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LIGHT

A JOURNAL OF
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,118.—Vol. XLI. [Registered as] SATURDAY, AUGUST 13, 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.

A Law immutable of Right
All spirits binds and well obeyed
Admits to Liberty and Light.

BERNARD TEMPLE.

We are always glad to read in the general Press of the beneficent exercise of psychic faculties amongst savage races. It is such a rebuke to insularity of mind, and to the notion that Providence has any special regard for the white and civilised races. There is no need to expand on the text that God is no respecter of persons. The average reader noting such cases draws his own conclusions and the lesson sinks in. "The Observer" of the 7th inst., we see, devotes a special article to the "Maori Faith Healer," Ratana, of whom we have written before. We learn that he is at present touring New Zealand in a caravan and that he continues to effect many wonderful cures:—

One of the most astonishing cures reported is that of a European girl who was an incurable cripple. While Ratana was holding a special service she arrived in a taxi, and he was asked to come out and see her. He said: "Go back and tell her that when this service is over I will go to her." He was told that she was in agonising pain, and he replied: "Go back to her and the pain will have ceased." His word was obeyed, and it was found that the pain had ceased. Yet Ratana had not seen the girl, and she was not near him.

The "Observer" account goes on to describe how after the service Ratana visited the girl and bade her rise up and come with him to the church. He was told that this was impossible, but he simply repeated his command, whereupon the girl rose, left the taxi, walked with Ratana to the church and returned with the full use of her limbs. Another case was that of a European gentleman who came hobbling on crutches to Ratana and left him without their aid. He not only left his crutches behind but also—being a grateful patient—a fifty pound note. But Ratana returned the money, refusing to accept payment as he was only doing his duty, as he said. This, however, is easily understood and conveys no reflection on those who heal for pay, for Ratana, as we know from another source, is a well-to-do man. But the whole story of the

Maori healer is full of meaning for civilised Christendom. Here is a New Zealander, a devout Christian, "relying on the promises" and full of that faith which works miracles. There is no need to dilate on the lesson to the Church at home. In this case clearly actions are louder than words.

The "Star" gives an account of a Naples séance at which some intimate friends of Caruso are said to have had conversation with the departed singer. As the story was sent to the journal by special wire from the "Daily News" correspondent, it is presumably regarded as important as well as authentic. But the account will prove very unsatisfying to the scientific psychical researcher, for no particulars are given calculated to enable us to form an opinion as to whether the séance was really evidential. Of course we do not expect our newspapers to-day, with their lack of space, to deal exhaustively with the psychic events they record or to apply all the tests to which we are accustomed. But what is sauce for the goose is sauce for the gander. Time was when the generality of newspapers dismissed the phenomena of Spiritualism without investigation or inquiry. But now that the tide has turned it would seem that they expect the public to accept the accounts they give with a similar lack of scrutiny. To accept a matter without examination is not a whit more justifiable than to reject it with the same lack of consideration. At any rate the papers who now insert news of "psychic marvels" off-hand should remember that in the past they were accustomed to deride Spiritualists as a credulous and uncritical folk.

The psychology of dreams is a prickly problem. It is only indirectly related to psychical states, but we have to remember that real experiences of the soul on higher planes may be strangely distorted by unhealthy mental and bodily conditions. There is a parlour game called "Russian Scandal." The leading player whispers to the next a sentence from, let us say, Ruskin or Macaulay; the second player repeats it as well as he can to the next, and so on, until it comes to the last player, who writes down his version of it, which is then compared with the original. And then the fun begins. Gibberish is only a mild description of the sentence in its final form, especially if it has to pass through untrained minds and defective memories. That is a fair illustration of what often takes place when thoughts and experiences are "mediated" from heights of spiritual existence to this nether world. And that is the rock on which many well-meaning but unimaginative critics of spiritual revelations come to grief. The inspiration that will produce "Kubla Khan" in the case of a Coleridge will, in other cases, merely eventuate in "Hey, diddle, diddle!" That is the humour—and humanness—of it. There is no need to fall back on the idea of tricky and frivolous spirit agencies. The sleeping brain is full of quirks and freaks.

"Light" can be obtained at all Bookstalls
and Newsagents; or by Subscription,
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No one could tell me where my soul might be.
I searched for God, but God eluded me.
I sought my brother out, and found all three.

E. CROSBY.

VALE OWEN AND SWEDENBORG.

SOME COMPARISONS.

By ARTHUR J. WOOD.

SECOND ARTICLE.

THE BODY SPIRITUAL.

It is an extraordinary thing how little interest the average man takes in his body material. Its wonderful mechanism only arouses a transient curiosity when he happens to think about it; and, so long as it is performing its functions in an orderly manner, he seems to be almost unconscious of its existence. Only when something goes wrong does he begin to take notice.

Is it any wonder, then, that so few are interested in that still more wonderful organism, the soul? And yet how much more important it is than the body! If its potential powers for the good and well-being of its bodily instrument had been more clearly recognised and understood—the immense reservoirs of life and energy with which it is perpetually in contact, and which it may draw upon at will—there would have been far less sickness and disease in the world than there is to-day. But, in the things that really matter—the *essentials* of life—we learn but slowly, and by painful experience; and this is especially true of the soul. Not until the majority get to the Other Side will they realise what this neglect of the soul will cost them.

That angels and spirits possess bodies similar in every respect to man's, except that they are of spiritual substances, is a fact difficult to realise by many people. Their idea of a spirit is so vague that they regard it as a sort of formless essence—an *etherial something* to which they can attach no definite particulars, least of all such as they associate with the body material. But this is entirely contrary both to reason and evidence, and, we may add, to common sense. As one of the Vale Owen communicators puts it: "Although not of material flesh and blood, yet our bodies here are as solid and real as those we have laid aside." It is satisfactory to be able to record that the numbers are increasing of those who believe the spiritual body to be a very real thing; immaterial if you will, but nevertheless substantial in a degree that by no means pertains to matter. But how many, even of these, are aware of the fact that, on quitting this terrestrial sphere, they carry something of it away with them as a necessary condition of their continued existence? There appear to be certain subtle elements prepared in the joint crucible of Nature and Spirit that a spirit retains on its departure hence, and which would seem to set its seal upon it as a permanently existing organism; and without which it would neither be permanent nor complete. What these elements are it would be difficult to say; probably they have an *etheric* basis; but until our knowledge is further advanced, speculation seems useless. But as to the fact just mentioned, we have the assurance both of Swedenborg and the Vale Owen communicators that such is the case; whilst the former, entering into more detail, tells us that these particular elements form a sort of cutaneous covering for the indwelling spirit. Let us first of all hear what he has got to say, and then see how far he is supported by the Vale Owen messages.

In a long description of the human mind and its degrees, and their various functions, he says:—

"The natural mind consists both of spiritual and natural substances. From its spiritual substances thought is produced, but not from its natural; these latter substances recede when a man dies, but not the spiritual; hence the same mind after death, when a man becomes a spirit or angel, remains in a form like that which it had in the world. The natural substances of that mind, which, as has been said, recede by death, constitute the cutaneous covering of the spiritual body of spirits and angels. By means of this covering, which is taken from the natural world, their spiritual bodies subsist; hence there is no spirit or angel who was not born a man."

Again:—

"The material form added and super-induced [to the spiritual] is not a human form of itself, but from the spiritual; being added and super-induced to enable a man to perform uses in the natural world, and to carry along with him from the purer substances of the world, some fixed continent for spiritual things, and so continue and perpetuate his life."

One final quotation, and then we shall turn to the Vale Owen messages.

"The soul, which is from the father, is the real man; and the body, which is from the mother, is not the man

in itself, but by derivation from the soul; and is only the clothing of the real man, composed of such materials as belong to the natural world; whereas the soul is composed of such materials as belong to the spiritual. Every man after death casts off the natural which he had from his mother, and retains the spiritual which he had from his father, together with a certain circum-ambient accretion (*limbus*) derived from the purest parts of Nature."

Having digested the above interesting statements, let us now see how far the Vale Owen communicators agree with them. The one to whom we are indebted for the following account, is giving a short dissertation on what he calls the Sacrament of Birth and Death. He says:—

"When a man comes near that hour when he shall change his sphere, there occurs in his being a reassembly of such elements as have been gathered and engendered during his life. These are the residual particles of those experiences through which he has passed. These are dispersed through the economy of his being, and are ambient about him also without. As the change comes near, they are all drawn together and gathered up into his soul, and then that soul is carefully drawn from the material envelope and stands free as being the body of the man for the next phase of progress in the Heavens of God."

Now there seems to be, to say the least, a remarkable parallel of teaching on this particular subject between the two different sources. It opens up a wide and interesting field of speculation, for in it we seem to glimpse the reason why a material universe exists at all—that it is, in some way, not only a necessity of man's existence here, but an essential factor in his *persistence* as an individualised being hereafter. It is the foundation necessary for the whole superstructure of *finite* being, whether natural or spiritual; and without which, beings created in the image and likeness of God, could not have existed in any form as *self-conscious* human entities. But this is too deep a matter to discuss here, and is outside our purpose.

THE SOUL OF ANIMALS AND PLANTS.

That animals possess a soul is generally conceded; but that plants!—well, some people would shake their heads. And yet we speak of the "vegetable soul," meaning, of course, the life that infills them.

In this connection there are some strange remarks in one of the Vale Owen messages in which the communicator describes a visit he paid to one of the large Universities in Sphere Ten, where he had gone with other students to be instructed in the mystery of creative processes. The account is not very clear to follow intelligibly, no doubt owing, for one thing, to the abstruse nature of the subject, and to the difficulty of finding adequate human expressions to convey the ideas intended. But the particular passage I wish to draw the reader's attention to is as follows (the italics are mine):—

"Let us come to sensitive creation—that of plant life. We went down a great avenue, on the one side of which was displayed the vegetable life of earth and of other planets; and on the other side, that of their complementary heavens. We found that each species of vegetable life had an *analogue* in the animal world. There is a reason why this is so, and it has to do with the *soul* of the plant, rather than with its outer manifestation in bark, branch and leaf."

Mr. Vale Owen confesses himself perplexed to understand this, and the communicator endeavours to enlighten him, but the explanations he gives do not seem to add much to our information. Perhaps the following quotation from Swedenborg may help to throw some little light on this mysterious allusion to plant and animal analogues. At all events, it is very interesting, and I will leave my readers to think over the problem for themselves. We know that life is received and manifested according to the nature of its recipient organisms, so that there seems to be no objection in reason why the facts should not be as stated by the Swedish philosopher. There are certainly many plants which emulate the more cruel type of animals in their ways. I refer to what are called the carnivorous, or rather, insectivorous plants which trap their living prey and consume it, and of which there are over five hundred known species. Swedenborg says:—

"It does not at the first view appear that the vegetative soul is from the same origin as that of the beasts

of the earth, the birds of the air, and the fishes of the sea. That it is so is manifestly evident from the animals, as well as the vegetables which are seen in the heavens, and in the hells. In the heavens there appear beautiful animals, and vegetables of a *similar quality*; in the hells, on the other hand, appear noxious animals, and vegetables of a similar quality. From the appearances of the animals, and also the vegetables, the angels and spirits are known; for there is a complete agreement (or correspondence) between their affections and these appearances. The agreement is even of such a nature, that an animal may be changed into a vegetable in agreement with it, and a vegetable into an animal in the same condition. The angels know the degree of affection represented both in the one and in the other."

The reason he gives in explanation of this remarkable phenomonic possibility is interesting. It is that all forms of animal and vegetable life seen in the other world owe their existence to the affection and thoughts of the angels and spirits who dwell there, the energies of whom, continually flowing outward, create these various forms as their corresponding and representative effects, and are, in very fact, the souls of these lower forms of life. This is the reason why an angel is able, in a moment, to "sense" the qualities of the inhabitants of any particular sphere or locality from its environment, for all environment there is self-created; that is to say, owes its origin and existence to the qualities of the angels or spirits inhabiting it. The only difference is, that in the animal form the spiritual affection of the angels is seen in what Swedenborg calls its "intermediates," whilst in the vegetable (or plant) form, it is seen in its "ultimates," the former being a higher degree than the latter, though from the same origin. It is really the difference between affection and thought. All thought springs from affection, and the thought is related to it; but the affection has more of life than the thought. They are the same things under *two different aspects*. That which is spiritual in "intermediates" is alive; whilst that which is in "ultimates," is, comparatively, not so.

Hence the reason why an animal has an analogue or corresponding form in the vegetable kingdom, which represents more of the thought than the affection; and why the vegetable has an analogue in the animal kingdom, which represents more of the affection than the thought.

