nursing home, Canterbury, to the wife of the **REV. B. W. ROWAN**, C.F.—a daughter and son.

**SKINNER.**—On the 19th July, at 9, Carnac-street, Calcutta, to **MR.** and **MRS. S. A. SKINNER**—a son.

**STAFFORD.**—On the 18th July, at Redcliffe, New Brighton, the wife of **HUGH WARREN STAFFORD**—a son.

**TYSER.**—On the 23rd July, **JESSIE** (née Quill), wife of **WALTER P. TYSER**, of Dudbrook, Brentwood, of a daughter.

**VON BERG.**—On the 23rd July, 1921, at Shrublands, Sydenham-road, Croydon, to **MADELINE**, wife of **CAPT. W. C. VON BERG**, M.C.—a son.

**WAKEFORD.**—On the 23rd July, at 728, Fulham-road, S.W.6, the wife of **V. D. C. WAKEFORD**, M.B., B.S., of a son.

**WARNER.**—On the 23rd July, in Cairo, the wife of **C. W. CECIL WARNER**—a son.

**WARRICK.**—On the 23rd July, to **DOROTHY** (née Dimock), wife of **R. W. WARRICK**, M.B., B.S., Blackheath—a son.

**WILSON.**—On the 23rd July, at 6, Berkeley-square, Mayfair, to **CAPT.** and **MRS. C. B. WILSON**—a son.

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ence to the word "gold" that awakened the Professor's mind to the whole incident, reviving the memory of that heart-rending hour when his wife bemoaned the fact that her worn-out frame was so useless to her. His grief at witnessing her mental agony came back to him with poignant force, and he realised that it was, indeed, a good wish from her that he should enjoy his earthly life in a good body.

Then, last of all, Feda makes a reference to a name, and says, "Very close to that, she thinks within an inch, is the name of a dear friend who has passed over." If the reader will examine the column from "The Times" he will find in the advertisement commencing with the name "Finny," the name "Emily." It appears that Emily was the name of Mrs. Nielsson's mother, of whom the Professor was very fond, and the Professor asked me to note that there was no other name in that whole column that directly related to anyone who could be classed as a dear friend.

Except for the mistake of referring to the second column in "The Times," and not the first, the positions of the names, as given by Feda, are to all intents and purposes correct, and I would like to point out to our readers the fact that it is not possible for anyone outside the office of "The Times" to know just where in the first two columns these names are likely to appear, nor is it possible between the hours of ten and twelve in the morning for even any of "The Times" staff to state exactly what will be the position of these advertisements. As these advertisements come in during the day they are set by type-setting machines, kept in little groups of three or four, and lie about the assembling room in trays. It is not until quite late in the day that they are collected and assembled in some sort of order, and the evening is far advanced before the final proof of the front page of "The Times" is closed down ready for going to press. To arrive at the information given by Feda many hours before the front page is "made up," I may say, is practically humanly impossible. It is true that the advertisements that she referred to may even at an early hour of the day have been set, but they would be scattered about, and if one desired to obtain this information from any single member of the staff of "The Times" at, say, eleven o'clock in the morning, it would be impossible to get it, though it might be possible to ascertain that such advertisements were due to appear the next day, providing, of course, that the advertising department of "The Times" already had the "copy," but to give such a statement as Feda has given with any degree of accuracy would necessitate a lengthy investigation through more than one department at Printing House Square, and the interrogation of quite a number of the men employed in the different rooms.

In connection with these matters I may say that I know what I am talking about. I have been many years in Fleet Street, and am quite familiar with the wonderful routine in force at "The Times" office relating to advertisements. Guessing is out of the question, and the only other way, outside of a supernormal method, would be a conspiracy arranged between a large number of men; for no one man is able to state exactly what will appear in the columns of "The Times" on a given date, in such a changeable and variable section as the Births column.

I have now given the readers of LIGHT the facts of this very striking test case. The reproduction of part of the column in "The Times" referred to will help everyone to consider further the accuracy of Feda's statement and Professor Nielsson's explanation. And here, for the time being, I leave the matter. I will be very pleased to hear from any readers their expressions of opinion on this most recent test from "The Times."

## ENVIRONMENT.

It is this that *makes*, not breaks you--  
Hear the Spirit now, that wakes you.

It is this that helps, not hinders,  
This—among the dirt and cinders—  
Lonely lot, where all the trying  
Will not make you wings for flying;  
But this lot, so poor and humble  
Is just where you cannot stumble!  
'Tis the womb for a new birth;  
This, the place that smells of earth,  
Starting place to reach your goal—  
Here, the shaping of your soul!  
Later, when that soul is freed,  
Fruit shall come of buried seed;  
Shall the cramped and rusted cage  
Break away with newer age.  
Reaching out from cage ungilded,  
See the dwelling ye have builded!  
Building blindly—walls and rafter—  
Knew ye not that this came after?  
Deemed ye set but stick by stick—  
Deemed ye laid but brick on brick;  
Brick on brick and nothing showing?  
All the while ye, all unknowing,  
To the Master's plan were true,  
Building better than ye knew!

—E. K. G.

## PERPLEXING PROBLEMS, TELEPATHY, CLAIRVOYANCE, &c.

By H. A. DALLAS.

A similar experience to that recorded by Mr. Horace Leaf (*Light*, July 23rd, p. 478), came under my notice some years ago. A relative of mine who was occasionally clairvoyant gave a description, in my presence, of what she saw near her sister; the latter told us afterwards that what she had described was a scene which she had, only a short time before, read in a book.

On another occasion I visited a medium, who used a crystal to help her clairvoyance. During the interview I enquired how she was able to distinguish which pictures seen in the crystal were applicable to me. She replied that she was obliged to use her discretion. "For instance," she said, "when you arrived I saw flags in the crystal, but I knew that would not be likely to have anything to do with you." Therefore she did not mention this picture to me; but I had just passed through a street decorated with flags when on my way to her house!

These and similar experiences warn us that clairvoyant visions do not, of necessity, involve communication from discarnate spirits.

It is highly improbable that, in the two instances I have given, spirits were communicating these visions to the medium. When descriptions are given by clairvoyants of persons who have died, whose appearance is familiar to someone in the room, we are not justified in assuming that they are always "communicated" by unseen beings. They may be so, or they may not. It seems that thoughts which have been actively present in our minds, and which have become latent, are perceived as *pictures* by a clairvoyant. The thoughts of the discarnate, also, are presented often in this form. Dr. Hyslop was convinced that this was the method employed by the controls of Mrs. Chenoweth; and many other experiences lead to the same conclusion. [See *Proceedings American S.P.R.*, Vol. VI., p. 25.]

How, then, are we to distinguish between impressions received from incarnate minds and such as come from those who have passed out of the body? We have no right to assume that all descriptions given by mediums are of the latter kind; but have we any means of assuring ourselves that some of the messages have been obtained in this way? If a description is accompanied by information unknown to anyone present we have reasonable grounds for thinking that it is an impression from the Other Side; or if the accompanying communication has a selective and purposeful character we are justified in attributing it to a selecting mind which is not that of the medium or of those present.

In "Objections to Spiritualism Answered" (pp. 97 and 98) I have given an experience which contains both these tests. In the incident there recorded the fact communicated was unknown to either the medium or myself; it was not consciously known to anyone at all on this side. It was a fact closely associated with the person previously described to me, and it appeared to be purposely selected as evidence of a kind to meet my doubts. Moreover, it was appropriately characteristic.

Many genuine communications may be made which are not accompanied by such evidence as this: they may be intuitively recognised, and conviction as to their origin may be *personally* satisfactory. But we should be careful not to expect others to accept our personal intuitions. If we realise the tremendous implications involved in the acceptance of the truth of communication from those who are called "the dead" we should also realise that our claim that this is a fact should in particular cases, as well as in general, be supported by evidence which will commend it to the attention of cautious, reasonable men and women. When we have admitted the possibility of other explanations of some of the experiences of clairvoyants there will still remain a large mass of facts to be accounted for, supported by evidence of an arresting kind indicating spirit communication.

There is one other point in Mr. Horace Leaf's interesting paper to which I should like to refer. He says that he thinks it is "one of the chief aims of a mental medium's spirit helpers . . . to insulate him" so that he may not be "open to receive telepathic impressions from all and sundry." I agree with his opinion: experience bears this out. When the developing helpers are wise I believe they seek to achieve this. A case in point is that of Mrs. Piper. She was very difficult to hypnotise, and even when the attempt succeeded Professor William James tells us that he only succeeded in suggesting "muscular phenomena or automatic imitation of speech or gesture" under hypnotism. He adds that he found "no clear signs of thought-transference as tested by the naming of cards or during the waking state." [*S.P.R. Proceedings*, Part XVII., pp. 653, 654.] This is a remarkable circumstance when we remember how many communications giving information quite unknown to Mrs. Piper were given through her when in trance.

Dr. Hyslop says that only one person was able to hypnotise her at all. She seems, therefore, to have been, normally, closed to suggestion from those in the body; and her receptivity to impressions in the trance state is for this reason the more remarkable.

I should like to add a few remarks on Mr. Arthur J. Wood's interesting paper on "Why Spirit Names are Hard to Communicate." The solution he suggests would solve the problem in connection with the names by which spirits may be known in the Beyond, but does not explain the difficulty experienced in getting the names by which they were known on earth correctly given.

This does not seem to me very puzzling, however, although some seem to find it so. As commonly used names are mere labels, almost as meaningless as letters of the alphabet, or numerals. If, as the extract from Swedenborg and other communications suggest, the language of spirits is a language of ideas it is not hard to understand why labels of this sort, devoid of meaning, make no abiding impression on the memory.

Occasionally a name is given and used with reference to its significance, but this is exceptional. It is, I imagine, because the labels we give to persons here have no real meaning in connection with their characters, quality, or condition, that they are often forgotten altogether.

Moreover, there is another reason why the transmission of names with no meaning is difficult. Transmission, as Mr. Wood points out, is not effected in *words*; the mind and brain of the recipient translate into words impressions received as *ideas*. The ideas are often communicated pictorially by images evoked in the mind of the receiver, and very few names lend themselves to being transmitted in this way. There is a case recorded in the "Proceedings" of the S.P.R. in which the name to be transmitted was Merryfield. The medium's control said: "I see a field with children playing in it." The image was most apt, but few names can be symbolised in this way.

Some investigators make a great point of getting *right* names, but other tokens of identity are far more valuable; for when a name is given correctly it is easy to explain this as due to immediate thought-transference, whereas subtle indications of character or habits are much less easy to account for in this way.

In this connection it may be of interest if I quote from a letter received by me from Dr. Richard Hodgson in reply to a question I had put to him referring to the fact that Stainton Moses, when asked for the name of "Imperator," had given (through Mrs. Piper in trance) a name which did not correspond to the name he had communicated confidentially to his friends before his death. Dr. Hodgson wrote (date July 6th, 1903):—

"Of course the difficulty with Stainton Moses and these names is a very special one. It is not like the mistake in a name where a person might forget or make a momentary slip of memory, and it must be supposed that the names are engraven, so to speak, in Stainton Moses' memory somewhere or other, but even here, of course, allowance must be made for disturbances of consciousness of one form or another. Consider the incident of Emerson attending the funeral of Longfellow and then remarking to his daughter, as he went away, that the gentleman who had been buried was a dear and loving gentleman, or some such words, but that he had forgotten his name. . . . Other mistakes in names arise from the inability of the amanuensis who acts as intermediary."

To the problem of the name given by "Imperator," when controlling Mrs. Piper, not corresponding with that communicated by Stainton Moses in his earth life a clue has been found within recent years. A personal friend of Stainton Moses told me that the latter gave him the name of "Malachi" as the real name of "Imperator." My informant said: "The prophet Malachi." Dr. Hyslop was informed by a Hebrew scholar that "Malachi" means "messenger"; there is no evidence that it was a proper name, i.e., the writer of the book which bears this title is anonymous and wrote under a pseudonym. This statement was confirmed to Mr. J. Arthur Hill by another scholar.

The controls of Mrs. Piper refused at first to give their names; whether they subsequently did so I do not know, but the point of special interest is that they called themselves "The Messengers." When we remember, as Mr. Arthur J. Wood has said, that the language of spirits is a language of *ideas* translated through mediums into words, the fact that Stainton Moses received the name of "Malachi" (messenger) for "Imperator," and that the group communicating through Mrs. Piper under "Imperator's" leadership called themselves "The Messengers," throws considerable light on the apparent discrepancy. Stainton Moses was probably quite mistaken in identifying the spirit who communicated with him under the name of "Malachi" with the writer of the prophetic book in the Bible.

The lesson of this incident is a lesson of patience. At the outset of my inquiries into Psychical Research Mr. F. W. H. Myers wrote me a kind and helpful letter in which he said success would be the reward of whosoever could be most patient. He learned this lesson himself, and therefore he is a safe guide in these labyrinths; short cuts are misleading; Myers warns investigators to "beware of pre-constructing from too few factors their formula for the sum of things."

Mr. EDWARD SUTTON's little pamphlet on Christian Science, "What Are We?" has, he tells us, had a considerable success. Price 1d., it may be obtained from the author at 3, South Cliff, Eastbourne.



## THE SNARE OF SECTARIANISM.

In the course of his address to the London Spiritualist Alliance in March last, Mr. J. D. Beresford said: "If the Spiritualist religion is to permeate the whole mass of mankind, it must first and foremost avoid the snares of sectarianism and of politics." These are wise words and worthy of a foremost place in the minds of such as are engaged in the task of teaching the people those great truths for which we stand. It seems to have been an almost irresistible tendency all down the ages, when any new aspect of truth has been revealed, for the enlightened to proceed at once to erect some temple in which to enshrine the truth with which they have been entrusted. Entrance to this edifice is only to be obtained by those who have been duly initiated and have the password. These are the "Orthodox." Others are outside the pale. Now, we have in our midst a fine example of the effects of such tendency, and we have the advantage of being able to see how the experiment has worked out over a course of nearly two millennia. The Church of England, through some of her more progressive leaders, confesses that "institutional religion" is on the wane. The test of membership on her councils used to be attendance at Holy Communion. This, many years ago, was abolished, and the somewhat more general qualification of Confirmation substituted. This, again, gives way to that of Baptism. Will this also go? Were this to happen it would have the effect of removing the last vestige of "institutionalism."

The orthodox at present view such a proposal with horror. But there is a precedent even for such radical dealing with tradition as this would be. Circumcision was to the first Christians a rite ordained by God as entrance into the church of their Jewish forefathers—the Church of which they themselves were members. Yet when necessity arose they abolished it—with many misgivings and some soreness of heart. When the followers of Swedenborg created the Church of the New Jerusalem, they meant to enshrine the teaching of that great soul in a visible edifice. It is open to argument, however, whether they did not in reality erect a tomb instead. His influence, by its own intrinsic merit, has had a great effect on the thought of Europe. But that cannot be claimed as the result of the activities of the New Church. Whereas Swedenborg is constantly referred to and quoted, that Church is seldom mentioned. It is indeed doubtful whether any large percentage of those who know something about his teaching are aware of its existence; while those who are so aware have naturally at the back of their minds, perhaps unconsciously, the feeling that, so far as they accept his teaching, they are also giving their adherence to the institution that claims to represent him as a Church; and that, so far as this is the case, they are slighting that particular religious body to which they themselves belong. It may be that Spiritualism is destined to go the same way and take on the guise of institutionalism. That would constitute it a sect, and the history of sectional religion does not augur well for its future so conditioned.

## DIFFICULTIES OF NAME TRANSMISSION.

In the view of a correspondent—Mr. Thos. W. Widgery (Longfield)—the article by Mr. A. J. Wood (page 470) on the difficulty of obtaining names through mediums, while clear and very helpful as far as it goes, omits one very simple explanation of this difficulty. It is this:—

Most words are symbols either of definite objective phenomena, of which the connotation is firm and constant, or of equally clearly defined subjective states. The term "apple" has for each a clear connotation: the word "flower" is not so definite, but still it represents certain well-defined characteristics, and we might postulate that the thought "flower" is a fairly constant group of vibrations easily translatable by most persons. Similarly with such words as hate, anger, etc.

Now let us examine the connotation of a name. Each name has either a particular connotation, or else is merely an almost empty term with practically no content.

Thus "James" is for me the group of attributes representing a known person or it is merely a general term of which the connotation is that it is masculine and singular.

It would thus appear that the thought "James" is much less clear than the thought "flower" or "sorrow," etc., and that consequently a transmitting intelligence, working with thoughts only, must have difficulty in thinking "James" unless it is associated, for both transmitter and receiver, with a person of known characteristics. A lady medium of my acquaintance always receives names as written in luminous letters before her.

NEW ZEALAND SPIRITUALISTS.—In Wellington, N.Z., Mrs. J. W. Stables, the retiring president of the National Association of Spiritualists, at a recent social evening to members of the Wellington Church, was presented with a diamond ring in recognition of her voluntary services to the Wellington Society, and in appreciation of her efforts to keep spiritualistic platforms above reproach.

## A STARTLING EXPERIENCE.

Mr. T. Pearson (Westgate, Haltwhistle) sends us the following vivid account of the experience which formed his first introduction to Spiritualism, and which must have been as convincing as it was startling. He has given us the name of the gentleman, now deceased, at whose house the sitting he records took place, and of the medium through whom the communication was made, and who is still living at Low Fell:—

My mother was married when she was about eighteen. At thirty-four she lay dying of consumption. When she passed away I was a few weeks from being fifteen years of age. At nine o'clock in the morning I went to her bedside, and said: "Mother, you are going to die, are you afraid?" She replied: "No, only I am sorry to leave so many of you behind, but some of you won't be long in following me. Be a good boy, say your prayers, and meet me in heaven." At ten, two or three of the ladies living in the same street came in to see her. Mother began to cough; one of the ladies raised her from the pillow to ease the coughing, and she died in her arms, with eyes fixed on me to the last. In the next eighteen months, three little sisters died.

At about thirty years of age, being then married, I was living at Low Fell, whither I had not long removed. At that time I had become Agnostic in outlook, with nothing but blank uncertainty before my vision. One day, in the course of conversation, my neighbour said to me, "Have you ever been to a Spiritualist meeting?" "No," I replied. "Will you go?" he asked. "Well," I said, "if you can demonstrate continuity of individual consciousness, and prove that there is another life after this, then I am your man." He explained that he had at one time been connected with Spiritualism, but for the past few years had not had anything to do with it. "However," he added, "I will arrange with a friend for a room, and we will investigate." I agreed to the proposal, and he arranged for private investigation at the house of Mr. W. in Low Fell.