Thus is the creation linked up *through* man, with the Creator, from whom proceeds all life, and man is seen to be the epitome of all that is—the microcosm related to that larger world without him in a very real sense, and in which he may, one day, even in this world, be able to read himself as in a book when once he has learned its mysterious alphabet.

Tennyson glimpsed this profound truth when he wrote:—

"Flower in the crannied wall,
I pluck you out of the crannies;—
Hold you here, root and all, in my hand
Little flower—but if I could understand
What you are, root and all, and all in all,
I should know what God and man is."

AN ICELANDIC CRITIC.

Professor Nielsson has shown us an Icelandic Magazine, "Ídunn," for January, 1921, containing an article by the editor, Professor Bjarnason, in the course of which, referring to his visit to London, he makes a statement that (translated) reads as follows:—

"My friend Professor Gudmundur Hannesson suggested to me before I left that I should try to get a spirit photograph, and I intended to do so. But it was not so easy as it looked. The spirit photographers were under police supervision in London on account of their trickeries being more frequent than one would have expected, and the gentlemen of *LIGHT* for that reason dared not recommend us to any, it also being uncertain whether we should obtain any results. They showed me and another Icelandic a spirit photograph from Crewe, obtained by a man whose child had died from influenza, the child in the photograph having become a three yards high giant!

"Well, I used my time to study this new science of spirit photography."

There seems to be some misunderstanding. We certainly never told Professor Bjarnason that mediums for psychic photography were under police supervision—indeed, at that time we knew of no photographic mediums in London—and as to the allusion to the child "three yards high" appearing in a Crewe psychic photograph, why, we confess ourselves completely mystified. We know of no such photograph. Even if we did we do not see what the dimensions of the psychic figure have to do with the matter. We have seen normal photographs in which a great building or a human figure is contained in a pin-point, and others in which the object is enlarged many times its natural size. What has the question of dimensions to do with the essential element in psychic photography?—ED. *LIGHT*.

COPENHAGEN PSYCHICAL RESEARCH CONGRESS.—In order that we may be able to answer enquiries we should be obliged if those readers who intend visiting Copenhagen for the Psychical Research Congress this month will communicate their names to us.

A MOTHER'S STORY OF HER SONS' RETURN.

We have received the letter given below from Mrs. S. Nye, of 70, Canton Street, Poplar, London, E. The story it tells is one that we feel sure will bring comfort and conviction to many who have passed through bereavement. It is unnecessary for us to comment on this letter. It is written with the directness of conviction, and the incidents speak for themselves:—

DEAR SIR,—

Being a constant reader of *LIGHT* I noticed a little while back an appeal to Spiritualists to make known any particular phenomena that may have occurred in their surroundings; so thought I would send a brief account of how I came in touch with my loved ones. Having always been a member of the orthodox church, and leading a very consistent, narrow life with the idea of a personal God overlooking all things, I was quite content to continue in this way, until the war commenced. Then I began to think, "Would a God of Love permit such a war?" However, in spite of this question, my only two sons, both good Christian lads, joined the army. Through the teachings of the Church of a righteous war, they held the same belief as myself, that being followers of the Master prayer would protect them, and whatever the danger, He would carry them through. My youngest son, aged 19 years, crossed to France in April, 1918, and was killed in action ten days after landing. I received the news first from his officer, who stated that he and five others were killed by a shell, and that all were buried side by side. We accepted the statement as being true. A few nights after, my son appeared to be standing by my bedside in perfect form, and I distinctly heard him sing some words from a favourite song—"There's a long, long trail a-winding." Then, turning to me, he said, "Mum, I was the only one killed on the gun, and was shot through the head." I thought this a dream, but wrote to the officer, who, however, still adhered to his statement. The same occurrence happened every night for about two weeks, so I advertised in several papers for chums that knew my boy. Soon afterwards I received a letter from a soldier in his company, who having seen the advertisement, concluded we had not received any information from the officers or men. We had never seen this soldier, nor had we ever previously communicated with him. In his first letter he told me my boy was shot through the head by a sniper, and was the only lad killed on the gun. I then knew that my boy had really come back to me.

My other son crossed to France with part of the Independent Air Force in May, 1918, and was killed in action ten weeks after. A week before he passed over, I heard a voice continually asking me to bring him home. I could not understand who was trying to impress me, so wrote and told my boy about it. The next week I received an answer, telling me to cheer up, he would soon be home. This was speedily followed by the news of his death. He received my letter a few hours before passing out. My younger boy has told me since that he was warning me of his brother's approaching passing out.

No one could understand why they had both been taken; both were devoted Christian lads, and left records of lives well lived. I gave up everything—my faith of many years had completely gone, and for many weeks I was in utter despair. In vain the Church tried to comfort me. I was determined to find my boys. I knew what state of life they would go to, having lived good lives. I began to visit Spiritualist meetings, and each time my boys were described I had splendid proofs, but still I was not satisfied. I read all the books obtainable, and after being convinced that my eldest son had controlled Mr. Vango during two separate visits at his investigating circle, I followed his advice to continue sitting.

For months I sat, each evening until the dawn, calling and pleading to God to show something that would comfort and restore my faith in Him. Having given up all material desires, as far as one possibly could, I waited, and after many many hours of mental torture, the glass moved, my boy controlled, and gave me most beautiful messages. To repeat a few of his messages would take too much space, but the main object of them was for me to return to his loving Father. At different times each boy controlled. They told me how they continually came to me from their home in the "Christ Sphere," and formed a band of nine boys, all having passed over in the war, who surrounded the table to form the conditions which would permit of communication. They gradually undid the wrong teaching, and pointed out that it was not the will of God to send a host of young men into the world to be hurled into eternity by war. They told me that Our Father was a God of Love, and, therefore, war was against His teaching. They were the victims of man's sin, and man would have to suffer. They were with me very much, and slowly my own dear boys led me back to our Father God, and the Master.

They only visit me occasionally now, because their condition of life is so advanced. Having convinced me of the continuity of life they are performing the work of their promotion. We have a small home circle only, held for spiritual investigation alone. We have very many beautiful messages of comfort, and the principal teaching is to live the life of the Master.—Yours truly,

S. NYE.

RELATIVITY.

By STANLEY DE BRATH, M.Inst.C.E.

Einstein is popularly supposed to have superseded Euclidian geometry, to have demonstrated limits to the stellar universe, to have invalidated gravitation, and to have abolished the Ether.

That this notion has no better foundation than most popular notions on science and philosophy is obvious: for the facts remain just what they always were. What has taken place is that a profound mathematician has put forward certain new concepts on the constitution of Matter, Space, and Time from a philosophic point of view. They can no longer be thought of as ultimates.

Various attempts have been made recently to bring these concepts within the range of non-mathematical readers: some of these being very skilful, and others described by a brilliant writer as either calculated to make the ordinary reader feel dizzy or a mathematician feel sick.

How far these concepts are beyond the average man—even the average educated man—will be apparent by a quotation from Mr. H. S. Redgrove, author of "A Mathematical Theory of Spirit" (Rider, 1912):—

In Einstein's theory we are told that the world is a four-dimensional continuum, of which space and time are co-ordinate elements. This, however, is not quite an accurate description of the Einsteinian world. It is found that if Time is taken as the fourth co-ordinate, the geometry of the Time-space thus obtained diverges from that of Euclid in a most remarkable manner. But the divergences from Euclid's system that are thereby necessitated are local differences merely, produced by, or giving rise to (either view is permissible) gravitational fields. The divergence from Euclid's system occasioned by taking Time as our fourth dimension is of a quite different nature from this. It is not local and has nothing to do with gravity.

Moreover, the divergence only appears in such sections of time-space as contain the time dimension, and not in any others. This anomaly can be entirely eliminated if with Minkowski (and Einstein, I gather, also approves of this) we take, not time for our fourth dimension, but time multiplied by the "imaginary" unit $\sqrt{-1}$, usually symbolised as "i." Therefore "i" would seem to be a factor capable of converting time into space. Does this account for the fact that time seems to us to be so very different from space? Does it mean that time is related to space in a manner somewhat similar to that in which spirit is related to matter?—"Psychic Research Quarterly," 1921, p. 233.)

Mr. Redgrove's "i" possibly means $\sqrt{-1} \text{ c t}$; where c is the velocity of light, but this application of transcendental mathematics to physical problems is not given here to make the ordinary reader feel dizzy, but only to show the abyss that separates these speculations from the actual world as represented to us by our senses.

Einstein's work is necessitating a re-formulation of physical force and physical energy; and it may well be conceded that unless Man were really a spirit, and, therefore, related to a transcendental world, he would neither have discovered, nor would he be interested in the fact that while a ratio between real numbers symbolises the appearance of matter for physical senses, the ratio between "imaginary" numbers (i.e., involving $\sqrt{-1}$) may represent that of psychic appearances for psychic senses.

I do not, of course, presume to criticise the mathematical theory of time-space: as a mathematician of only moderate attainments I am not competent to do so; nor if I were, would such criticism appeal to the readers I address. But the doctrine of Relativity is so closely connected with psychic phenomena that it is worth while to consider it from a point of view accessible to non-mathematical readers.

I think that these intricate concepts are not necessary for the plain man to form a coherent idea of the world in which he lives, and of the supernormal phenomena that are attracting so much perplexed attention to-day.

There is a very simple scheme of relativity that may be taken as a working substitute for the abstruse Einsteinian ideas. It is not a complete and scientific statement, but is true as far as it goes. It is:

(1) That it is impossible for us to understand things



MR. STANLEY DE BRATH.
Author of "Psychic Philosophy."

otherwise than as conditioned by our own perceptive faculties; i.e., the Thing-in-Itself, the Absolute, is beyond our comprehension. We may experience its effects, but we cannot understand it. (This is what Spencer meant by the Absolute being unknowable.)

(2) That Matter, Motion, Space, and Time are co-relatives; each having certain definite relations to the others.

Matter is here taken as ordinary chemical matter. The atoms of which it is composed may be complex bodies carrying positive and negative electrical charges, and may essentially be derivatives of electricity, but once the atoms are formed they are a separate category in Nature as we know it by our senses.

Time is measured by the motion of the planets in space. The revolution of the earth on its axis gives us the day; its orbit round the sun gives us the year, and the conjunctions of other planetary masses give us vast cycles, which, though less apparent, are not less real. Or again, time may be

measured by the beat of a pendulum whose length depends on the mass of the earth if it is to beat true seconds. A pendulum about 33 inches long beats seconds on the earth, but on a smaller planet it would beat slower and on a larger one quicker. In all cases Time is linked to Matter—it is a rate of change.

So also Motion and Energy are known to us by means of Matter in some form or other, and give us what may be described as engineers' physics and chemistry dealing with gross matter; in contrast with the higher physics dealing with the constitution of matter and the nature of energy.

These four—Matter, Energy, Space and Time—are known to us by our impressions of the physical world, and constitute the relativity in which we live. All our language is built on these impressions, and we cannot get away from them except by mathematics. They are the basis of the Common-sense in which we all agree. Many concepts, such as spirit and the perceptions and emotions appertaining thereto, go far beyond that common-sense, but are not, therefore, opposed to it; they simply transcend it.

But the point is this: As time and space are so closely related to matter, it follows that a change in our perceptions of matter must involve corresponding changes in the notions of space, time, and energy. Now, this change seems to be exactly what takes place in passing from the material to the ethereal condition by what we call "death." The new form may or may not be of organised Ether in the same sense as our bodies are of organised chemical matter, but it must, if it exists at all, be of some form of substance which corresponds to a new relativity, i.e., with time and space relations different from ours.

Most of the difficulty of the plain man in understanding a fourth dimension is that he persists in referring it to matter and space as he knows them. Thence result some very incongruous pseudo-ideas. It is like trying to measure joy with a foot-rule.

If, however, we accept the idea that there must be a new relativity when ordinary chemical atomic matter becomes foreign to our new state, some light, at least, is shed on many difficulties, even though they are not solved. We realise, at least, that there is a new state, and may be content to leave its physics till we get there: at all events, the fact that we do not understand these physics need worry us no longer, nor cause us to doubt the state itself. To explain one relativity in terms of another must be harder than for a swallow to explain its mode of life to a flat-fish, for they at least are in the same relativity.