On the first occasion there were five of us; three members of Mr. W.'s family, my neighbour and myself. We sat in the gloaming, around a small deal table, put our hands on it, and began by singing a hymn. While we sang my neighbour, who sat opposite me, went into a state which I was told was trance; then, leaving the table he came behind me, and put a hand on each of my shoulders. We ceased singing, and Mr. W. said, "A friend of yours wants to speak to you." I got up, and faced what I now know to have been the medium of our party. His eyes were closed, and he grasped me firmly by the hand. I said, "This is new to me, and I am given to understand you are a friend of mine." He nodded in assent. I asked, "Can't you speak?" He shook his head. "Well," I remarked, "this is a strange business to me; I want evidence, and if you can't speak there is no evidence; will you try and speak?" Again he nodded. I said, "Take your time, we can wait."

The mouth of the medium worked for a few minutes, but no word came. At last, with tremendous suddenness and emphasis he called out, "Tom! Tom! Tom! I am your mother." I was not thinking of my mother. It was my mother's voice; it thrilled me. I said, "I am here to investigate; I can't see you. How am I to know that you are my mother? Can you give me any evidence to prove it?" There was nothing in my own mind of any incident. Then quietly came the question, "Do you remember coming to my bed-side just an hour before I died, and saying, 'Mother, you are going to die; are you afraid?'" The incident, which had slipped from my memory, flashed up in an instant before my mental vision: its sudden recall stunned me. I said, "Yes." "Do you remember," she continued, "what I said about being good and meeting me in heaven?" Then she went over the identical conversation, saying further that goodness was vastly more important than she then knew, and that I must continue to follow that advice—for "nothing matters but goodness." She told me that she frequently visited my home, knew all about my wife and two little girls, and would come again should opportunity permit. She added that it was difficult for her to control the medium, not having any experience before, and finally bade me good-bye.

I had not spoken to any of the company about my mother; and I was a comparative stranger. "Telepathy, of course!" will, I suppose, be the explanation of those who know all about it.

FAIRIES.—We have received a letter from a lady in Ireland stating that she and her son-in-law and daughter obtain communications through the Ouija-board from a fairy who states that he is a leprechaun, and that their family demesne had always been the habitation of leprechauns; also that a ruined fort near by was a haunt of the pixies. The lady says further that on the visits of her little grandchildren their elders allow them to have the board to themselves, and listen to the fun they have with the fairy, who tells them how the fairies talk to the rabbits, ride on the hens' backs, etc. Her small grandson declares that he has always seen fairies, and had supposed other people did, too, though he did not know what they were. We are sending our correspondent's story, which is evidently told in good faith, to Sir A. Conan Doyle.

## LIGHT,

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## THE PSYCHIC KNOWLEDGE OF AN EARLIER DAY.

VINDICATED BY LATER EXPERIENCE.

Looking backwards over the career of the Spiritualist movement, as reflected in its literature—books, pamphlets and periodicals—we have been struck by two significant things.

First, we have noted a certain line of continuity in the rational and sensible order of teachings. Now the literature of the movement, especially in the past, was marked by a great deal of (shall we say?) embroidery. For many writers it was not sufficient to set out a plain tale. They evidently felt it to be in need of embellishment, and it was really not difficult to embellish, considering how easily our subject in some of its phases lends itself to romance. But in despite of this romance and of much that shows itself to be plainly fictitious and absurd, the sane and sensible side maintained its hold, and presented—decade after decade—a clear-flowing stream of reasonableness, the warrant and testimony of the essential reasonableness of the whole subject. This has been the salt of Spiritualism, preserving it from the contamination of any accretions of superstition and morbidity.

Another thing we noticed about our literature was the neglect from which its older records suffer. Turning over the pamphlets, tracts, periodicals and books of thirty and forty years ago we found a great many of the problems which exercise investigators to-day adequately and satisfactorily explained. We had often noted that much over which psychical researchers reason and speculate to-day, arriving only slowly at conclusions, was settled by philosophical Spiritualists many years ago. Recently in going over some old pamphlets in which the resources of trance-speaking were drawn upon to answer questions and solve difficulties, we were astonished at the clear and simple elucidations of problems in which the scientific psychical researcher is still painfully groping.

The fact is that in the last generation a high level of knowledge in psychical matters was attained—one that we are only now beginning to reach in the way of general teaching.

In some of the volumes belonging to the past thirty, forty or fifty years, are set down things which made little or no impression at the time, which passed out of memory, or at any rate out of recognition, but things which were true and to which we find ourselves returning after years of investigation along other lines. It almost seems as though, if some of us had been wise, we might have saved ourselves much trouble. Here were all the explanations we wanted set down in print and coming in most cases as teachings "from the other side." Doubtless many of their readers read them dubiously, as things that might or might not be true, and feeling, perhaps, that their source made them at least suspicious. A spirit guide, for example, explains the phenomena of haunting, of materialisation, of trance and many other matters. Very interesting, of course, but of no importance as compared with a scientific text book from someone who had studied the subject on the mundane side. We have lived to see

a good deal of psychic knowledge incorporated into our subject that we first heard from the lips of unlettered mediums many years ago. We saw that the information then given was discarded and forgotten, and only after many years reached and verified, thus vindicating the "mediumistic stuff," as we have heard it contemptuously called. The fact is that some of the "mediumistic stuff" was far more true and instructive than is generally recognised.

When the present stringency in the publishing and printing trades has passed, we hope and expect to see the publication in popular form of some of the best psychic literature of the past. It will come as an astonishment to many readers to-day that such treasures of knowledge and wisdom could pass, as they did mainly pass, without more appreciation from the readers of an earlier time. In this older literature Spiritualism was made reasonable, and its scientific and philosophical aspects were ably handled, although its full importance was not then clearly recognised.

To-day we know that Spiritualism, as a great inspiring force, is in the world to stay and that it is entering the minds and hearts of the people. It is well to know that however far the emotional driving power may take us it will never lack the accompaniment of a sane, reasoned and well-tested body of fact and philosophy.

## THE UNSEEN GUIDANCE.

To those who are able to get underneath the outer crust of things, and dip down below, the signs of the times are big with meaning. Surely the fact that this present intense feeling after a knowledge of the spiritual world has come about just at this particular time is not without significance.

Call to mind for a moment what has been happening in the realm of accepted science of late. Think of the development in the application of electricity, the discovery of X-rays, Beta-rays and their cognates, wireless telegraphy and telephony, Radium, the investigation of what the old thinkers called the Luminiferous Ether, and now the application of the theory of Relativity to gravitation, time and space. These are indications of a wider extension of human knowledge and the harnessing of powers which, in comparison with those controlled by humanity a century ago, almost assume an attribute of infinity. Indeed, we are now accustoming ourselves to deal with infinities as quantities quite within the capacity of the human mentality.

Now all these variations of enterprise on the part of those thinkers who are leading the thought of the present age are as truly inspired from the spiritual realms as were the spiritual aspirations of the prophets of olden times. Men are being led to-day as they were led then.

Yet this leading is not without circumspection on the part of those spirit friends who guide our progress. It is the result of a highly organised plan of campaign in the Spiritual Spheres. And, being such, it is carefully controlled. As of old, so now, the beams from the Shekinah Light, which are allowed to penetrate through the Veil and to shine upon our onward path, are carefully regulated to our capacity of reception. And the powers given into our hands are restrained in their using. For we are told that these powers are so mighty that were they to fall into the hands of people not sufficiently progressed in spiritual attainment, these forces would be so used that they would set back the true progress of the race, and terrible consequences would ensue. In other words, spiritual and moral progress must go hand in hand with the progress of science.

This can only be brought about by the linking up of the members of the human family here with their elder brethren who have attained to the wider outlook, the deeper knowledge and the higher apprehension of God's will and purpose during long residence in the spiritual world.

This is one of the chief objectives of the present widespread operations which have become apparent to us in their various phases of Spiritualism, Psychic Research, Theosophy and their offshoots under various names.

Our Angel guardians are patiently pursuing their great task with unrelenting purpose. They have pressed into their service all who will help their cause here below and, in face of many failures and many deflections of their inspiration into unworthy channels, they still go forward and their victory is sure.

Though Love repine and Reason chafe,  
There comes a voice without reply:  
'Tis man's perdition to be safe  
When for the Truth he ought to die.

—EMERSON.

## FROM THE LIGHTHOUSE WINDOW.

"Survival, Westcent, London," has now been accepted by the Post Office as our official cable and telegraphic address.

The Rev. Walter Wynn, in the course of his South African tour, lectured in the Town Hall, Pretoria, on June 27th, on "Is Spiritualism of God or the Devil?" before what the "Pretoria News" describes as "a rapt audience."

It is good to find the Paris correspondent of the "Daily News" (July 28th) taking note of Dr. Geley's important experiments in psychic science, and sending to the journal he represents a lengthy account of the materialised hands and feet obtained through the medium Kluski. We commend this excellent action to other sections of the Press.

We are pleased, too, to see in the "Edinburgh Evening Dispatch" and the "Dundee Courier" reproductions from *LIGHT* of part of Mr. Duxbury's account of a sitting with Miss Bessinet.

Referring to the suggestion made at the recent annual conference of the Spiritualists' National Union that the next gathering, in 1922, should be an International Conference, to be held in London, the "Two Worlds" writes: "We think the time is ripe for such an assembly. Before the European War our National Union was in close touch with Continental Spiritualistic organisations, largely as the result of previous Internationals at Geneva, Brussels and Liverpool. Now that the European situation is eased, France, Belgium, Denmark, and Great Britain are settling down again, but Spain, Italy, Portugal, Germany, and other countries are still Spiritualistically unsettled. The International Bureau, under the guidance of our old friend, the Chev. le Clement de St. Marcq, is pulling the Spiritualists of many nations together, and this country should, we think, take some hand in leading all nations together."