Euclidian three-dimensional geometry and atomic chemistry remain just where they were—applicable to our present state; they are not falsified. Gravitation will continue to operate, and space and time to impose their limitations even though we cannot as yet assign a cause for the former nor realise what new forms of the latter may be like. We have a clue in the fact that telepathy seems independent of both, and to those who insist that telepathy must be due to ether-waves I would commend these wise words by Sir Oliver Lodge:—

"Spiritual and psychical events do not enter into the scheme of Physics; and when a physicist denies 'action at a distance,' he is speaking of things he is competent to deal

with—of light, and sound, and electricity, and magnetism, and cohesion, and gravitation—he is not, or should not be, denying anything psychical or spiritual at all. All the physical things, he asserts, necessitate a medium; but beyond that he is silent. If telepathy is an etherial process, as soon as it is proved to be an etherial process, it will come into the realm of physics; till then it stays outside."

In all this the truly spiritual as distinct from the psychic is untouched. Psychic things are under psychic conditions: spiritual things are under principles. Love, Beauty, and Goodness belong to all relativities, and the Infinite Spirit whom we call God is not limited by anything. Infinity is not boundless time; it is the absence of limitation of any kind. In that Spirit all relativities exist according to the degree of evolution of each towards Him.

PERSONALLY SPEAKING.

OF "POPPYLAND" AND OTHER MATTERS.

Having arranged to take my annual holiday somewhere on the South Coast, I found myself in the end at Cromer, nearly two hundred miles to the north of it. Great are the mysteries of Fate. On the whole, it was a good exchange, for to me it was new country. It must be forty years ago since the late Clement Scott made all the drawing-rooms and concert halls melodious with "The Garden of Sleep," depicting an old churchyard on the cliffs at Overstrand, near Cromer, and by his articles on "Poppyland" in the "Daily Telegraph" brought the whole region into a blaze of popularity that has since rather tended to die down. It was only natural, for the rulers of "Poppyland" do not court popularity in the customary fashion. There are no itinerant musicians, no beach entertainers, no hawkers; even the penny-in-the-slot machine is banned. So it was all very quiet and pastoral—a kind of polar opposite to Brighton or Blackpool. Hills and the sea, views and vistas, purple hollows, old-world houses and gardens, corn-fields, gorsy commons with geese, church-spires and "spinneys," and bramble thickets. This may do for a thumb-nail sketch of the country around.

I knew beforehand that the air of the place was strong and bracing, so that I did not expect to be dazed with the fume of poppies, or lapped in slumber by drowsy syrups tinct with cinnamon (to mix up Keats and Shakespeare to no particular purpose). Yet I slept at all hours, as though it had been the most relaxing air in the world. Such is the eternal contradictoriness of things, and so are probabilities turned awry and the logician mocked. That, of course, is very much in the spiritual order of things which takes so small account of earthly reasoning, ordaining that the wise man shall somehow reveal himself as very foolish and the fool be moved to utter wise things.

I studied the Norfolk type of Englishman with interest, howbeit it was disenchanting to find that several of those I met had never even heard of a "Norfolk biffin." I talked of natural history, geology, antiquity, literature, politics, finance, and other matters, but said no word on psychic subjects, curious to see whether they would arise naturally in the course of chat. The nearest point I reached was in the case of a young North-Countryman who had settled in Cromer, and who was eloquent on the subject of Christian Science. It had wrought marvels of healing in his family and had even shown a strong influence in his material interests generally. He had seen signs of providential guidance in his life. He had a story to tell. But then he volunteered the statement that he "did not believe in spirits," which I found a rather dark saying, but I let it pass. "Life is short and words are idle," to the extent at least that words are continually being used with only a confused sense of their meaning. I have grown grey in listening to people who vehemently proclaim their faith in something in which they have no belief whatever, or, on the other hand, loudly announce their disbelief in something else in which you know they have the profoundest confidence, all because of the form of words in which the ideas are set out. How often have I listened to remarkable stories of spirit return from people—sometimes of the "hard faced" variety—psychic dramas to which the words "Of course I am not a Spiritualist" came either as the prologue or the epilogue.

But Cromer is not without its links with us. Setting aside a performance of one of Sir Arthur Conan Doyle's plays which took place while I was there, I discovered in the course of my talk with a local antiquary that the Hon. Roden Noel, the poet, an early supporter and contributor of *LIGHT*, was no stranger to the place, his family having its ancestral roots there. A visit to the office of the "Eastern Daily Press" procured me a copy of their Jubilee Commemoration pamphlet, in which appeared a portrait of Mr. Edmund Dawson Rogers, the founder and first editor of what is to-day a great newspaper. An allusion to him

as my "old chief" of former days in Fleet-street, procured me also other Press courtesies. It was good to find the man who practically made *LIGHT* and the London Spiritualist Alliance still held in honoured memory. A reproduction of the first number of the "Daily Press" which was given to me, was dated October 10th, 1870; a great stretch of time as the world goes to-day. One day we must really republish Mr. E. Dawson Rogers's memoirs. They would be specially appropriate in their commingling of journalism and Spiritualism now that our subject has come so prominently before the world through the general Press.

There were a few other links. One of them I recalled as the association of the late Mr. and Mrs. Thomas Everitt with the place, where they and their family and friends occasionally made holiday. Mrs. Everitt amongst her psychic gifts numbered that of psychometry. On one occasion she gave some delineations of fossils collected on Cromer beach, which were so accurate in their description of the ancient conditions of the place as to astonish antiquaries. These included, if I remember aright, correct descriptions of the prehistoric animals that frequented Norfolk "before the flood."

And now, to turn from "Poppyland," which I predict will have some significant associations with the Spiritualism of the future, I want to pen a tribute to the memory of Mr. Robert Craig ("A Member of the Scots Bar") whose decease was recorded in *LIGHT* of the 30th ult. (page 90). I heard of his passing with keen regret. A rugged stalwart Scot, who found his way into Spiritualism under remarkable circumstances (the "guiding hand" again!), he showed himself a staunch and sterling friend. He was an Edinburgh graduate, and in his earlier days a fellow-advocate with Lord Dewar, the Scottish judge, whose death we recorded a few years ago. A literary man as well as a lawyer, he was the author of a volume on Thomas Carlyle, published by Eveleigh Nash in 1903. He was a poet, too, and his stirring verses, "A Dream of Flodden," were recited with great effect at recruiting meetings during the war to stimulate patriotism. He was a typical Scot of the old school—shrewd, kindly, sagacious—with a penetrative mind and a dry and caustic humour. When I last met him, during one of his infrequent visits to London, he was developing a remarkable thesis on the psychic element in history, with especial relation to Mary Queen of Scots, John Knox, and other worthies of her period. It seemed rather a sterile theme until he began to unfold it in his graphic and vigorous way, showing the working of spiritual law in the history of Great Britain. I wish he could have lived to write it. As it is, I give him farewell and good-bye, and wish him much happiness in that "new country" to which we are all travelling. D. G.

THE BEGINNING AND THE END.

We take the following extract from a book, entitled "The Next Beyond" (Christopher Publishing House, Boston, U.S.A., 1 dol. 50 c. net) consisting of messages received by one of a group of friends, who suddenly found that they possessed the power to write automatically. Each made the discovery unknown at the time to the others, and in each case, equally unknown to the rest, the particular series of communications being ended, the gift as suddenly ceased. Only in this instance was publication requested, the request being accompanied by an expression of the communicator's desire that his messages should stand on their own merits, and that neither his own name nor that of the automatist should appear. Our quotation will give some idea of their quality:—

"We see everything spread out like a great scroll. We are capable of shifting an event slightly—accelerating or delaying—as the mind moves upon it."

"But the scheme is determined?"

"From the beginning."

"Then we cannot change it?"

"This is difficult to explain. Omniscience, Being, manifesting in part through us, knows how the active will or inactivity of individuals is to affect their lives. The plan as a whole is pre-seen, and is bound to terminate in a certain way—only the steps of the way can be retarded or helped by our own desire. The end is such union with God as is expressed in the eastern word 'Nirvana,' or the Western 'heaven.' Humanity is working through experience by ordeal, by pain, by joy, by all growth in perception and expansion of consciousness—to the One."

"And is this what is meant by love?"

"You have not yet broken through limitation to know the power of that word. Life itself is love."

THERE is in creeds a constant tendency to petrify. The living faith of one century becomes a mere sarcophagus of the next. To prevent this only one specific is known to man, and that is to be constantly in campaign against the evils of the world. One of the great uses of the devil is to keep the Church from the lethargy that ends in death.—W. T. STREAD.

THE WORKING GOD.

IS REVERENCE UNDERMINED WHEN WE SEE GOD AS A GREAT ARTIFICER,
AND UNDERSTAND SOMEWHAT OF HIS METHODS?

By DR. ELLIS T. POWELL.

[JOHN v., 17: *My Father works unceasingly, and so do I.*]

The word in the original points to the congenial labour of the craftsman, to the work which is accomplished by hand, by industry, by mind, working for the sheer joy of the task. It is not the work which we should call tiresome toil, but rather the kind of activity which makes us forget the flight of time. Once again, it is the species of work which follows us to the life beyond, when, as the Spirit says, we rest from our irksome toils, but our congenial activities follow after us. So that we find Christ affirming that He and His Father work unceasingly: and that the work upon which their energies are engaged is of the type which gives joy and satisfaction to the workers.

It follows that the words are fatal to the old idea of God as a species of magician, who calls things into existence by his mere fiat, with every detail complete. No doubt the ancient imagery of Genesis was very sublime, suited to impress the childhood of the race to whom the Hebrew Scriptures were delivered. In fact, it would have been a waste of words to attempt the elaboration of the picture, since a people to whom natural science was a closed book could not have understood it. But with us it is different. We see the gigantic processes of the cosmos in an entirely different light. We are acquainted with a great proportion of that detail. That is to say, we are getting to know more and more how the machine works, and what an immeasurable aggregate of dexterity and foresight must be required to keep it running age after age. Science confirms the words of Christ, by assuring us not only that He and His Father work, but that their work is very arduous, in spite of the joyous co-operation of myriads of agents, some far above, and others far below humanity in rank. And the question is: Does this nearer and more intimate revelation of the work of the co-operating members of the Trinity tend to increase our love and reverence for Them, or does it have the opposite effect?

Certainly it was a fear of this opposite effect which was part of the origin of the opposition offered by orthodox Christianity to the first efforts of modern science. Look, for instance, at the storm of intolerant denunciation which burst upon Darwin's first promulgation of the great hypothesis of the Origin of Species by Natural Selection, or "Evolution," to give it the brief modern name. Religious people were thoroughly alarmed. To some extent they disliked the theory itself, because they thought it would be an awful thing to be the progeny of monkeys: but their deeper dread was reserved for its effects. If we began to know how God worked, should we not forfeit our reverence for Him, in just the same way as the little boy loses his awe of the conjuror when he comes to comprehend the *modus operandi* of the tricks? That was the fear, and if it was not always put into as many words, it was nevertheless lurking at the back of men's minds. They were afraid the Great Magician was going to be found out.

THE LARGER VIEW.

Well, it was a groundless apprehension. All that science has done, all that her keenest and most brilliant investigators have discovered, has tended to exalt God in our reverent contemplation. To us, looking at Him with the eyes of science—I say it with the deepest reverence—He looks an immeasurably bigger Being than our forefathers discerned, or than the Creator who was limned by the master hand of the writer of the earlier chapters of the Book of Genesis. Take just one illustrative instance of the kind of exaltation I mean. In the Genesis story God says, "Let there be light," and there was light. More than a hundred generations of men saw in those words the fiat of a mighty magician. He spake, and it was done: He commanded, and it stood fast. For the bygone generations knew nothing of the real nature of light, and still less of the inconceivable delicate structure of the human eye. But we know that light consists of waves, or vibrations, in the ether, travelling at a rapidity which boggles all human imagination: and, further, we have learnt that before these vibrations can come within the cognizance of man, he must be furnished with an organ which is capable of "sensing" them, and with a brain which can interpret the

sensations: so that we are overawed by the contemplation of the matchless skill which could guide the evolution of an organ so beautiful, and endow generation after generation of mankind with a gift so wonderful, though brought into existence, and shaped to its purpose, during the few months of pre-natal darkness through which we all pass on our way into the world.