Our contemporary adds: "There is quite a possibility of Belgium, France, Norway, Denmark, United States and Brazil being represented, and quite probably several of our overseas compatriots would join in the proceedings. For such a gathering there is only one venue, London, and we trust our National Council will take their courage in both hands."

Under the auspices of the London Spiritualist Alliance, the first International Congress of Spiritualists in Great Britain was held in London in 1898. It is fully reported in *LIGHT* for that year, and the many addresses delivered make interesting reading to-day, after a lapse of twenty-three years. The opening address was delivered by the President, Mr. Edmund Dawson Rogers.

Mr. Horace Leaf, continuing his reminiscences of his mediumship in the "Psychic Gazette" (August), in speaking of a remarkable Direct Voice sitting with Mrs. Etta Wriedt, held at Mr. Stead's house at Wimbledon, describes an old lady who came and spoke and was recognised, but who apparently was ignorant of the fact that she had died. He says: "This showed itself in the matter-of-fact way in which she took things. Evidently very narrow in her religious beliefs, she had thought the change death brought about to be a totally different state. The naturalness of the next world had not yet altered her conception of things. In life she had hated Spiritualism, and in death she had not changed in this respect, as the following remarks show. 'Your mother is coming over here in three weeks' time,' she informed her nephew, 'and I have been given permission to go to meet her.' This she seemed to regard as quite natural. 'Never mind, aunt,' replied her nephew. 'Mother won't mind. She understands Spiritualism.' 'What,' returned the old lady sarcastically, 'does she still dabble in that thing.' 'Yes, aunt; you wouldn't, would you?' 'Not I.' 'But, aunt,' protested the gentleman, greatly amused at the old lady's intolerance, 'this is Spiritualism.' 'Is it?' said she, quite startled, 'then, good-bye; I'm off.' And off she went, for with that remark the trumpet dropped and auntie spoke no more."

Mr. Leaf also has some interesting particulars to relate about phantasms of the living. He considers that in the great majority of cases the individual who thus supernaturally appears is quite unaware, both at the time and after, that anything unusual has occurred. "A large percentage of these cases," he says, "may be due to nothing more remarkable than hallucination on the part of the seer. Many can be best accounted for by the hypothesis that the person clothed in his psychical body leaves his physical body, goes to the distant spot, where in some way he makes his presence known to one or more individuals, and then safely returns to his physical organism again. I have often seen such phantasms, and as a rule they are difficult to distinguish from real disembodied spirits."

He adds: "In my life I seem several times to have appeared in phantasmal form to different people. On no occasion have I had the slightest reason to suppose anything of the kind has been taking place. On most occasions I have been able to discover that when my apparition has been seen I have been fast asleep. Beyond that I can offer no explanation for the strange happening, except in two cases, when I think suggestion on the part of the percipient may account for the appearances. So positive have my informants been that they have seen me whilst they were wide awake and not thinking of me, that I cannot doubt their veracity. On one occasion only was I sure that I was awake at the time that my phantom was seen." Mr. Leaf goes on to relate the details.

Such particulars from experienced sensitives have a distinct value, and we are glad to find that others in this field who are preparing to publish their experiences are Mr. J. J. Vango, Miss Violet Ortner and Mrs. Annie Brittain.

The Rev. G. Vale Owen, writing in the "Weekly Dispatch," speaks of the strange perversion of mentality which overtakes so many minds when brought out of their habitual line of study into the region of Psychic Science. He says: "I have been struck with this fact again and again. Men of all phases of knowledge—scientific, philosophical and religious—display a breadth of mind and a grip of things which fill one with admiration. They are democratic in social matters, they are up-to-date in every way—until they come up against this subject. Then they suddenly revert to the attitude of mind and straitened vision of the Middle Ages. Scientific and theological orthodoxy assumes its sway and they form their judgment, not on facts—which they deny without examination—but on prejudice alone. 'Prejudice' is that state of mind which 'prejudges' a question without searching into the facts. And this is exactly what brought about the condemnation of Galileo centuries ago when he said that the world was not flat and stationary but that it was a globe and moved."

The first number of "Psyche" has reached us, a quarterly review of psychology, which incorporates the "Psychic Research Quarterly." In an editorial note it is stated that "The policy of 'Psyche' is to provide a conspectus of all the most reliable views, while not ignoring more advanced and tentative developments on which opinion is still divided." Dr. J. P. Lowson writes on "The Interpretation of Dreams." Dr. E. Prideaux on "Criminal Responsibility" and Mr. E. J. Dingwall on "Scientists and Psychological Research." These and other articles possess a timely interest, and the Review should supply a need.

The growth of Spiritualism in Glasgow is the subject of a long and thoughtful article in the "Glasgow Herald" (July 23rd), described as "From an occasional correspondent." He says: "There are a number of families in Glasgow where one and sometimes two members possess mediumistic powers in a high degree, and a séance in such circles, where there is neither a desire nor the inducement to defraud, is a revelation. More especially is this the case in a highly developed circle where the trumpet is used. When the conditions are at their best the 'controls' come and talk quite freely with those present and establish communication with those who 'have drunk their cup a round or two before.' The procedure is simple in the extreme. A trumpet made of tin, narrow at one end and shaped not unlike a megaphone, is placed in the centre of the room, round which those present sit on chairs; there is no linking of hands. A few minutes' silence in the dark, then a hymn or two are sung. Results sometimes come rapidly and definitely, at other times the indications are barely perceptible; sometimes nothing occurs, but under suitable conditions there can be no mistake about the genuineness of the phenomena experienced. . . . In several cases, after every precaution had been taken to establish the identity of the voice speaking through the trumpet, direct communication has been obtained with relatives."

The writer continues: "It would be easy, but unfair without the consent of the parties involved, to give chapter and verse of several such experiences, and in any case the sceptics are so sceptical that even the most complete details would only result in an added shrug of disbelief, accompanied by a pitying thought as to the sanity of the narrator. The Doubting Thomas can investigate for himself; this article is no endeavour to induce people to take up the study of Spiritualism, but is merely a sketchy attempt to recognise a comparatively new feature in our city life, highly spiritual in its trend, although divorced from orthodox practice, but so far removed from materialistic considerations as to merit the respect of those who do not recognise in every new thought or discovery some fresh machination of the Devil."

## PSYCHIC PHOTOGRAPHY.

### A PHILOSOPHY BORNE OUT BY FACTS.

By F. R. MELTON, B.Sc.

The much-debated subject of the genuineness or otherwise of the Spirit photographs that have come before us from time to time has generally been dealt with from the standpoint of proving the bona fides of the person taking the photograph, or the honesty of the medium through whose power it is produced. The importance of establishing these facts I quite admit, but they tell us nothing of the process by which it is possible for such phenomena to occur, and my present object is to try at least to formulate a working hypothesis on the subject.

In order thoroughly to understand the principle involved in this branch of natural phenomena, it will be necessary to trace the matter as near as possible from its source. The transmission of thought is a demonstrable fact. When we speak of the transmission of anything, we, of course, know there must be something capable of being transmitted from one place to another. What is, then, this thought that is capable of transmission? It must be some thing, some substance, and if we are unable at present to give an analysis of the composition of thought, it does not prevent us from watching its action; in fact, it is by the action of certain substances we learn much in chemistry. Thought, the action of the mind, can set up ether waves and vibrations, and these waves are capable of direct action upon matter, under certain conditions. The hypnotist who puts his subject to sleep is, by the power of his mind, able to interfere actively with the working of the physiological organs, and it is known that changes in the blood will take place under suggestion in hypnotic sleep. But what must not be lost sight of is that some substance is at work. This substance is the ether.

When a photograph is taken something happens. To use the language of metaphor, the sensitized plate is like a piece of ground ready to receive the building operations of a gang of workers. These workers are the innumerable rays into which the light that comes through the lens of the camera is split up. Each ray is regulated in its action by the power of reflection possessed by the body of the object that the lens is focussed upon, and each ray sets in motion the ether that permeates every atom of the sensitized plate. Some of the chemical properties on the plate are thickened, others are cleared away, others rendered much thinner, and all the different forms or delineations of the image taken are faithfully reproduced by this active band of working forces, directing the density of the ether activity in the matter of the chemical substance on the plate. As these working forces are not under trade union rules they work very rapidly; in fact, the whole work is done instantaneously, and the quality of the work depends upon the knowledge and directing power of the photographer, the mind centre, who takes into consideration the hundred-and-one little details to be observed in order to produce a good picture.

Now, all this action of the ether set up by the light rays can be also excited (with less activity perhaps) by thought-waves projected at will by the human mind. It is quite easy for anyone to affect a sensitized plate if he will only use a little concentrated thought. Psychologists hold that one cannot completely concentrate on one thought for longer than about ten seconds, but with a little practice one can accustom the mind to the retention of any mental picture that one wishes to impress upon the plate. My first experiment took me twenty minutes. I prepared a slow developing bath, and having put the plate in, film uppermost (of course, in the dark), I allowed my finger tips just to touch the solution, and concentrated my thought with all the power of my will on impressing the plate with the image of a certain face I had seen in one of Millais' pictures. At the end of the experiment, I found the plate had been slightly affected, and there was a blurred outline of the object of my thought. I have found by subsequent experiments that the plate can be best impressed in its dry state, and that the best plan to adopt is to render the mind as passive as possible, and then go suddenly to the plate, and let the full power of the image held in the mind pass on to the plate. In this way I have been able to produce very good results instantaneously.