It would be easy to multiply examples by hundreds and by thousands from the experience of everyday life. With every advance of our knowledge of the policy and methods of the Divine mind, our reverent admiration is enhanced, and our confidence in the Divine wisdom strengthened. Yet we should not misinterpret our wider knowledge by supposing that in any degree it approaches finality. To our ancestors there was an insoluble mystery in the hanging of the stars in space. If those myriads of scintillating points were worlds, what power originally hurled them on their trackless path? What was the colossal force which sustained their motion age after age, while they were balanced in space? At length science propounded gravity as the explanation of much that had been inexplicable. Newton saw the falling apple, and the whole hypothesis shaped itself in his mind. But this was only to thrust the explanation a stage further back. It drove us to the further query: What is gravity itself? And to that question science has no answer. We have discovered one of the secrets of Him Who works unceasingly towards the consummation of His mighty schemes: but the discovery has only brought us to the vivid realisation that another secret lies behind. And when that, too, surrenders to the insistent demands of science, the background will reveal a deeper mystery still.

THE PSYCHIC EXPLORATION.

The facts are pregnant with spiritual suggestion. They bring home to us, as perhaps nothing else does, the profound truth of St. Paul's words when he declares that "ever since the world was created God's invisible attributes, namely His eternal power and divine nature, have been clearly perceptible to intelligence in the things He has made." For if our deeper scrutiny of His physical creation tends to enhance at every point our wonder, our admiration, and our reverence: if the microscope and the telescope, the test tube and the spectrum, leave us amazed at their revelations of the Divine skill and power, is it not likely that our knowledge of the super-physical manifestations of the Divine dexterity and wisdom will affect us still more profoundly and profitably? And this is one reason why I think so much importance attaches, from the Christian point of view, to the advance of the psychic explorer across the confines of the super-physical world. There we find it true, as in the physical sphere, that every discovery does but enhance our wonder and reverence: so that the spirit is immeasurably uplifted as it realises that there lies before us, in an existence which will have no end, a perpetual series of new revelations of the power and wisdom of God, exemplified in an ever-growing knowledge of the methods by which He justifies the declaration of His Son that "My Father works unceasingly, and so do I."

Perhaps an example may make the point more vivid. You remember that at the Ascension Christ rose into the air, and while the disciples were looking on, a cloud received Him out of their sight. To many ages of devout Christians the episode was an insoluble mystery. In a vague way they thought He must have gone to Heaven, but they really had no definite idea on the subject. The theologians considered that the physical body did go to Heaven, and they affirmed its presence at the right hand of God. We, however, in the light of superphysical science know that the cloud into which he disappeared was intended as a screen for the de-materialisation of the physical body: that Christ did not take flesh and blood with Him to an exalted spiritual sphere, where it would be utterly alien to its surroundings: and that, in fact, the Ascension was not a departure to another place in terms of space, but an entire change in the manner of existence, a passage to a higher plane altogether. Knowing so much with scientific certitude, we have no difficulty in believing what is told us from another plane with reference to the existence of the Christ-sphere, nor do we find it hard to credit the assurance that, speaking in astronomical terms, this plane, to us physically invisible, is be-

tween the earth and the planet Mars. Some day we, too, shall change our manner of existence, and begin to function and enjoy in a higher sphere: and our precise knowledge about the departure of Christ—the first born of many brethren—enables us to contemplate our own parting with serenity, since what was once a plunge into the unknown is now but a journey into an explored territory, from which many messages have come to tell us what awaits us there. In that sphere, too, there will be work for us. Nobody knows better than the Spiritualist that the life to come will not be one of idleness, but of joyous activity, interspersed with intervals of rest in one of those many “tarrying-places” of which Christ spoke, though His word has been mistranslated “mansions.” So that in the eternities the text of the present essay may undergo expansion in a new utterance for our special benefit: “My Father works unceasingly, and so do I, and so do you.”

“DO ANIMALS SURVIVE?”

A REJOINDER TO CRITICISM.

By A. J. WOOD.

IN LIGHT of July 30th (page 490) two correspondents have been good enough to criticise my article on Animal Survival, but do not appear to have added anything fresh to our knowledge. Neither seems to have grasped the full purport of the principle I enunciated. Mr. Saunders misunderstands it, and Miss Holt, whilst admitting its force, casts doubt upon it by a somewhat absurd supposition. I will deal with these points in due course.

The phenomena which occur at séances we may take for granted; they are not disputed. It is a question of their interpretation. What I would like to learn is the principle upon which those who believe in animal survival base that belief. If it is because they believe that man survives, therefore animals must, that is no reason. If it is because “all life is immortal,” that is still no reason, for life is of many degrees. If because of certain evidence at séances, it is still insufficient; since it has been admitted already that animals exist in the world of spirits, and a reason given for that existence, and until that reason has been shown to be invalid, we are not justified in multiplying causes to explain a simple phenomenon. If, as the Vale Owen messages, as well as Swedenborg, declare animals exist there which have had no earthly origin, how is one to distinguish the one kind from the other?

It is not by allowing our judgment to be swayed by what we would like to be true, or by interpreting animal existence and consciousness in terms of our own, that we shall get at the truth.

I myself had a dog some years ago, and when he died of old age I grieved greatly; and, although a lover of animals, would not replace him. He was a good friend and a faithful companion, and I should be pleased indeed to think I should see him again on the other side; but—there it is! I have many reasons which I hold good for thinking the contrary, and not one which I believe sound, or which will fit in with my philosophy of the other life, for coming to the more agreeable conclusion.

It must not be overlooked that animals which are associated with man, i.e., which have been domesticated by him—are not in their natural environment, but are living to a large extent under artificial conditions. That they have for that reason acquired certain modified characteristics is only natural, but we know that, once removed from such associations, they would quickly revert to their former state of life. They could no more progress of themselves than do other animals in the wild state to-day. Unlike man, they are incapable of self-progression, because they do not possess that faculty (the rational) which he does, and which places him so immeasurably above them, distinguishing him above all other creatures, and separating him from them by an impassable gulf.

Animals existed on the earth long before man. What has become of the souls of these myriads of beasts that died ages of time ago; if they have survived? Have they formed, shall we say, a special “heaven” of their own, and a spiritual environment in agreement with their state? If they have not survived, what new factor has emerged that enables their descendants to do so? We have no reason for assuming that the essential nature of any animal is any different to-day from what it was in the dim distant past.

Perhaps if we ask ourselves the reason why man is immortal, we shall be in a better position to understand why animals are not. Is man immortal because he possesses an immaterial soul? Surely not. All living things possess souls from the humble protozoan up to man. The immateriality argument will not hold water for a moment. Is it not because man possesses that “breath of life,” that special endowment of His Creator, out of which arises the intelligence to know Him, and the power to love Him, which animals have not? It is the possession of these things alone which make man what he is, an immortal soul—one who can approach God, and worship Him. What powers do animals possess of a like nature? Can they entertain heavenly ideas, or feel religious emotion, or reciprocate the love of God? As John Wesley expressively put it, they are not “creatures capable of God.”

Let me now turn to my critics' letters.

Miss E. M. Holt takes exception to the words “will” and “understanding” as used by Swedenborg. As I explained at the time, his argument was much abridged, but he applies the words, as is clear enough from the text, to man in order to distinguish the two special faculties which he alone possesses, from the something analogous which animals possess, and which he calls “affection and knowledge.” Man is man because he can elevate his understanding above the desires of his will, he can examine them and moderate them in full freedom; but, with an animal, to desire is to act, and only external restraints, such as fear, will check any impulse that it may feel. Man's will is (or ought to be) under obedience to his understanding, but with a beast its “understanding” is under obedience to its “will.” It acts without understanding why it acts, and because it *must*. That is why it is an irresponsible creature. Its cycle of physical life is complete in itself. It has no spiritual life to enable it to grow and expand. Its powers, instead of being progressive, are determined by its physical necessities, and so it remains in essentials to-day as it was in the “days of Noah.”

Man, on the contrary, who possesses a spiritual faculty, receives of the ever inflowing spiritual life to his fullest capacity, and is able in consequence to progress and expand indefinitely, not only in an outward, but also in an inward and upward direction. A proper understanding and appreciation of these facts will show the immense gulf which exists between the human and the animal nature.

Mr. Saunders, commenting on the statement I made that objective phenomena in the other life had no existence independently of the angels and spirits, said Spiritualists would take this as an error, for such a statement taken to its logical conclusion would be: “If thought and affection can create objective phenomena, then those phenomena exist, just as objects do here.” I must confess I cannot quite follow his thoughts so expressed. I am quite sure I never said, nor even implied, that they do not exist. Of course they do! and are every bit as real and substantial as objects here; the only difference being that there they are created instantaneously in the plastic and responsive substances of that world, by the energising spirit, whilst here the same creative forces are at work, but under time and space conditions.

Miss Holt's letter is charmingly written, and she expresses herself fluently, but I hope she will excuse me when I say (for I say it in all friendliness of spirit) that she is rather misled by words than led by ideas. In the first portion of her letter she uses the word “individuality” in a sense which it will not bear. She says, “even a glimmering of consciousness must imply some kind of rudimentary individuality,” and she doubts whether individuality can ever be wholly extinguished. Now, “individuality” means simply “separate” or “distinct” from other things, i.e., a distinctness of character. This is as applicable to the lily or the rose, as to the earwig or the butterfly. She may have been thinking of personality; if so, I agree with her. Certainly, personality cannot be extinguished, but individuality is quite another matter. In another place Miss Holt says “God, Spirit, Life—call Him what you will, permeates and vitalizes all that is.” In the first place, God, spirit, and life are not (to me) one and the same; and to speak of God permeating all that is, sounds like unadulterated Pantheism. Whether she intended to convey this idea I cannot say. Probably it is the misuse of a word again. Certainly God is immanent in His universe, even as the sun is present by its heat and light in all parts of his system, energising and calling forth their activities. He is in it, but not part and parcel of it, or everything that exists would be God.

Miss Holt says further: “if we create our pets in the next plane”—through the creative power of our affections and thoughts—“might it not also be said we create the friends and relatives we seem to encounter there?” The question is a perfectly legitimate one, and I will answer it. The answer is, No, for the simple reason that when it is said that the thoughts and affections of angels and spirits create the objects of their environment, it is really the power or life of the Creator flowing into and through them that accomplishes this; and it is by and through these things that angels and spirits know themselves, and understand their states and qualities; just as, on this plane, it is only by what man actually does outside of himself that he reveals himself both to himself and to others, and not by what he merely thinks or feels. If it were possible for an angel to see a swine, or a vulture, or a serpent suddenly appear before him, he would know that something had gone seriously wrong with his spiritual constitution. But such a serious falling away is not possible with him.

Let us have a consistent philosophy, if possible, on this question of animal survival. Either the animals seen in the other life are the creations of affections or lusts, or they are the souls of once living animals. They cannot be both. We know both on the evidence of the Vale Owen communications and Swedenborg that the former is a fact, and that the evidence for the latter is very doubtful, and that such apparent evidence as does exist can be accounted for on the principle already propounded. Moreover, these animals are every bit as real as the earth ones; nay, more so, for they will live as long as the affection of the angel or spirit lives, and that cannot be said of our earthly ones.

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"TELEPATHY BECOMING COMMON."

REFLECTIONS AND FORECASTS.

We take our title from the "Star" of the 4th inst., which under that heading prints an interview with the Secretary of the London Spiritualist Alliance arising out of the newspaper account of the telepathic experience of Mrs. Goddard, of Streatham. It seems that Mrs. Goddard, while at tea, was so impressed with a feeling of impending calamity, that she exclaimed, "Something is up. We shall hear of something directly." What the "something" was transpired a few minutes later when the news came that her son, a private in the 9th Lancers, had been drowned while bathing.

Such cases may be numbered by the thousand, but not one per cent. of them ever finds its way into print. They are all tremendously important as throwing light on the nature of man, but their importance was never appreciated by a world which found a more absorbing interest in matters of the moment, the froth and bubbles on the surface of the life-stream.

And now, what is telepathy? Is it transference of thought? No, it goes deeper than that, for, strictly speaking, we can think only in words. To us telepathy stands for the

TRANSMISSION OF FEELING

or emotion. The animals possess the faculty on a plane of their own, and many volumes could be filled with accounts of their community of sensation with their own species or with human beings with whom they may be in close sympathy. Thought is a secondary stage of feeling. Thousands share the feelings of a poet, but it is only he who can put those sensations into thought and express them in "words that burn."

Very rarely indeed in our experience does telepathy reach the point at which the actual thought is transmitted, even amongst the people who really think. No, it is usually an impact of feeling which may be differently translated according to the mood and circumstances of the recipient of the idea. It may even be that a sensitive person in a depressed condition of mind receives an impression so coloured by the mental state that he or she confidently predicts that something dreadful is about to take place. The "something" duly transpires—for the impression was real though its interpretation was at fault—and turns out to be a quite fortunate event.

Why is telepathy to-day growing common? Because the human race is

BECOMING MORE SENSITIVE

in the natural course of evolution. Sensitiveness is at the root of the matter. The war and its sequel of tribulations have of course had something to do with it. There has been much chastening of minds and souls, much heightening of sensibilities. Matter has become more ductile to life, and the psychic faculties have been partially liberated from the hard crust of materiality which formerly hemmed them in.

We have heard the growth of telepathy described as

a recrudescence of the past—a kind of "throwing back" to primitive animal stages. Generally speaking, it is nothing of the sort. Here and there morbid nervous states may give rise to psychic developments—but these are always unhealthy: they are pathology rather than psychology. Even amongst the early savage races there was no general development of telepathy. For their revelations along this line they were dependant on their medicine men or "wise" folk—that is to say their psychics; for the "medicine man" of a savage tribe is always a man with some pretensions to psychic gifts, eked out with a certain amount of

HUMBUG AND HOCUS-POCUS,

in which respect he has some parallels amongst more civilised peoples to-day.

Has telepathy a future? It has, indeed—a great future. In time to come it will supersede some of the more mechanical forms of intercourse between man and man. But we hardly think it will play much part in commerce and the purely material concerns of life, for these are very largely mechanical and artificial, and divorced from the primal and vital things. We do not look forward to the time when "a telepathic wave" will involve considerations of the future price of rubber shares or a "deal" in Marconis. As men grow more sensitive they will gain a higher standard of values, for although increased sensitiveness does not always involve a higher susceptibility to the spiritual order, it generally makes in that direction, for the reason that few minds are powerful enough to hold at bay (for a time at least) the dreadful Nemesis that comes of devotion to evil purposes in the psychic order. So we regard the fact of "telepathy becoming common" as of distinctly happy augury, making for the spiritual progress of the race.

R. L. STEVENSON'S OLD NURSE.

The memory of Robert Louis Stevenson is likely to remain green for centuries to come. We are constantly coming across his name in newspapers and magazines, and, apart from our own early associations with him, we never forget that he was the secretary of the first Spiritualist Society in Edinburgh. Lately we came across some verses on the death of Stevenson's old nurse, Allison Cunningham, who passed away in Edinburgh in July, 1913. They first appeared in the "Paisley Express," the author being the Rev. Walter Mursell, of the Coates Memorial Church in Paisley. The lines are so touching that we feel they will appeal to many readers, especially to all who love "R. L. S."

The comfortable hand is still—
That smoothed the snow-white Pillow Hill;
Hushed is the kindly voice that read
The stories to the Boy abed;
That calmed the fear and soothed the pain,
Till morning light returned again.
And had you done no more than this
The world your gentle hand would kiss:
The sick Child in your sunshine grew—
Ah, "Cummy," what we owe to you!
Now you have left us for awhile,
And gone to seek your Treasure Isle.
The Last Adventure you have gone,
But you will not fare forth alone
For your "ain laddie" sure will know
The way your weary feet must go;
The spirit of a little child
Will come from out the unknown wild
To take the comfortable hand
That led him through the uneven land.
Ah, just like God, this thing to do
To send with eager steps to you
Death's Angel in the form of "Lou"!

"LIGHT" DEVELOPMENT FUND.

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

	£	s.	d.
Amount previously acknowledged	229	16	5
J. S. B. (in grateful recognition)	2	2	0
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Mrs. Emily Brookes	1	0	0
Mrs. A. Jenkins	0	8	0
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FROM THE LIGHTHOUSE WINDOW.

It is good news that Sir Arthur Conan Doyle intends shortly to conduct some experiments with the Kilner screens for seeing the human aura, making new slides with some Dicyanin which he has obtained.

A profitable line of research would be to see if there is not to be found another (commoner and cheaper) substance to replace the coal tar dye, Dicyanin, for the manufacture of the screens. It seems highly probable that a substitute could be discovered. Dr. Kilner says that he devoted much time and thought to trying to find out how Dicyanin affects the visual organs, but he confesses that he could arrive at no satisfactory explanation.

Here is Dr. Kilner's account of how he came to discover the way to make his famous screens: "The discovery of a screen making the aura visible was by no means an accident. After reading about the action of the N rays upon phosphorescent sulphide of calcium, the writer was for a long time experimenting upon mechanical forces of certain bodily emanations, and had come to the conclusion, whether rightly or wrongly, that he had detected two forces besides heat that could act upon his needles, and that these forces were situated in the infra-red portion of the spectrum. There was a hitch in his experiments; and in the early part of 1908 he thought certain dyes might help him."

He continues: "After considering their different spectra and, as far as he could, ascertaining their properties, he made a trial of several, and fixed upon the coal tar dye, Dicyanin, as the most likely to be useful. While waiting for this chemical, a thought flashed across his mind that the substance might make some portion of the effects of the above forces visible; and should this be the case, he expected to see the human aura." How his brilliant surmise was realised is now a matter of history.

Among those medical men whose views were published in the Press concerning the recent discussion by the British Association of cures by the mind was Dr. Edwin L. Ash, a famous neurologist. Dr. Ash will be remembered by some of our readers in connection with the wonderful Dorothy Kerin case of healing in 1912. In that year the Doctor published a book, entitled "Faith and Suggestion," in which will be found an account of this case. For those unfamiliar with it it will be sufficient to say that this girl, aged twenty-two, when at the point of death from tuberculosis, was miraculously healed.

Dr. Ash wrote: "It is conceivable that Dorothy Kerin's attitude of gentle resignation to the Divine Will—her firm belief that God would so order things as would be best for her—and her faith in the spiritual world, resulted suddenly in a splendid communion, in which, whilst a swift rush of healing energy swept through her disordered system, she actually received impressions of that world which flashed into her ordinary consciousness as the particular visions we have discussed. Here was faith, here was self-suggestion (not of restored health, but of a spiritual uplifting), also to some extent direct suggestion, for the voice heard gave commands which she implicitly believed in."

Telepathy, it appears, has come to the knowledge of coroners. At an inquest on a young private of the 9th Lancers who was drowned while bathing in the Thames at Surbiton on Bank Holiday (August 1st) the father, who lives at Streatham, stated that on the day of the accident he and his wife were sitting at tea when his wife suddenly exclaimed, "Something is up. We shall hear something directly." She was so upset that she could not finish her tea. Ten minutes later they heard that their son was drowned. The Coroner's comment on the incident was: "It appears to be a remarkable instance of telepathy."

The above incident recalled to Mr. K. Gilbert (Grays, Essex) a similar experience of his own. Writing to the "Daily Express," he says: "My younger son was in New Zealand, and we had just received a letter saying that he was on his way home. About 2 a.m. on December 28th, 1919, I woke suddenly, having seen in a dream a vivid picture of my son lying unconscious among brown, broken rocks, bleeding from the head and covered with dust. The next news I received from my son was a letter written in Palmerston Hospital to tell us that he had been thrown down a steep of rocks by the slipping of his horse. This letter reached us on March 8th, and the accident occurred at the very hour I had seen him in my dream, allowing for the difference of time between New Zealand and England."

The article on Spiritualism in Glasgow from which we quoted last week led to some correspondence in the "Glasgow Herald." One writer, signing himself "More Light," gives us the old familiar reproof against "excessive curiosity that

seeks to pierce the veil that divides life from death and the finite from the infinite—mysteries meanwhile hidden from us by an all-wise Creator. In the Bible, which after all the centuries still remains our supreme guide and rule of life, there are many distinct warnings and commands against seeking after 'familiar spirits,' 'necromancers,' etc., which even our leading scientists disobey at their peril." "Theophilus," writing in a more tolerant spirit, holds that "it is utterly impossible to say whether the phenomena of spiritualistic séances are subjective or objective until we have accurately and thoroughly explored and delimited the whole region of human personality." Miss Margaret H. Irwin, the Hon. Secretary of the Glasgow Society for Psychical Research, commenting on the original article and the above-mentioned letters, draws attention to the important work her Society has before it. She says: "Small committees of responsible persons are already undertaking under the auspices of the Society a careful and systematic inquiry into various groups of psychic phenomena. A course of lectures is also being arranged for the coming winter in Glasgow. The first of these will be given in the beginning of September by Sir William Barrett, F.R.S., who will be followed by Sir Oliver Lodge, F.R.S., in the St. Andrew's Hall, in October. Further lectures, particulars of which will be advertised later, will be given by other distinguished writers and scientists."

Commenting on a recent article by the Rev. G. Vale Owen in the "Weekly Dispatch," the "Evening News" says, "Whether you believe in Spiritualism or not, you will find food for thought in this interesting article, by an authority whose good faith and sincerity is unquestioned."

The Rev. F. Fielding-Ould contributes an able article, entitled "Jeanne d'Arc," to the "Occult Review" (August), in which the events in the life of the Maid are viewed in their psychic aspect. He notes that though Jeanne's short career was marked by most unmistakable evidences of the inspiration and guidance of very high intelligences, yet her "saints" were pronounced by the Church of her day to be devils, and adds: "From many pulpits Modern Spiritualism has been condemned as the work of evil spirits."

Commenting on the fact that the Church of Rome by the canonisation of Jeanne has confessed that an error was committed, he asks: "But what is the value of repentance without amendment? The lesson is still unlearned, and any one who presumes to say he has had communications from good spirits sent by Christ Himself is met with the old chorus of scoffing incredulity and condemnation. Is then, Jeanne the only genuine medium, and is her case the only believable example of God's working for man's welfare by such a method?"

Mr. Fielding-Ould supplies his own answer to the above question: "There is," he says, "a great deal which passes under the name of Spiritualism which is contemptible and mischievous, but at its best it is a mighty power to arouse the sluggish, worldly soul. There are many who have as surely talked with the departed servants of God as did Jeanne d'Arc five hundred years ago, and who live renewed lives in the joy and hope of their consoling and uplifting inspiration, and it is earnestly to be hoped that the Church may not require another five hundred years to get the fact into her beautiful, and rather stupid, head." The whole article is well worth reading.

The healing powers of Mr. J. Roberts, of Cleckheaton, have, as we have already pointed out (p. 429) been given sensational prominence in the Press. The "Two Worlds" speaks of his remarkable powers as considerably exaggerated, and adds: "We have known Mr. Roberts for several years, and have a high opinion of his ability. He is an unassuming man who has done and is doing a good work. For some years he has been President of the Batley (Yorks.) Spiritualist Society, and the building fund of the church has greatly benefited by his healing abilities. Notoriety is the last thing he requires, and it is hindering him in his work. The psychic healer needs peace and quietude in which to use his abilities, and exaggerated statements concerning his seeing hundreds of people per day do not help. A flood of correspondence has overwhelmed Mr. Roberts, which is beyond his power to deal with."

How psychic research alters the view! Speaking of Caruso's death, a daily paper speaks of "That wonderful voice which has been silenced for ever." Perhaps it has, for most people, but not necessarily for all.

According to Professor John Millott Severn, of Brighton, a phrenologist of forty years standing, things are promising well from an intellectual point of view. He states that he finds a higher grade of intelligence than ever before. "The shape of the human head has been changed through expansion of the brain, and rapid strides in human progress will be made very soon."

THE GENESIS STORY.

IN THE LIGHT OF RECENTLY ASCERTAINED FACTS.

In an address given to the Spiritualist Society of Exeter, Major R. A. Marriott, after showing conclusively how scientifically correct the sequence of the creations in Genesis was, if considered as *visions* of the earth at different periods, a view of the subject first put forward by Hugh Miller, the mason geologist, went on to describe new facts that had been ascertained regarding ancient man, which he interpreted in the following manner:—

Lastly came man, and here speculation is rife, because his antiquity is continually having to be placed further back in the remote past, and his origin becomes more and more obscure. Genesis, ch. 1, ver. 29, reads: "And God said, Behold I have given you every herb bearing seed and every tree in the which is the fruit of a tree yielding seed; to you it shall be for meat."

Note, He did not give the beasts of the field for meat; therefore the above verse has a peculiar significance, because it can be shown that the earliest stone implements of man do not contain any weapons of offence, but are adapted chiefly to the crushing and pounding of roots, with grubbers shaped in T form like a dibble. These are largely outnumbered by various concave-worked flints for rubbing down his limbs and body such as are used by natives of Patagonia and elsewhere to this day. The absence of any weapon points to a peaceful existence in what we know from fossils to have been a sub-tropical climate in England, before the advent of our present conditions of cold winters, which would have made life for primitive vegetarian man difficult to maintain. Then came the weapon of the chase—a heavy stone spear-head for thrusting, not throwing, and trapstones for snaring. Such were the first implements used by man in his mastery of time and distance, and were the embryos of all the engines of this terrible war. I have studied flint implements of the Stone Age and have been instrumental in bringing into notice some unique and hitherto unknown flints from Sussex, which throw a very strong light on the progress of man through the ages—from being a vegetarian to being a hunter, and finally an agriculturist.