Now, what is it that survives after the body ceases to function? Obviously, it is the mind, the consciousness, the thought. The substance of thought does not die; it is released from the trammels and confines of the body, and is soon able to do many things that it was unable to accomplish when restricted by physical limitations. If, then, I can use this mind of mine to impress a sensitized photographic plate, with all these limitations handicapping the operation, is it very wonderful that I should be able to do the same thing under more favourable conditions?

The one great mistake we are making in this matter of

psychic photography is to relegate it to the realm of "Wonderland." It is not wonderful at all; it is natural, and governed by the laws of natural phenomena, just the same as the birth of a child is. What we should now do, is to set about studying this new phase of photography, and just as we have produced certain plates and films suitable for certain classes of work, such as the Panchromatic, etc.; just as when we want to take a certain object, we know the best results can be obtained by using a special kind of plate, I hope the time will come—and that soon—when we can go to a photographic supply company and ask for a packet of plates for psychic purposes suitable for certain classes of phenomena. If I were a millionaire, instead of buying church organs and libraries, I would endow and equip an institute for research in this direction, for there is no doubt that in the relation of mind and matter will be found the solution of many of our so-called mysteries. Let me remind the reader of the recognition of this fact by one who, no doubt, future generations will look back upon with greater reverence than is apparent in the present. Sir Oliver Lodge, in his book, "Man and the Universe," suggests this relationship.

Mind and matter may be no longer two, but one. This material universe may then become the living garment of God. Gross matter may be regarded as a mere appearance, a mode of apprehending an idealistic cosmic reality, in which we actually live and move and have our being."

That is a grand conception of a great mind.

My friend and colleague in the higher life, W. B., in many of the experiments we carry out together, often points out the inseparable relation that exists between mind and matter; the ether when impregnated with mind becomes ectoplasm, or mind and matter in one. He says that a spirit in its natural state cannot be photographed by us, so if such a thing takes place, the spirit must materialise sufficiently to enable light rays to be reflected from its body, and pass through the lens of the camera. This, of course, is often done, but the more general way is for the spirit to disturb the substance of its own mind, which is the ether that permeates everything, and so set up the activity upon the photographic plate, or, as we say, impress it.

Now, in order to get good results, the plate to be impressed should be in as passive surroundings as possible, and the person conducting the operation must keep his mind off the plate. If he attempts to concentrate upon the plate, he is setting up an ether activity, and so clashes with the activity set up by the spirit mind. I can get plates impressed by my friend W. B. whenever I ask him so to do, and he has demonstrated to me what happens. When I think about what is likely to take place upon the plate, our minds clash, and a very confused mass is found upon the plate when developed, but if I leave it to him to impress the plate how and when he thinks fit, he sees the conditions around the plate, and chooses the time when they are most passive, and so good results are obtained. He tells me that Mr. Hope has trained his mind to become as passive as the lens in his camera (I may say I have never met Mr. Hope or Mrs. Buxton, but my friend W. B. knows all about them).

I asked him to try and explain what it looked like when a plate was being affected, either by the light rays or the mind rays. He said: "The nearest illustration I can give you is this: If you take a bottle of clear water, with some thick sediment that has sunk to the bottom, and suddenly shake the bottle the sediment mixes with the water, but eventually settles down. That is what takes place on a photographic plate. The ether is like the clear water, the chemical matter the sediment, the light ray or mind ray is the agitating cause. The sediment in the bottle seems to settle down as it pleases, not so the matter on the plate. Of course, the chemical preparation does not fly up off the plate, but great activity can take place in the molecules of matter without our being able to observe the same, and each atom is directed to its proper place by the action of the ether in response to the relative activity or density of the vibration set up by the light- or mind-ray that is being projected. Some day we may evolve an instrument, a sort of super-microscope, that will enable us to observe the inner workings of matter. Then we shall see some of the things our spirit friends can see. It must be remembered that to the spirit all matter is transparent, though not exactly as we understand the word. There is a vast difference between being in a thing, and on a thing. The ether is in everything; our friends are in the ether. That is why they can come into our rooms although the doors are locked, and why they can look into our physical organs, and see our mind at work.



They can see the action of our mind because our mind is contained in the substance of the ether, yet our mind is the only thing our spirit friends cannot get through or into. Hence the necessity of our minds becoming passive, if we wish them not to clash when working for us. If this is kept in front of you, it will not be difficult to understand some of the phenomena that take place. I hope to be able to give a good demonstrative description of this basic principle when describing the action of my Spirit Telephone, and how it becomes possible to hear our friends' voices through mechanical action. The same principle governs psychic sound as governs Psychic Photography.

It is generally thought in the photographic world that it cannot be ascertained what is upon a plate that has been exposed except by the usual method of development. Now, if our spirit friends can impress a plate and see what they are doing, it should be easy for them to see what has been done on other plates, whether they have been affected by the rays of light through a camera or by the rays set up in the ether by other forms of activity. This problem I put to my friend W. B., and he replied that he could quite easily see what was on any plate. While we were discussing this matter (for you must understand W. B. is a real person, and is in our room, and all can hear him, if we cannot see him, and he is possessed of profound scientific knowledge), a lady friend came in with her magazine camera. There were twelve plates in the camera, of which seven had been exposed—four by herself, and three by a friend of hers, to whom she had lent the camera, and she did not know what had been taken on the three plates in question. Without ever mentioning how many plates had been exposed, our lady friend at once said to W. B., "If you can see what is on a plate, can you tell me what is on the plates in my camera?" "Quite easily," he replied. "Get a pen and paper, and write down the description as I tell you of each plate." He first told us there were five plates that had not been exposed, which was quite correct, although it had never

been mentioned. He gave a detailed description of the other seven plates, and we at once developed the three plates that had been taken by the lady unknown to us, and in every detail the description was correct, and in all seven plates not one error could be detected. I mentioned this fact to a member of the S.S.S.P., who is a professional photographer, and has had a life's experience in his art. He seemed to doubt the possibility of such a proposition, so I suggested that he should make an experimental test. The gentleman in question is Mr. A. W. Gibson ("The Maples," 60, Castle Boulevard, Nottingham), whose portrait, together with Mrs. Gibson and their son Harold, is to be found in *LIGHT* for April 2nd (page 223). He exposed four plates, each taking a different object. I was not present when the photographs were taken. He then packed each plate in a separate box, and sealed the same; then, mixing the boxes up, he took one at random, so that he should not know which plate he was sending to me, so there could be no thought transference. When the packed plate arrived I just took it, as it was, and having placed it upon my table in the usual manner, requested W. B. to look at it, and tell me what was taken upon it. Through a slight error on the part of Mr. Gibson, the first test was somewhat difficult. He had unknowingly put a rapid plate in his camera, and given it the exposure of a slower plate. Consequently the plate in question was much over exposed. My friend W. B. at once noticed this, but gave the best description he could under the circumstances. He said, "I see a massive stone house, with large overhanging trees, shrubs in front of the house, and a broad line, or pathway. There is no person about." I took the plate, still in the box as originally packed, back to Mr. Gibson (who lives some two miles from myself), who duly developed the same, and found it was very much over exposed. What was taken for a house was the massive stone wall, about ten feet high, that divides Mr. Gibson's garden from the next estate; all other details were correct.

## THE CHURCH AND PSYCHIC PHENOMENA.

### "NOTHING TO FEAR."

The Rev. W. H. B. Yerburgh, Rector of Bredon, concludes his articles in the "Church Family Newspaper" of July 29th. According to the concept of natural law in the spiritual as in the material world, he suggests that the time has come for the evolution of a higher cycle of psychic experience. The re-interpretation of the Resurrection—the stabilising of the super-normal generally, may very reasonably be expected. The defunct German school of "the higher criticism" is succeeded by "a newer science with fresh insight" on the supernatural of the Bible. Leaving the clergy to take up the position he has asked them to occupy, Mr. Yerburgh, in four numbered paragraphs, points out the line of answer that should be given to the criticisms and objections that are commonly raised. We cite the first two:—

(1) I have read numbers of letters of people who were in despair through grief, and who have recovered their faith by having some message that they regarded as proof of survival passed through to them. Many materialists, after prolonged study, have been converted. But possibly a quotation from one of the world-pioneers in thought may serve my purpose. I refer to Frederick Myers. He writes: "For me, this fresh evidence, while raising the great historic incident of the resurrection into new credibility, has also filled me with a sense of insight and thankfulness such as even my first ardent Christianity did not bestow."

(2) It is sometimes urged that Spiritualism drives people to insanity. It is a subject that needs most careful handling. No doubt it is dangerous for weak and unstable people to dabble in it. It may lead (and this is the most serious objection and one put forward by Bishop Gore) to an aimless life, and the haunting of the séance room. The health of mediums and the experimenting with them requires also most careful safeguarding from rash and incautious experimenters. This will be done in what I plead for scientific study. But the argument of insanity is a dangerous one to use, and if not substantiated by facts reacts on your own head. According to the "British Medical Journal," out of 14,500 cases examined in the United States in 1878, only four were attributed to Spiritualism—one in 3,837. In England, between 1878 and 1887, there were 136,478 cases of insanity, and of these 3,769 were attributed to religious mania among the orthodox, or one in thirty-seven.

These figures should appeal to the statistical mind—especially to the misdirected zealot in oppositional statistics.