The verse quoted from Genesis implies that man was vegetarian; the hunting stage receives no mention, but Adam is made to represent the agriculturist.

With what is so far known from scientific research it appears that far back into the ages there have existed two types of man—a man like ourselves in brain capacity and typical of civilised man, and a lower type of degraded cranial development with a great jaw, but little chin and low forehead. The latter type was probably allied to the extinct Tasmanian, who was a lower type even than the Australian native. When man was vegetarian, judging from his implements, he must have been living an Arcadian existence, at peace with his neighbours and with no thought of war with his kind. Does not the garden of Eden typify this condition, and was it not then, probably at some auspicious moment chosen by the Creator, that man was made a "living soul," to till God's garden, with free will and responsibilities to his Maker, differentiating him from all other creation?

You must remember that nowhere is it stated that Adam was the first man; in fact, Genesis implies the opposite. Why have we all been taught that he was?

Other men seemingly were not spiritually endowed like Adam, who walked and talked with God, as Enoch did later, and who was certainly a real person. "Imperator," in "Spirit Teachings," speaks of him as a prophet and seer.

May not the lapse of man from these spiritual conditions have been caused by his intermarriage with the inferior, more animal type of co-temporary man; and again may not the sons of God who married the daughters of men have been of that superior race, spiritual and immortal like ourselves? Hence the perpetual conflict of the animal in our natures.

I merely throw this out as a suggestion of an explanation; but in considering the laws of Evolution we alight on something of more definite interest.

It is found that the young of all species have the characteristics of a former race from which they have sprung. Young frogs have gills, whales have indications of the fur of their life on land, and the young of many animals—peccaries, ostriches, and others—have peculiar markings, longitudinal stripes, which protected them in a former age by concealment under different conditions of surrounding vegetation. Then there is the link with the Reptile Age—the South American bird called "The Hisser"—whose young can climb and swim, while their parents can do neither. With these analogies have we not here a proof that our ancestors were more clairvoyant than we, in that often our children have this faculty, which few are able to retain till later in life?

The universal belief in fairies, whose recent appearance on photographic plates has caused such astonishment, must have had its origin in the greater clairvoyance enjoyed by former races of men long ago, now seldom reproduced in the young of the race, which has lost its spirituality, overgrown by the material needs of our present age. This

shows that in this all-important respect we are losing ground in spite of Christianity; and it may well be that partly for that reason spiritual powers have been set to work to call us back into the true Way of Life.

Another fact which differentiates man from the rest of Creation is that he has outlived such great changes in the evolution of the animal world without himself changing perceptibly. The horse has changed from having separate toes to a complete hoof, and three different species of elephant have appeared and become extinct in England, but during all the immense time covered by these changes man has not appreciably altered.

It is curious that after a wave of Darwinism, which has led many to say that we are descended from monkeys, though Darwin did not say so himself, it is now beginning to be thought that man is even older than the monkeys; in fact, a great anatomist, Professor Wood Jones*, has shown that monkeys are the failures of his line, and collaterals, but certainly not the ancestors of man. I sometimes hesitate to touch on these topics because our short lives are insufficient to prepare us for the proper grasp of the long ages involved, and to some minds it may prove bewildering, as it did at first to mine; but we must face these questions, and it is our duty to be able to meet materialistic opponents on their own ground.

Let not our hearts be troubled; that Christ died and rose again is a historical certainty, and, furnished with this supreme proof, we must not be appalled nor waver in our faith in immortality. When man became endowed with an immortal spirit is not for us to enquire. We are only really concerned with the future and what the future holds for us, according to the Promise. We have, moreover, modern testimony affirming that a future life is assured to every one of us, and that the reality is more wonderful than our most daring conjectures. It seems, as the spirit of Myers has told us, that no conjecture is sufficiently daring. It behoves us with our present revealed knowledge, whatever our lot during a short existence in this material world, looking to the Author and Finisher of our faith, to run with confidence the race that is set before us.

God has had patience through the long long ages;

Can we not wait to see His perfect plan?

He holds the Book; we only turn the pages

To find how little—yet how great—is man.

I hope I have this evening shown that considering the times and the people for whom Genesis was written it is true to a degree beyond any chance man-made assumption. We may expect much in Genesis that is allegorical, with a view of teaching moral lessons, but it is all important to know that such events have a basis in actual fact. Much that was obscure to our grandfathers is clear to us now, so let us gratefully accept these new truths which have done so much to confirm the Christian faith.

Let knowledge grow from more to more,

But more of reverence in us dwell,

That mind and soul, according well,

May make one music as before.

As I think it vital for the Churches to accept the truths of Spiritualism, so I think it important to show those who stand aloof from Church teaching that its principles, apart from its dogmas, are proclaimed in the paraphrase of our duties to God and neighbour, given in the Catechism, and are such as no one can fail to accept. The only real difference between them is that to Spiritualists there remains no "No Man's land" of death, but an immediate continuance of activity and progress in a higher plane of existence, where God is "Love" in all His manifestations.

The lecturer went on to say that he could prove from geology that the Deluge was another half-truth, because though not universal, the meltings of the accumulated ice of the last glaciation of the Ice Age, which passed away about 7,000 years ago, must have created *débâcles*, inundations, and catastrophes on an enormous scale, at intervals, all over the temperate zone, carrying its effects even into the sub-tropics.†

SIR OLIVER LODGE AND RELATIVITY.—Those of our readers who are studying Einstein's theory will be interested to know that in "Nature," of the 4th inst., Sir Oliver Lodge is represented by the first of a series of three articles expository and critical, the second and third of which will appear in the succeeding issues. Another article on the same subject by Sir Oliver will probably appear in the "Fortnightly Review" for September.

THE truth is that it is the ignorance of many professedly Christian people, especially of the clergy and Church dignitaries, concerning the realities of the spirit world that is so appalling and so complete.—"Man's Survival After Death," by the REV. CHARLES TWEEDALE, Vicar of Weston.

* "The Problem of Man's Ancestry" (S.P.C.K.), by F. Wood Jones, Professor of Anatomy, University of London (now of Adelaide University).

† See "The Ice Age Fully Explained" (W. Pollard & Co., Exeter, 1/2 post free).

WHY I BELIEVE IN SPIRITUALISM.

By REV. R. W. RUSSELL.

(Continued from page 514.)

The traditions of Guardian Angels have been handed down to us and have existed in the heart of every generation of the Christian Era. What more natural than that God, whose Love is greater than Mother Love, should appoint a mother to be the Guardian Angel of her own son when she herself has become an Angel? What more natural than that she should still make every effort to safeguard his life and train his character towards the goal of her ideals? What more natural than that she should endeavour to speak to him and prompt him? Sometimes a man will be startled and say he heard a voice in his soul. At other times the voice is so faint he doubts of having heard it at all and believes it all imagination. Yet voices spoke to the shepherds at the Birth, spoke at the Baptism, at the Transfiguration, to Saul on the way to Damascus, and to Peter in prison. Since the New Testament times the literature of every age bears testimony to voices out of the Unknown.

Equally, every age bears testimony to appearances of the forms of loved ones gone before. No amount of personal torture and persecution through the centuries has been able to crush out the stories of such appearances; to-day in this age of high education—probably the highest education in human history—when traditions are at a discount, when practical business men and women accept nothing by hearsay and will believe only what they themselves can test to the limit, there are more attestations to voices and appearances than at any time since the Early Fathers of the Christian Church.

Humanity is therefore now taking its fourth great step upward in the Religious or Spiritual Evolution and in God's Revelation of Himself to His children. As through the ages the race has been reaching upward hungering for God, and the saints reaching downward hungering to help, it requires only a normal faith in God, with Whom all things are possible, to believe that He hears the cry of His children and will grant their request for higher knowledge as He has granted it again and again in the past. As man's soul is so much more closely attuned to God than was possible in our elemental ancestor of the Old Stone Age, so we can believe that a human world clad in mourning, and an Angel world in the depths of Divine sympathy, are drawn more closely together than ever before. In the depth of suffering, man's soul is more attuned to heaven; with hopes and ideals broken he can rely only on Faith, and now he realises that those voices in his soul were true and that he can hear them with his physical ears and can himself—commune.

It may be difficult to some to realise this, yet it is no greater than the difficulty the Jews faced when confronted with the arguments for life beyond the grave, in contradiction to the traditional teachings of their synagogue and their Psalms. Man is becoming more psychic as the ages pass. His soul is slowly evolving to higher things, and his hunger for God is being filled. He steps up now to a new plane of evolution as he has done at several other periods in racial history, and in the providence of God will do again in higher periods yet to come. On this new plane man will no longer guess at the Unknown and work out the destinies of the race by uncertain paths, nor discover God's laws only by guesswork and experience. We shall have those laws more clearly taught us than we can now realise. We shall step forward under conscious leadership of our guardian angels to accomplish the great aims of the Creator in His design for humanity.

This might have been accomplished through the Early Church had it not been for the falling state of civilisation, with the crumbling of the Roman Empire and ushering in of the Dark Ages. Now that our age rivals the Golden Age of Greece, let us not neglect this opportunity of grasping this fuller meaning of the mission and revelations of Christ. Let us lift humanity to a higher plane, to another and greater vision of Eternal Life and Spiritual Revelation.

Spiritualism does not change the fundamental truths of Religion, nor the traditional, nor psychological, appeals. Instead it makes a more vivid and keener application of all the inherited religious instincts of the race.

It re-affirms the theological traditions of the judgment with the information that each individual is judged as he crosses the threshold into the after-life. That law of God which opens his eyes to the spiritual life also opens them to the realisation of his true self in the light of God's law of Love. We stand judged and condemned in our own eyes with a judgment rigid, searching, merciless. "The judgment which meets a naked soul on the threshold of the other world is terrible in its completeness."

Spiritualism also teaches us that the theological idea of an intermediate state is also correct in principle. When the judgment is completed we are set to the task of purifying ourselves and growing in spiritual things. This growth is slow and thorough. It requires æons of purifying to rise into the higher spirituality and to the time when we are pure enough to arrive in the full conscious Presence. This is the text of every message given us in communing.

"Thou God seest me" is brought home to us more vividly

than ever when we realise not only that God sees every act and thought, but that those whom we revered while they were here on earth are also able to see every act and read every thought. There is even less escape from this modern knowledge of the "All Seeing Eye" than from the ancient teaching, and the whole thought is essentially a repetition of the age-long message of the Church.

"Open your heart to God" is one of the vital appeals of Spiritualism. The religion with the newer name reiterates the ancient Gospel with renewed vividness. In proportion as we are willing to open our hearts, so are our lives brought into harmony with God, and we fulfil the wishes of those we have "loved long since and lost awhile."

The Law of Heaven is Love—this is the message of Spiritualism. Spiritual growth in this life, equally with the growth of the next life, is only possible by a ceaseless striving after Harmony and Love. In proportion as we value pride of place or power, personal aggrandisement or accumulation of wealth, so do we lose the capacity to harmonise and grow in unselfish Love. "Love taketh no account of Evil." It seeks to harmonise with all men, and as we seek to harmonise ourselves with God, so should we seek to harmonise ourselves with the ceaseless strivings of our Guardian Angels for our betterment.

Instead of destroying our cherished traditions about Christ, Spiritualism boldly re-affirms them. It stands for the Scriptural accounts of the Life of Christ and the best traditions of the Early Church as given in the Apostles' Creed.

There is positively nothing in Spiritualism inconsistent with the most orthodox Church. It is an advance of thought, as all other denominations have consistently sprung into existence in response to the demands of human life and conditions. Spiritualism in its turn is proving its right to minister to mankind. The World War, its causes, and its suffering are demonstrating that Spiritualism has come to incarnate the soul of Humanity deadened by German materialism.

Spiritualism has its charlatans, but the Early Church had many a Simon the Sorcerer.

Those who are sensitive about allying themselves with a new and unrecognised religious movement may be fully fortified by the recollection that the epithet, "He is a Spiritualist" cannot possibly convey any greater sarcasm than "He is a Christian" conveyed to the pioneer membership of the Early Church; and just as Christianity has vindicated itself, so will this, one of the latest and highest interpretations of Christian Doctrine, vindicate itself likewise.

MOULDING MATERIALISED HANDS.

Mr. J. A. Stevenson, the talented sculptor who executed the bust of Mr. Vango in this year's Academy, writes:—

The narrative of the life of William Eglinton, the medium, given in J. S. Farmer's "Twixt Two Worlds," contains accounts of experiments in moulding materialised hands. When I read the book some months ago it struck me that this was an admirable method of obtaining really substantial evidence regarding materialisation.

As far as my experience in mould-making goes—and this extends over many years—there is no method of moulding a human hand as far as the wrist in a one-piece mould—that is to say, if the hand is immersed in any material, either liquid or soft enough to take a good impression, by the time this moulding substance becomes solid enough for the hand to be removed, the latter cannot be taken away without destroying the mould.

I consulted, therefore, with professional expert moulders, only to find my own experience confirmed, that the simplest mould which could be made for this purpose would be a two-piece mould—that is, a mould in two halves.

In Mr. De Brath's article of July 16th, it is stated that the skin markings show in the casts taken from the paraffin-wax mould. Of course, a good cast from a good mould would reproduce these markings perfectly; but here is a fact which must be borne in mind: a cast taken from a two-piece mould always shows the "seam," or "join," as a thin line, indicating where the two halves of the mould meet, and the skin markings are far too delicate and impossible of imitation for this seam to be removed without destroying them.

In my experience, therefore, a cast of a hand showing all the skin markings must have been taken from a one-piece mould, which is in itself conclusive that the mould was not made from the hand of a living person.

THE SOCIETY OF THE COMMUNION OF SAINTS, concerning which an announcement appears amongst our advertisements, has been started by the Rev. C. L. Tweedale, in pursuance of a plan advocated by him in LIGHT some time ago. The idea, which has our cordial sympathy, is to enlist the aid of a body of persons within the Church, but not necessarily confined thereto, in promoting the advance of psychical enquiry. They will form a group, or groups, for reading and study, and having thus gained an intelligent understanding of the subject and its importance, will use their influence in extending their knowledge. As Mr. Tweedale points out, his plan is the first organised attempt in this direction within the Church.

PSYCHIC PHOTOGRAPHY AND MR. WHATELY SMITH.

By GEORGE E. WRIGHT.

Mr. Whately Smith's observations (p. 500) seem to be based, to some extent, on a misconception of the points at issue. I am far from ignoring the "plain implications" of the Davey experiments. I would, however, remind Mr. Smith that those experiments took place in 1886, and it is no more reasonable to generalise in the negative direction on an isolated series of experiments made thirty-five years ago than it would be to base an argument on positive results of the same antiquity. However, for the purpose of the present argument, I will assume the "Davey" principle in its widest scope, i.e., that to use Mr. Smith's own words, "the evidence of witnesses [of the facts occurring at any séance for psycho-photography] is quite worthless."

If this principle be applied, what is the use of the experiments with a roll-film camera detailed in the fourth paragraph of Mr. Smith's article? An experiment which fulfils these, and the other stated requirements, is briefly described in a recent number of *LIGHT* (p. 465). But the critic immediately applies the "Davey" principle. He will say, "The observers were mistaken when they said that the medium was never left alone with the camera." And the classic case of Mr. A. Podmore ("Proceedings," S.P.R., Vol. IV., p. 416) will again be trotted out.

I feel convinced that no experiments in which the record of the medium's action depends on the observations of those present at a sitting will ever satisfy critics such as Mr. Smith any more than the cast-iron records of the S.P.R. Naples Commission satisfied Mr. Podmore. (Has the mantle of Elijah fallen upon Elisha?)

Mr. Smith calls for "witnesses who have made a special study of fraudulent and deceptive methods." Surely that eminent conjurer, Mr. Wm. Jeffrey, of the S.S.S.P., has this qualification. If not, who has?

But, as I have said, let us apply the "Davey" principle rigorously, and rule out all cases which rest on contemporary observation. We have still to account for the sealed packet tests, which rest only on observation before and after the phenomenon.

It is perfectly futile to generalise. The critic must take specific cases, one at a time. The "rose" psychograph still awaits any reasoned criticism. In this case all the data to which Mr. Smith refers are on record.

As to the sealing question, Mr. Smith changes his ground in the most amazing manner. Let us apply the "deadly" parallel column.

Mr. Whately Smith in "Psychic Research Quarterly," Vol. 1, p. 352:—

"Anyone who has studied the subject of sealing knows it is extremely difficult to devise a really fraud-proof method."

Contradiction could not further go! It is difficult to tackle such chameleon-like criticism. But it is absolutely fair to say that if Mr. Smith, with eight assistants, cannot "do the trick" in several days, Mr. Hope could not have done it in as many hours. Surely, this is a dead straight issue, and not a "foolish challenge."

If a critic does really desire to reach a definite decision, one way or the other, as to the reality of psychic photography he must take specific cases and work them out. If he refuses so to do there is only one possible inference to be drawn, namely, that he fears that definite tests will not support his preconceptions, and that the maintenance of these is more important to him than the attainment of the truth.

I would venture to remind Mr. Smith that as a member of the Council of the S.P.R., and editor of the late "Psychic Research Quarterly," and now of "Psyche," he is in a very different position from that of the ordinary irrational critic. His position carries with it responsibility, and imperatively demands that he should approach the consideration of these phenomena in an absolutely impartial spirit. Yet he writes, "I cannot, and do not, profess to say how every case of apparently supernatural photography has been faked." That is to say that, in Mr. Whately Smith's opinion every case has been "faked," whether or not the method of "faking" can be explained. Can a man who thus assumes fraud *a priori* claim to be impartial? Is this the judicial attitude which we have a right to expect from a leader in psychical research, whose opinion must needs carry considerable weight with the general public?

Mr. Smith has got hold of the wrong end of the fibula in regard to my "leg-pull." The point was *not* whether he could instruct a "butcher-baker-plumber" committee in the use of his apparatus, but whether he would consider such a committee competent to criticise his results, or detect errors in his experimental methods. The function of Mr. Patrick's committee was to detect errors in that gentleman's experimentation, not to do the experiments themselves.

In regard to Mr. Patrick—who has made no reply whatever to the various criticisms which have been directed against him—it is surely high time that he should produce, for the inspection of the readers of this paper, the photographs which he claims to be indistinguishable from genuine spirit extras. If he does not do so, Spiritualists will be perfectly justified in saying that the alleged experiments of the anonymous committee are fictions.

THE MEDIUMSHIP OF MISS ADA BESSINET.

Record of a Séance held at the British College of Psychic Science, Holland Park, London, W., on Thursday, July 14th, 1921, at 5.30 p.m.

For the second time I attended, at the above-mentioned time and place, a séance given by Miss Ada Bessinet, the well-known American-medium for physical phenomena. After the intense heat of the past week, the temperature had somewhat fallen, the sky had become overcast, and a little rain had fallen in the afternoon. Mrs. McKenzie, the Hon. Secretary of the College, conducted the séance, and there were present about five ladies and four gentlemen. One of the latter was Professor Haraldur Nielsson, who holds, if I understood aright, the Chair of New Testament Exegesis in the University of Iceland, and is prominently associated with Psychical Research in that country. Another gentleman present was a clergyman.

An inner door in the séance room had been pasted across the aperture, and sealed with four seals to prevent its being opened, having previously been locked. I, myself, locked the outer door of the room, and kept the keys of both doors in my pocket until the conclusion of the séance, when I noted that the above-mentioned seals remained intact.

Miss Bessinet occupied her usual seat at the oval table, round which the sitters seated themselves closely, Professor Nielsson being at the medium's right hand. On the polished surface of the table were placed a tambourine, with a luminous or phosphorescent patch in the centre, a megaphone trumpet in two parts, two coils of rope, a pad of paper, and a pencil.

The phenomena which I had noticed at my first séance soon commenced, namely, cool breezes, trailing sparks of light, touches on the hands of the sitters, vigorous and skilful playing of the tambourine, melodious whistling, and loud masculine and feminine voices accompanying the gramophone songs. Some specially interesting evidential features,

however, occurred on this occasion. At one time the little childish voice of "Pansy," one of the controls, was heard saying: "What a large thumb!" The clergyman present then stated that he had both his thumbs placed together side by side on the table, which might give the effect of one big thumb. If it was this which was referred to, it was noted by someone who could see in the dark.

The control using the medium's organism later stated that they were going to tie Professor Nielsson's arm and that of the medium together, and that the red light could be turned up when six raps were given. This was done, when the two were seen to be tied together with the rope taken from the table. I specially examined the back of the medium's chair, and noted that the ropes had passed round the medium and the arms and legs of the chair in a complicated manner, and were tied at various points with firm knots. While the medium was still secured in this manner, darkness was again made, when the tambourine was at once picked up, and played in the most vigorous and skilful manner. The direction of the sound varied from time to time, and the luminous patch could be seen flashing to and fro with the rapid evolutions of the tambourine.

When the tambourine-playing was concluded, the control asked for a large handkerchief to be placed on the table, and for the red light to be turned on when raps were given. This was done, and the handkerchief was then seen to be bound firmly round the mouth and head of the medium, thus gagging her. I examined the knots at the back of her head, and found them quite firm and taut. The red light was again switched off, and at once melodious whistling, followed by a resonant masculine voice, accompanied the gramophone. On the red light being again switched on, the medium's mouth was seen to be tightly bound as before. When the red light was extinguished, the handkerchief was soon afterwards returned in the dark to the gentleman who supplied it. While a soft air was played on the gramophone, a loud swishing noise could be heard as the ropes were being undone and drawn swiftly round the

(Continued on page 530.)

"LIGHT" PUBLICITY BONDS.

**WHAT THE ADVERTISING CAMPAIGN FOR "LIGHT"
DEPENDS ON.**

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

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

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

"LIGHT" PUBLICITY BONDS

to the total amount of £10,000.

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

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

These Bonds will be issued in denominations of—

£25, £50, £100, £250.

The Trustees for the Bondholders are:—

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

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

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

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

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

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

To bring home to the World the Great Truth of Survival after death:

and open the spiritual eyes of mankind to the wonderful vista of the life eternal.

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

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FOR

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To VISCOUNT MOLESWORTH, Chairman of the "LIGHT" Publicity Fund,

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

Name in Full.....

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

THE MEDIUMSHIP OF MISS ADA BESSINET.

(Continued from page 528.)

legs of the medium's chair, being finally thrown on to the table into the hands of some of the sitters. Mrs. McKenzie stated that in the normal state Miss Bessinet neither whistles nor sings, and that the late Professor Hyslop satisfied himself that the singing voices heard at her séances did not proceed from the medium's lips. A gentleman present having asked whether the voices came through the trumpet, a few minutes later both parts of the trumpet were placed in his hands, while the singing was still proceeding.

At a later stage of the séance mysterious spirit lights lit up for a few seconds at a time, showing pallid faces near them. I noted several of these faces and, in particular, one which appeared to the lady on my left and which she seemed to recognise as that of her child. I saw another which appeared to the lady on my right, and heard a whispering voice addressing her, but could not catch the words. The trumpet was afterwards put down on the table. The lady seemed to recognise the face as that of her son. Then I felt myself pulled strongly by the left lapel of my coat and a light lit up, showing a feminine face for a few seconds, which I scarcely recognised, and said so. It again appeared, when I noticed a resemblance to the face which I had seen at my first séance. I then asked: "Is it Josephine?" when I was at once patted several times on the left shoulder. This beautiful face was enveloped in a kind of head-dress with hanging drapery, of delicate white material, which I could see waving about, as though in a breeze.

Whispering voices afterwards spoke through the trumpet to several of the sitters, but they were weak, and the sitters seemed to have great difficulty in understanding what was said and who was speaking.

The control now stated that the power was fast failing, but rapid writing could be heard in the darkness proceeding on the table, and several sheets were audibly torn off the pad. One of these was pushed into my hands, and was to the following effect:—

"I did show you my face and I did try to talk to you. Everything is all right, and I will always come.—Your loving Josephine."

As I stated in the account of my first séance, when she also appeared, I never knew or saw Josephine in life, but I have been closely associated with her family for many years. She died twenty-seven years ago.

Professor Nielsson also received a written message. At the conclusion of the séance he stated that in the lifetime of his late wife he made a compact with her that if she should die first and was able to return, she was to materialise a hand and touch him on a certain place, a peculiar bony portion of the lobe of his left ear. After several requests for the sign at the séance, without naming it, he stated that this was eventually given, the bony portion in his left ear being pressed by the hand touching him.