The third and fourth paragraphs, both of them effective in the line of answer to the critic and objector, deal with the argument that God does not wish us to penetrate such mysteries as have been mentioned in Mr. Yerburgh's

two articles, and the stock charge of necromancy. He declares emphatically that

### THE DEAD ARE NOT CALLED UP.

Necromancy is calling up the dead. In former days it had certain horrid rites connected with the dead body. In the practice of Spiritualists the dead are not called up; they appear ready and eager to get through, to make themselves known, and crowd in. They do this quite independently of the séance room. I submit that there is nothing in Spiritualism, as it is practised to-day, even in its most superficial forms, which I hold no brief for, to be compared with the awful superstition and barbarous treatment meted out by the official Church to people such as Joan of Arc, innocent children, and old women, who again and again were unwilling mediums and had natural psychic powers, but who were tortured and drowned, or burnt at the stake, because of them.

One would naturally suppose that the statistics respecting Spiritualism and insanity should put an end to baseless allegations that have long been in circulation; judging by past experience, however, we shall again and again require to republish the facts. The sectarian mind, whether of theological mould, of intellectual cast such as rationalism, or of other isms generally and in varying degree, has curious "blind spots" in its visual mechanism, with a tendency to automatic inhibition of natural receptivity to whatever may threaten cherished prepossessions. This is illustrated even more strikingly by the hideous facts touched upon in the last sentence of the quotation under present consideration.

The author of the article explains that he began his studies in psychic phenomena because he felt that they shed light upon the Resurrection and the "miraculous" generally of the New Testament. He was "not a dabbler," nor a frequenter of séance rooms. Concerning psychic photography he says:—

I am not a photographic expert, but I naturally took ordinary precautions in sealing and marking my plates beforehand, and in superintending their development. I mention these experiences because they are the experiences of many hundreds of people to-day, and in many cases the results have been obtained by expert photographers. You will be wise, then, not to condemn even this branch of the subject as fraudulent and of no value. You will be wise not to read the little handbook condemning it.

Quoting Dr. Geley, the Director of the International Institute of Metaphysics in Paris, who says there is no reason to doubt the assertion of some leading investigators

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# ECTOPLASM AND THE ETHERIC BODY.

By J. SCOTT BATTAMS, M.R.C.S.

As a student of the esoteric philosophy and occultism, I believe Mr. Melton (*LIGHT*, July 9th), in asserting that "ectoplasm is vitalised ether" has come nearer the truth of the matter than has yet been reached. For, as far as I am aware, the etheric body has not been assigned any part in the very remarkable Geley-Crawford investigations and discussions.

As a mere student, I hesitate to put forward my half-matured opinions on so complex and important a matter, on which experts are at variance. But there is a fear that Mr. Melton's suggestive message may fail to receive the consideration it deserves. It is important because of the personality of the recorder, and the illuminating nature of the record; and most interesting as an alleged instance of the two scientists collaborating from different sides of the "veil." Moreover, the recorder possesses no half-developed psychic faculties, nor has he suffered any cruel bereavement—factors which might be adduced in order to cast doubts on his critical judgment. His modesty and uncommon restraint give added weight to his message.

Such knowledge as I possess on the subject has been largely derived from Mr. Stanley De Brath's lucid exposition in the "*Occult Review*" (March, 1919); and from its editor (July, 1919), who discusses the subject from the standpoint of material science, and illuminates it from his vast store of occult and alchemical knowledge. And although certain Spiritualists airily declare that they have themselves discovered all that theosophy has to offer, yet I venture to suggest that in the occult teaching in regard to man's etheric or vital body they may find a clue—and perhaps the most fruitful one—to a clearer understanding of the genesis, nature, and potentialities of ectoplasm. I am unaware if the subject has been treated from this point of view by Theosophists, but any of their manuals give full information as to the etheric body; and I specially advise those interested to study the "*Rosicrucian Cosmo-Conception*" and the "*Rosicrucian Mysteries*" as throwing light on Mr. Melton's article.

I am painfully conscious of the multiplex and bewildering terminology that confronts any student of Theosophy, Spiritualism and occultism, even in regard to man and his bodies, so that I feel constrained to ask what Spiritualists mean by the etheric body. I find the term is frequently—and perhaps legitimately—used in a general sense, as indicating the subtle bodies in contradistinction to the dense physical. In addressing a more or less uninstructed audience a meticulous regard for technicalities tends to confuse, and may obscure some deep spiritual truth. In scientific teaching and discussion a definition of terms is essential.

Dr. Ellis Powell, in a delightful article ("*National News*," April 3rd), whilst roughly describing the etheric double of the Theosophist, states that in this subtle body man passes to the astral plane. Sir Arthur Conan Doyle ("*Weekly Dispatch*") writes of the "deathless etheric body." This is directly opposed to the theosophical and occult teaching which describes the etheric double or vital body as composed of four grades of ether—physical matter—each with its special function; that it is an exact counterpart of the dense body, molecule for molecule. With the snapping of the "silver cord" physical life ends; the vital body withdraws from its lato partner, and, slowly disintegrating, returns to the ether of space.

Material science, though compelled to postulate ether, can neither weigh, measure, nor define it. Occult science asserts that a slight extension of physical sight will enable us to cognise the ether.

The chief peculiarity in the "make up" of the medium—

I prefer to write ordinary medium, for reasons I cannot deal with here—consists in the loose attachment existing between the dense and vital body. This peculiarity is shared with most animals; it was the normal condition in early humanities, when man had certain ill-developed psychic faculties, and, through the functioning of the pineal gland, had ingress to the "inner" worlds. Such a state did not conduce to his further evolution, and, as mind evolved, these psychic faculties were slowly lost. But according to an occult law they will be regained in the far future, but at a much higher level—a fascinating subject, but outside my present theme. Between the ordinary medium and the true and trained occultist a wide gulf exists, not always sufficiently recognised.

It appears to be generally taught by occult science that the etheric or vital body supplies the chief part of the material out of which materialising entities build up their tenuous forms. And it is interesting from the ideo-plastic point of view to note that Mrs. Besant and others state that this material can be moulded into forms by the concentrated will or longing of the sitters; much as astral matter is moulded by the creative power of thought.

Eva is evidently an exceptional medium, and has been persistently trained by Mme. Bisson; and one feels inclined to accept the assertion of occultists, that such mediums are often taken in charge and developed by ex-carnate entities. This may, in some measure, account for the extraordinary nature of the phenomena, and physical characteristics of the ectoplasm. In both respects any differences from those observed in more ordinary materialisations may be of one degree only.

Dr. Geley and Mme. Bisson conclude that this primordial ideo-plastic substance constitutes the essential basis of all materialisations, and, therefore, I venture to suggest, is identical with the etheric or vital body, with the addition, possibly, of some liquid and cellular elements. And they reach the impressive conclusions that these investigations prove the essential unity of organic substance; the existence of a dominating directing force; and behind this a directing intelligence.

Mr. Melton's instructive experiments, and his suggestive reference to the part played by the "vitalised ether" in health and disease would seem largely in accord with the occult teaching. To speak of the vital body is in itself suggestive of the important role it plays. The "chemical ether" is the avenue through which forces promoting assimilation, growth, and the maintenance of form, express themselves. The forces active in propagation and the building of new forms work through the "life ether"; and the motive power of the sun is transmitted by the "light ether" along the various nerves. The "reflecting ether" receives an impression of all that is, moves and lives. It is here that the psychometrist reads the past. Such, in brief outline, are the Rosicrucian teachings; and I may add that to the occult investigator forces are intelligent beings, sub- and superhuman!

Truly, this body, so complex in structure, and serving such varied uses, would seem worthy of study, and even of sharing that boundless ever ascending life denied it by the seers.

But little shall it profit a man to worry over much about his subtle bodies, if he should fail to realise that he is wearing here and now the bodies he shall wear hereafter; that they will express his qualities, and that the nature of these qualities will determine his "own place." And, happily for most of us, earth's standards and assessments are not current beyond the veil.

## THE CHURCH AND PSYCHIC PHENOMENA.

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that we have scientific proof of communication from the other side, Mr. Yerburgh concludes:—

If the matter stands so, can the Church afford to hold aloof? Is not the attitude of the Scottish Church in appointing a committee to gather practical experience the right one to take up? May we not take a lesson from her and follow in her steps? If this is done, we shall then be in the position of those who can speak with weight, men who have proved the spirits, as St. John directs, and not people who make up for their lack of knowledge

by the strength and rashness of their sweeping denunciations. Investigators like Sir William Barrett, Mr. Tweedale, Mr. Fielding Ould, are doing untold good here. They are winning those who, finding no guidance in their Church, are going over to the extreme and aimless Spiritualism. . . . If the Church would officially follow their example we should then gather in a mass of good material waiting to be won over. If she does not, it will be the history of Christian Science over again, of men and women who have hold of great but partial truths, alienated by lack of insight and sympathy when they might have been guided into safe and charted channels.

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#### “LIGHT” PUBLICITY BONDS

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## WHY I BELIEVE IN SPIRITUALISM.

BY THE REV. R. W. RUSSELL.

I believe in Spiritualism because it re-affirms the beliefs of the early Church and the Apostles regarding the much debated questions of the Resurrection, Reappearances and Ascension of Christ. After some years as a devoted student of German Theology, earnestly teaching to individuals in my congregations the need of shedding the barnacles which are reputed to have gathered around the personality of Christ and the accumulated traditions of Christianity, I can now rejoice in re-believing Christianity as I learned it at my mother's knee.

Fourteen years ago (before entering the ministry) I began dropping words and then whole sentences from The Apostles' Creed while reciting it in church. The day came when I stood silent and let others carry on the recitation. I had ceased to believe it and could only be honest by keeping silence. "I believe in the Holy Spirit" has now a new and very real meaning for me. I never understood it before.

"The Communion of Saints" is now removed from obscurity of meaning. Saints were generally designated as those leaders, or good people, who had passed on to their reward in the skies. That their followers were enabled to hold communion with them and obtain guidance in the affairs of the church was an accepted truth and included in the historic statement of belief. Students in general accepting the idea that no definite authorship and no possible date can be ascribed for the commencement of the use of the Creed, believe that it grew out of the best traditions handed down by the Early Fathers. This one article of belief states that they communed. Whether in only a few instances, with a few leaders, or whether its use was widespread among the laity makes no difference to the principle involved—they communed.

I who have now, audibly and vocally, communed with those sainted in my memory, who have passed on to their well-earned reward, can testify to the absolute accuracy of this tenet of the Early Church.

"The Resurrection of the Body," as an article of personal belief, has been steadily losing its meaning to all people. We have scouted such a possibility. We see no need of such a demonstration. Many ministers express the belief that it is a confusion with Christ's revelation of immortality which was up to that time not a general belief among the Jews. Those men are thoroughly conscientious in their statements (as I was), but they overlook the fact that the Creed makes the double statement, "resurrection of the body and the life everlasting." The final statement fully embraces the idea of Immortality and leaves the former a distinct tenet. This clause has caused much discussion and even bitter dissension among religious bodies for a long time past, but Spiritualism reinstates beyond all discussion, and to the full comprehension of Theologian, Scientist and humble layman alike, this fundamental principle of Christianity. The statements in Scripture that Christ walked and talked among men after his crucifixion are shown by Spiritualism to be quite credible.

To a student of religions and religious evolution, Spiritualism opens up a new avenue of research and adds a new chapter to the religious development of man. In a course of sermons on the subject of the evolution of religious ideas, given to my congregation prior to announcing my belief in Spiritualism and leaving the pulpit, there appeared to me the natural division of four great steps of Divine Revelation. The first great step came to our elemental ancestor of the Old Stone Age, after he had spent a night in a cave, or behind a heap of stones or in the trees. With the morning came the sun after a night of cold and rain. Man had for a long time been thanking his great orb for its reappearance each day (sun worship), but the first great step in real religion came when he conceived of a Being who operated the sun, as man himself lit up his own fire of sticks.

Having once conceived God as a being, naturally somewhat like man himself (anthropomorphism), it was natural he should think of God as having power over man, just as man had power over the animals to take or to kill, and that God killed or spared as He saw fit. Man may also have related the sound of his own voice, and some heavy echo, to the sound of the thunder and become frightened at the greater volume. In any case he called the thunder the voice of God and regarded God as one to be feared.

Second step. But as man relied less upon hunting and grew to be an agriculturalist with a more settled form of marriage and some domestic relationships, it was natural there should also grow a conscious affection for his children, and in the course of long ages man's eyes opened to the truer revelation of God—a Father. Then religious evolution took its second great step to the idea of God as a Father of the human family—a just Father, sometimes angry, but also sometimes loving.

Third step. Yet as a father laid away his favourite son in the grave and saw him no more, so we have the

thought reiterated again and again in the Psalms, of dread of death and going to Sheol. Whatever discussion the word Sheol might create, the outstanding plaint is that in Sheol man was no longer visible to his heavenly Father, shut off from His face, just as he was shut off from the face of his earthly father. To the writer of such Psalms there was no idea of immortality—life with the Father upwards above the sky. To the Jews, who were so tenacious of religious customs and ideas, it required the teaching and resurrection of Jesus finally to enable them to take the third great step of religious evolution. Mankind linking together his second concept of the Fatherhood with a third concept, awakened to God as a loving Father taking those who loved Him to be with Him instead of letting them stay in the grave. Man had thus risen high enough to enable God to make this further revelation of Himself and His dealings with His human children.

Fourth step. But all students know that the Greeks and the Egyptians, and even some of the learned sects of the Jews themselves, had the idea of immortality in some form long prior to the coming of Christ. Our constant pedagogy of Paul with his emphasis on the idea, which was so new to him and to the common people, has caused us to magnify this phase of Christ's mission above the other phases for the humanity of that and later ages. God is ceaselessly endeavouring to reveal Himself, but the greatest of prophets can only grasp a portion of the revelation.

Mankind long since grew out of the idea that God dwelt in Mount Sinai and belonged to the Jews alone. We have learned to recognise Him as God of the whole universe. We have also grown above the mediæval belief that He resides somewhere away in a distant heaven, and now believe He is "closer to us than breathing, nearer than hands and feet"—the Immanent God. Heaven itself no longer appeals to us in terms of streets of gold and harps and trumpets. In our newer consciousness of a vast universe we have learned that heaven is not an upper storey of the world we live in. We have thus learned the Immanence of God, and we are now beginning to learn the Immanence of His Heaven—and with it, as a natural sequence, the Immanence of the Angels.

(To be continued.)

## DO THE ANGELS OF THE LORD ENCAP ROUND ABOUT US?

There was a time when good Christian people really meant what they said. Many of them still mean what they say, but with a difference. For instance: they used to say that they believed in "the resurrection of the body"; and, saying it, they meant it. Who believes that now? and yet they go on saying it. A few belated travellers may both say and believe it—or think they believe it—but, for one who says it and believes it, there are a thousand, perhaps ten thousand, who say it and believe it not.

In like manner, they used to say that "the angels of the Lord encamp round about them that fear Him"; and, saying it, they meant it. Probably the vast majority of those who say it now still think they believe it. But do they? If they did, would they be as hot against us as they are? Would they be as ready to say that if any spirit reaches us and proves it, that spirit must be a demon? We wish to be very frank and deal very plainly with these good people. We believe they are truly sincere, and we feel sure they desire to walk in the light. Well, then, we put it to them: if "the angels of the Lord encamp round about them that fear Him," is it so very improbable that they should occasionally make themselves known?

Supposing we grant that we are beset with demon-spirits (some of our friends declare that they have evidence that we are beset by Jesuit spirits) who are continually plotting against us, and who are able to reach us and make themselves manifest, is it reasonable, is it reverent, to say that the angels of the Lord who encamp round about us are impotent in the matter—that they alone cannot, will not, or may not, come manifestly or effectively near? For what, then, do they encamp around?

It is a common saying, that certain things which were permitted "in Bible times" are not permitted now. Do the people who talk like that know precisely what they say? Do they know that "Bible times" cover a period of more than four thousand years according to the most "orthodox" reckoning? Do they know that angelic appearances, operations, and communications are said to have been common, in all kinds of circumstances and amongst all kinds of people, during the whole of that time? Do they know that, on the highest possible authority, it is asserted again and again that we are "surrounded by a great cloud of witnesses"? Yes, they do know all this, for their Bible is full of it; and they suppose they believe it, for they seriously and solemnly say it. Will they, then, tell us when and why the whole order of things changed? when and why the "great cloud of witnesses" withdrew, or what is more extraordinary still, remained and camped around only to be silent and hidden while, for eighteen hundred years, only demons could manifest—aye, and masquerade in the angels' names? The whole thing is so incoherent, so contradictory, so obviously grotesque, that one can only wonder how any reasonable person can for a moment countenance it.



## QUESTIONS AND ANSWERS.

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

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

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

### SLATE-WRITING MEDIUMSHIP.

R. D.—Perhaps the name best known in this country in connection with this particular form of mediumship is that of Dr. Slade, who came over from America in the 'seventies of last century and gave séances in London. Among those who testified to the remarkable results they witnessed in his presence were Professor (now Sir William) Barrett, the Rev. John Page Hopps, Mr. Desmond Fitzgerald, and Mr. E. Dawson Rogers (the second president of the London Spiritualist Alliance). The testimony of the first three of these gentlemen is recorded in a little book by "M.A. (Oxon)," entitled "Psychography." The mediumship of William Eglinton some forty years ago—an account of which is given in J. S. Farmer's "Twixt Two Worlds"—also included striking instances of slate-writing. The well-known philanthropist, Mr. Quintin Hogg, of Polytechnic fame, in company with Mr. Farmer and Mr. Rogers, held some satisfactory séances with Mr. Eglinton, at which Mr. Hogg received a number of communications on slates under the strictest test conditions, all the arrangements being placed at his disposal. Mr. Farmer's report of these sittings is supplemented by one or two important evidential details supplied by Mr. Rogers in his "Life and Experiences." All three books are now out of print, but can be seen in the Library of the Alliance.

### OLD TESTAMENT PROHIBITIONS.

DAVID GILLIES.—On page 419 (June 25th), under the above heading, is an answer bearing upon the matter of your question. Apart from considerations of eastern forms of thought and expression, also of the state of mind open to bibliolatry, it is obvious that "there is no work nor device, nor knowledge in the grave," whilst the specific work of LIGHT is to show that at death we do not go there.