The séance lasted a little over two hours, and on its conclusion I unlocked the outer door of the room with the key which had remained in my pocket during its continuance. In a few minutes' conversation with Miss Bessinet afterwards she stated that she did not feel much exhausted.

ERNEST W. DUXBURY.

15th July, 1921.

APPRECIATIONS.

I have been a constant reader of *LIGHT* for over twenty years, and find it a great relief from the prosaic life; it is the only periodical that takes one to the hill-top.—T. PEARSON.

LIGHT gets better and better, and I have started several other circles of readers.—MRS. R. LEO GRINDON.

Let me offer you my congratulations on *LIGHT*. It is quite the best journal now in England, since it has been enlarged; also it is just and impartial, allowing both sides of every question a fair hearing.—MARGARET M. STABLES (New Zealand).

"MYSTERY, MIRAGE AND MIRACLE" is a title which well describes the series of nineteen stories of strange happenings told by Mr. Alain Raffin. The scenes, with one or two exceptions, are laid in India, where Mr. Raffin, who is a healer and medical masseur of Breton descent, spent many years of his life. He assures us in his preface that the incidents actually occurred although he has altered the names of the people concerned. Mr. Clive Holland, who contributes an introduction, remarks of the author that "one may be unable to follow him in his undoubted faith in the nearness and even surrounding proximity of the spirit world, with which some of the stories deal, but of his own belief in the genuineness of the experiences there can be no question." Some of the most interesting of these experiences bear witness to the reality of the power claimed by Indian fakirs to predict forthcoming events. They are all narrated in the simplest, most direct fashion, and will make entertaining holiday reading, though for the student of the occult they will have a deeper significance. The book is priced at 6/- net, and can be obtained of the author at 28, Warwick Road, S.W. 5.

OBITUARY NOTICES.

MR. WILLIAM E. STOUT.

We have to record the decease of Mr. William Edwards Stout, which took place at his residence in Warrington on the 4th inst. Mr. Stout, who was seventy-seven years of age, spent forty years of his life in the printing and publishing trade, having been successively compositor, proof-reader, reporter, and sub-editor. Originally a Methodist, like his father, who was a minister, Mr. Stout became convinced of the truth of Spiritualism, and twenty-four years ago founded the Warrington Spiritualist Society, of which he became President, a position which he retained to the end. He did much valuable work as a protagonist of Spiritualism, not only in connection with his Society, but as a defender of the subject in the Press. Amongst the other offices he held in organized Spiritualism was that of trustee of the S.N.U. He was one of the stalwarts of the old time, and we note his passing with regret tempered with the consoling reflection that the places of the old guard are being supplied many times over by new adherents of sterling character and fine mind, who will become in their turn the veterans of the future.

MR. T. H. B. LONSDALE.

The Secretary of the Bournemouth Spiritualist Society writes: "With deep regret for the loss of his physical presence we announce the transition of our beloved president, Mr. T. H. B. Lonsdale. He has for many years been associated with our church and identified with its work. For some considerable time he continued the valuable work of Mr. Spriggs in London, doing great service for those in pain and weakness. Latterly coming to Bournemouth as a permanent resident he was elected president after the transition of Mr. Hartley of revered memory. Mr. Lonsdale maintained the high standard and efficiency of the Church by his unfailing attention to his duties, in which he always had the sympathetic and patient assistance of Mrs. Lonsdale, who survives him. The interment took place at Boscombe Cemetery on Friday, July 29th, in the presence of a large number of members and friends of the Church. Mrs. Lonsdale and her son, Mr. J. W. Lonsdale, together with other members of the family, were in attendance, supported by the officers of the Church and Lyceum and a representative of the S.N.U. The service was conducted by the resident minister, Mr. Frank T. Blake."

ANSWERS TO CORRESPONDENTS.

J. G. GORDON.—We have seen the "levitation" trick performed much more effectively than as in the illustration you send. The vertical bit of drapery has no *raison d'être* except to conceal a strong support of the ordinary mechanical kind.

H. ENGLAND.—The teaching is, on the whole, sound and true, but we regret that it is unsuitable for *LIGHT*.

B. G. BOUWENS.—Thank you. The points you raise shall have attention in due course.

J. C. (Glasgow).—The terms are perfectly familiar and intelligible to all those who have made any close study of the subject. Mr. H. E. Hunt went very fully into the matter in his address to the L.S.A., which was reported in *LIGHT* some time ago. To say that the terms "subconsciousness" and "dream states," therefore, explain nothing is rather beside the mark. They may not explain everything, but they certainly connote mental phenomena known and observed by students of human psychology. However, as you are seeking further light on the subject, we will deal with the question again at the first opportunity.

MARGARET STABLES (New Zealand).—We thank you cordially for your letter and good wishes. We will refer to the matter in a note.

G. W. UNDERWOOD (Chicago).—Absence from town has delayed earlier acknowledgment of your letter and the cuttings. The pronouncements are certainly important, if not forensically, at least as indicating the trend of educated opinion. Even in this conservative country the time has gone by when a judge would hold a prisoner or a witness to be insane on the ground of his or her believing in spirits. We will refer to the matter shortly.

LILLIAN WHITING.—Pardon the delay in replying to your letter. We have been away on our annual holiday, and are now gathering up the dropped threads. Your articles are always welcome. We will write to you personally in the course of a day or two.

NEW PUBLICATIONS RECEIVED.

From the Christopher Publishing House, Boston, Mass, U.S.A.:—

"Thy Brother Shall Rise Again," by Dorothy Pierce.

"The Two Worlds of Attraction," by Anne Abbott.

"The Next Beyond," Anonymous.

(Price 1 dol. 50 c. each.)

"Mystery, Mirage, and Miracle," by Alain Raffin. Of the Author, 28, Warwick Road, Earl's Court, S.W. 5. Price 6/- (postage extra).

QUESTIONS AND ANSWERS.

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

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

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

SPIRITUALISM, THEOLOGY AND INSANITY.

INCREDULOUS.—No sober-minded student of our subject questions the fact that for the rash and emotionally inclined a too eager interest in Spiritualistic phenomena has its dangers. It would be strange if such were not the case. But there is a great gulf between this admission and the acceptance of the wild statement made some fifty years ago by Dr. Forbes Winslow and withdrawn by him before his death, that the public asylums of the United States contained at that time nearly ten thousand persons who had gone insane through Spiritualism. To check the matter Dr. Eugene Crowell, of Brooklyn, N.Y., wrote to the superintendents of American public asylums, then numbering 87, and received reports from 58 of them. These reports showed that out of 23,328 insane persons, 412 were reported insane from religious excitement, and 59 from excitement caused by Spiritualism. In estimating from all the institutions, there were seven insane from religious excitement for every Spiritualist. Early in 1879 the Rev. Thos. Ashcroft, wishing for statistics up-to-date, appealed to the "British Medical Journal," and on February 13th that reputable organ published its reply. It had examined the reports of American State Asylums—seven in number—for the previous year (1878) and found that among the 14,550 inmates the only cases attributed to Spiritualism were four reported from the Lunatic Hospital of the State of Pennsylvania. Not content with this, the journal added: "We have before us the 62nd report of the Commissioners of Lunacy issued for June 29th of last year (1878) . . . and not one single case due to Spiritualism is therein recorded." On the other hand, as against the number of unfortunates whose wits have become disordered by the acceptance of crude theological dogmas we may surely set those who have been saved from despair and madness by the consoling message of Spiritualism.

METHODS OF HEALING.

MR. H. GRUTE (Coventry) writes to ask for particulars of "some books which give precise, direct methods and instructions for psychic healing by laying on of hands, etc." There are many books on this subject, but one which I think most likely to supply what my correspondent wants is "Healing by Laying-on of Hands," by James Mack. The author, as he says in his preface, set out "to present a matter-of-fact and accurate record of my own experience as a healer, with the addition of such instructions to others as may be of use to the many thousands of men and women who are endowed with the power to heal disease by the Laying-on of Hands." Dr. Mack (James McGeary), who was a remarkably successful healer, says frankly, "I do not profess to teach every person how to become a healer, any

more than a music master would engage to make every pupil presented to him a good musician. All I can do is to exhibit as fully as possible the means whereby success has been attained; at the same time remembering that the real source of power is beyond my control, and that practitioners adopting the methods set forth will only be able to achieve results in accordance with their natural gifts and qualifications." This book, which has long been out of print, is in the L.S.A. Library. My correspondent might also look at "Spiritual Healing" by the Rev. W. F. Cobb, D.D., as well as "My Experiences in Spiritual Healing," by the Earl of Sandwich, both of which are obtainable.

PHOTOGRAPHING SOUND.

MR. A. C. KEIGHTLEY writes: "Could you kindly tell me in what paper I can find an account of the photographing of sounds—above beautiful music, beautiful shapes; above public houses, terrible shapes?" I am afraid that I cannot supply exactly what my correspondent asks for, but an invention for photographing sound was devised by Professor Graham Bell and his cousin, Mr. Chichester Bell, an account of which will be found in "Borderland," Vol. IV., p. 36. Also in "The Annals of Psychical Science," Vol. VII., p. 261, there is an extremely interesting article by Dr. Henry A. Fotherby on "Music and Emotion," giving reproductions of photographs of good thoughts as well as of sad and violent thoughts. These were taken by Dr. Baraduc.

REPLIES TO MENTAL QUESTIONS.

MRS. JELLET.—You will easily understand that spirit answers to mental questions may be very convincing and useful to the person who is directly concerned, and yet appear to others very different. This is properly so, in the case of personal questions and answers, such as the two examples you give from your own experience; but these might not apply to "Jasmine's" question.

THE QUESTION OF CREDULITY.

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THE PRESS AND TELEPATHY.

The "Daily Chronicle" and the "Evening News" report a pathetic case of premonition connected with the death by drowning of a youth named Gilbert Vaughan Goddard, on Bank Holiday last. It is not surprising to find some vagueness, even confusion, in the accounts. In its sub-heading notes the "Chronicle" says: "It was two o'clock when he was sinking, and it was two o'clock when I got his message of disaster." Not printed with quotation marks, the words above quoted are, apparently meant to be those of the boy's mother, who at dinner suddenly experienced "an awful sensation" of herself being about to die, although free from pain, and having previously been quite well. The "News," in a second reference to Mrs. Goddard's psychic experience, remarks that evidently her son "had been dead some considerable time before his mother experienced the emotional shock which made her exclaim, 'Something is up.'" It asks: "Who was the transmitter of the shock? Someone at Surbiton who had seen the fatal accident or knew of the facts? Or . . . ?" The heading to this supplementary notice is simply: OR? The writer's meaning is that with him there is the question whether we have here an example of ordinary telepathy—i.e., "the communication of mind with mind by some supernormal and occult channel, which may be regarded as an established fact," as he fairly states the case, or of something more than that. This is good—an augury of better, from the daily Press. We deal generally with the question in this week's leader.

SUNDAY'S SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—6.30, Mr. A. Maskell.
Croydon.—Harewood Hall, 96, High-street.—11, Mr. Percy Scholey; 6.30, Mr. William Ford.
Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Mr. T. W. Ella; 6.30, Mrs. Edith Marriott.
Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mr. S. Thursday, Mrs. S. D. Kent.
Holloway.—Grovedale Hall, Grovedale-road (near Highgate Tube Station).—To-day (Saturday), at 7, whist drive. Sunday, 11 and 7, Mr. Ben Carter (of Halifax); 3, Lyceum. Wednesday, 8, Mrs. M. Maunder.
Brighton.—Atheneum Hall.—11.15 and 7 (also throughout the week) Mr. Edmund Spencer (on S.C.U. tour); 3, Lyceum. Monday, 8, healing service. Wednesday, 8, Mr. E. Spencer.
Peckham.—Lausanne-road.—7, Mrs. A. Boddington. Thursday, 8.15, Mrs. M. E. Orlowski.
St. John's Spiritual Mission, Woodberry Grove, North Finchley (opposite tram depot).—7, Mr. S. J. Campaigne. Wednesday, 8, Mrs. Neville. Monday, 7.30, circle.
Sutton.—Co-operative Hall, Benhill-street.—6.30, Mr. H. Boddington.

REVOLUTION is just as unsatisfactory a means of settling disputes as is war. If it be impossible to vanquish a hostile idea excepting by smashing the skull in which it is contained, if it be impossible to appease a hostile heart except by piercing it with a bayonet, then by all means fight!—ANDREYEV, the Russian author.

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