### STILL-BORN INFANTS IN THE HEREAFTER.

HEARTSICK.—The survival of infants who either have never drawn breath in this world or who have passed away immediately after birth has been well attested—a striking fact, and one that adds greatly to the weight of the testimony on the subject, being that nearly always the clairvoyant's statement regarding the child has been at first

received by the father or mother with surprise and incredulity. The little one's visit to earth had been so brief that the very occurrence of such an event had slipped for a time out of the parent's conscious memory—till he or she has had the opportunity to cast a backward glance over the long past. I have been present myself on at least one such occasion, and other instances have been recorded in LIGHT—notably those related by Mr. R. H. Saunders (LIGHT for April 16th last, p. 257). In this connection one may recall the experience related by the second president of the L.S.A., Mr. E. Dawson Rogers, in his "Life and Experiences." He had been mesmerising an invalid lady, Miss A. In her sleep she stated that she could see his daughter in the other life. He replied, "That is certainly a mistake; for I have no daughter in the other life." "It is no mistake," she replied; "she is not only present, but sends a message to you: 'Tell father and mother I am nearer to them both than if they had kept me till now.'" Then Mr. Rogers recalled that his first child—a daughter—died as she was born, twenty years before; the thought of her as a living child had had no place in his mind. After this revelation, he and his wife had a table-sitting at home, and an intelligence came purporting to be their daughter. Asked to give her name, she spelt out "Anna." On Mr. Rogers' next visit to Miss A. he begged her to learn his daughter's name, and after a time the answer came: "She says 'Call me Grace.'" "How did you get the message?" he asked. "Did she speak to you audibly?" "No, I saw it in her face—and she saw that I understood her." Perplexed at having had two different names given him, Mr. Rogers went home troubled with doubt, but that night, as he was going up to bed, an inspiration came to him. Descending the stairs at once, he went to his bookcase, took down Cruden's Concordance, and turning to the part of the work giving the signification of Bible names, looked out the word Anna. There he found "Anna—Grace"!

### TRAVELLING CLAIRVOYANCE.

J. J. S.—What many people suppose to be proofs of reincarnation can be explained by the action of travelling clairvoyance—I mean the recognition of some place to which they have never been before. Mr. Vincent Turvey had many experiences of this kind. In his case he attributed it to leaving his physical body and travelling in his thought body or etheric body. He says in his book, "The Beginnings of Seership" (p. 11), "I leave my body and travel to places I have never seen, and this, I think, is perhaps the reason that many people often recognise a place and seem to know it well, although they have not been there before."

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## SUNDAY'S SOCIETY MEETINGS.

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

**Lewisham.**—*Limes Hall, Limes Grove.*—6.30, Mrs. Mary Gordon.

**Croydon.**—*Harewood Hall, 96, High-street.*—11, Mr. Percy Scholey; 6.30, Mr. Howard Gysin.

**Church of the Spirit, Windsor-road, Denmark Hill, S.E.**—11, church service; 6.30, Mr. J. Osborn.

**Holloway.**—*Grovedale Hall, Grovedale-road (near High-gate Tube Station).*—To-day (Saturday), at 7, whist drive. Sunday, 11, Mr. W. North; 3, Lyceum; 7, Mr. and Mrs. Brownjohn. Wednesday, 8, Mrs. Graddon Kent.

**Brighton.**—*Athenaeum Hall.*—11.15 and 7, Mr. T. W. Ella; 3, Lyceum. Monday, 8, healing service. Wednesday, 8, Mr. Ernest C. Cager.

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

**St. John's Spiritual Mission, Woodberry Grove, North Finchley (opposite tramdepôt).**—7, Mrs. Heath (of Brighton). Wednesday, 8, Mr. Ernest Meads. Monday, 7.30, circle. Thursday circle discontinued.

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

## "LIGHT" DEVELOPMENT FUND.

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

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**THOUGHT IMPRESSION?**—Miss S. Ruth Canton tells us of a curious experience which befell her recently. As she was ascending the stairs to a friend's flat she found herself speculating whether the maid would not say that her mistress could not see anyone as she had to have her front teeth extracted. This odd idea, for which apparently there was nothing to account, was so far negated that the visitor was admitted without question, but she noticed that the maid was holding her handkerchief to her mouth, and when admitted to her friend's presence the latter told her that, had she called a day or two earlier, she could not have seen her, as she had been obliged to have several of her front teeth out; also that the maid had herself only just returned from the dentist's after having three teeth extracted. Miss Canton asks: "Was I impressed with the distressful thoughts of the two sufferers while mounting the staircase?"

**"AFFINITIES."**—Under the auspices of the Union of East and West a special matinee was held at the Prince of Wales Theatre of "Affinities," a play written twenty-five years ago by Zula Maud Woodhull. It has its value as an exposition of occult philosophy, but in her efforts to portray the workings of the hidden forces of nature the author has allowed herself to become too didactic, with the inevitable sacrifice of dramatic interest. Among those present were: Sir Nil Ralen Sircar and Lady Sircar, Dr. P. N. Bannerjee, Mr. J. Bose, Mrs. Victoria Woodhull Martin, Miss Zula Maud Woodhull, Lady Norah Bradley-Birt, Lady Muir Mackenzie, Princess Karadja, Mrs. A. Cradock Harropp, Miss Hartopp, Mrs. Kingscote and Miss Nesta Coventry, Sir William Barrett and Miss Barrett, Lady Beecham and Mr. Adrian Beecham, Mr. Tommy Beecham, Lady Cook, Mrs. Welles and Mr. Welles, Mrs. Thompson, Lady Ebury.

**LYCEUM HANDBOOK.**—"Spiritualism for the Student and Investigator," a symposium, the contributors to which are Dr. Ellis T. Powell and Messrs. E. W. Oaten, Alfred Kitson, James Tinker, and A. T. Connor, is the third of the Educational Handbooks issued by the British Lyceum Union, and is designed as an aid to students in Grade V. of the Lyceum's Education Scheme. The syllabus for that grade is accordingly added. The compilers explain that in preparing this manual for publication they have kept throughout in mind the desire of the general public for reliable information on the science, philosophy and religion of Spiritualism. The effects of Spiritualism on these three departments of thought and study is the subject of Dr. Powell's essay. Mr. Oaten deals with "Some Phases of Physical Mediumship," Mr. Kitson devotes two papers to "A Study of Mediumship," and "Spiritualism—Philosophically, Ethically and Religiously Considered." Mr. Connor discusses "What our Principles Reveal," and Mr. Tinker "Various Phases of Opposition, and How to Meet them." Each paper is followed by a list of books to which the reader is referred for further light on the particular subject discussed. This excellent little brochure is published at 1/-.

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The dogs and cats have all been consumed. Nothing remains but slow torturing agony, terminating in madness and death. Thirty million helpless sufferers appeal to you for aid. Can you refuse the pitiful cry of helpless babes? Can you let them with their weakened fingers tear the bark from trees? Can you permit them to eat rodents? Have pity on the tiny victims of starvation, typhus and cholera. Help to prevent their emaciated bodies being flung into the Volga. They die and lie by the roadside in thousands. Their bodies fester and rot—disease spreads. Stamp it out or the winds of Heaven will carry plague and death over Continents. It will sweep across the seas and no corner of the world will be free from its horrors. You can help to save Britain from the horrors of pestilence and plague by killing it at its source. Give to relieve Russia's starving millions—help to fight famine and plague there. It is better to spend money in stamping it out of Europe than to spend tenfold in endeavouring to escape it in your own country. Starving, dying, suffering, tortured children appeal to you. Give and help—help in God's name now! Never was cause so just or urgent. Fail not—for in doing so you imperil your own well being.

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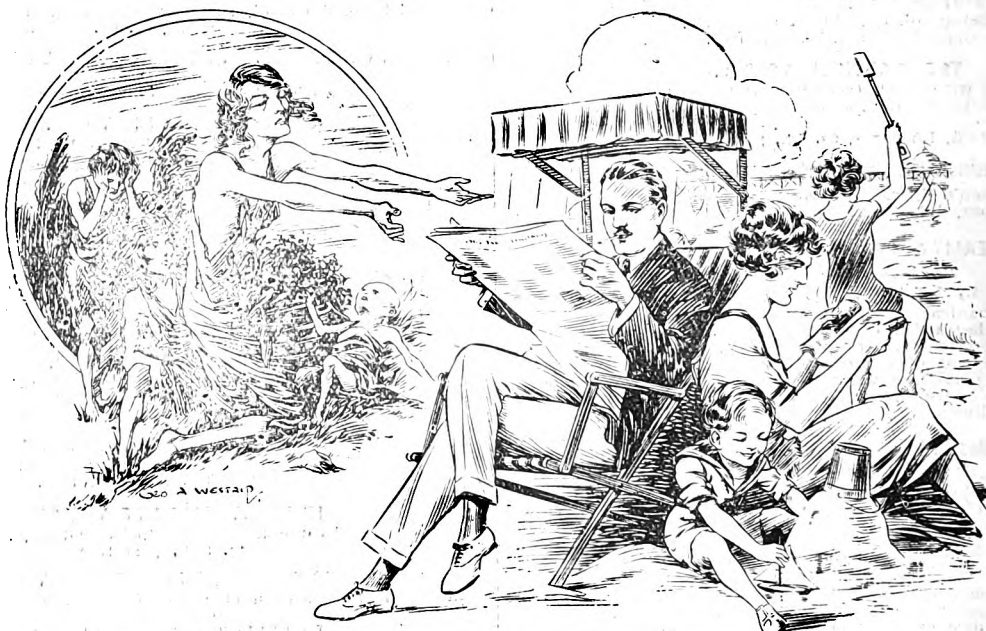
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Can you sit on the sands and watch your bonny children and the children of other happy parents, frolicking on the shore, without some feeling of pity and horror taking possession of you?

These innocent little ones are not only suffering the agonies and tortures of starvation, but their tiny bodies are twisted, and bent by cruel, loathsome diseases. They are unable to help themselves and this is why the Save the Children Fund appeals to you to help in this the World's greatest work of Mercy.

**DO NOT TURN AWAY AND REFUSE YOUR AID.**

Send a Contribution to help these little children NOW. Send ALL you can and send at ONCE.

Let this holiday time be our time to commence helping to alleviate the sufferings of the children. **GIVE YOUR GIFT TO-DAY—NOW**—do not wait, **UNLESS ANOTHER CHILD GOES TO ITS REST IN THE YAWNING GRAVE**—Because you failed to act immediately.

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