

THE DIVINITY OF CHRIST.

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LIGHT



A JOURNAL OF SPIRITUAL
PROGRESS & PSYCHICAL RESEARCH

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SATURDAY, AUGUST 27th, 1921.

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LIGHT

A JOURNAL OF SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,120.—VOL. XLI. [Registered as] SATURDAY, AUGUST 27, 1921. [a Newspaper] PRICE FOURPENCE.

What "Light" Stands For.

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

NOTES BY THE WAY.

The spirit one clear call obeys,
By one sole counsel led,
And through the dark and troubled ways
Beholds the light ahead.

We have been looking through some of our old volumes of news-cuttings, some of them going back a quarter of a century ago, and the exercise gave us a very definite assurance of the progress made by psychic science in the meanwhile. There were many cuttings dealing with verified dreams, ghosts, visions and other supernormal events. It was really droll to read some of the opinions expressed by the writers who handled the various themes. The ignorance shown was abysmal and it was two-fold. There was the ignorance which discarded and reviled real evidences of spirit existence: there was also the ignorance which accepted as evidence of "ghostly" manifestations things which the trained psychic researcher to-day knows to be due to the psychic faculty of the incarnate human being. We saw very dubious cases swallowed whole, and cases resting on indubitable evidence rejected with contempt. This was because in most of the instances the writers were entirely ignorant of the subject on which they presumed to instruct the public. No reputable journal to-day would print the nonsense, for it would know that its public would not be satisfied with it. In short the general education of the public on psychic subjects has made a tremendous advance, especially during the last two years.

It is a very necessary work to keep the Spiritualistic movement clean. A fierce light beats upon us all the time. We have indeed sometimes thought that the rigorous way in which all the shortcomings of Spiritualists are pointed out and denounced by their opponents was a sort of compliment. Evidently (we said) a Spiritualist is expected to be better than a non-Spiritualist, since the standard of morality set in his case is so much more rigid! But that, of course, was simply our jest. We knew the real motive, which was rather that of a sharp and not too scrupulous lawyer aiming to discredit an inconvenient witness in the customary manner. But let us mix some charity with

our circumspection. Let us not be unduly censorious of each other. When we are told of the faults of some person who is a worker in the Spiritualistic community we sometimes think of the story of the witty master of a country household who was asked what business had brought him to town. "My family," he replied, "have sent me to try and obtain the services of an angel to do the cooking." So, while we may sternly refuse to be publicly represented by those of blemished reputation we can at least refrain from judging them, or of imposing upon all who serve the cause a standard of conduct rather higher than we are likely to set for ourselves.

Before all great changes comes a time of unrest. The approach of some great upheaval in the physical world brings a period of disquiet to the wild creatures of plain and forest. There is much fluttering of birds, and the movement of the denizens of cave and covert keeps the undergrowth in a constant rustle. There have been signs and portents for them, just as to their human kin, with a higher sensitiveness, comes from time to time a sense of mystery and foreboding, anticipations of impending events, whether in the form of "ancestral voices prophesying war," or dreams and visions of coming days of wonder and delight. To-day the time is "racked with birth pangs." New truth is being born, and if at first it "looks a mis-shapen and untimely growth," its infancy is the charge of a multitude of protectors and champions, some high in the world's esteem, who are fain to dissemble their tenderness for the world's sake, and others accounted unlearned and uncouth, but loyal as the followers of exiled Kings, making no secret of their love. And so the new truth thrives and "comes slowly to its stature and its form."

In truth we are on the verge of great things—not perhaps the dawn of a millennium, but of a new dispensation in which old orders of thought break up to prepare the way for new. Under the social order now disintegrating another is being built up with much pain and tumult, for the old crystallised structures are not easily dislodged, but also with much that is of brightest promise for those who are to follow us. And the changes nowadays come rapidly, a few years summarising the results of generations of past labour and teaching. Old materialisations are breaking and crumbling that the spirit may have room to grow and work in swifter ways with finer substances. From the forms of religion we are now passing to its essential realities, and, though the newer dispensation comes in a hundred unlikely disguises, the observer who takes a wide view and surveys the scene with a clear eye detects under each the same forces at work, all concentrating to one end, and only biding their time for full revelation.

THE door of death is made of gold
That mortal eyes can not behold,
But when the mortal eyes are closed,
And, cold and pale, the limbs reposed,
The Soul awakes, and wondering sees
In her mild hand the golden keys.

—WILLIAM BLAKE.

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THE DIVINITY OF CHRIST.

HOW THE HEAVENLY POWERS DEALT WITH THE EARTH'S CHRIST.

FROM THE VALE OWEN SCRIPT.*

In the case of the Christ men have been working from without, not filling up, but paring away the rind, and then the pulp, until only the seed was left. But in that seed is the life, and that will break forth anon, and much beautiful fruit will become of it.

But the human mind is not to be measured with a single gauge the world over in any period. For always there is freedom of will to be reckoned in with the count. So it comes to pass that the total stripping of the Christ as to His Divinity is not of universal necessity. We have found it to be that in some communities the people are of such mind that were they to become assured that the Christ was mere man they would lose all faith in Him who guides the universe. So their faith is left to them, but not untouched. Even they have heard whisperings of people who say

among them who at least have read with open mind the teachings of those who have taught the mere-man doctrine. There are exceptions on both sides, I speak but on general lines.

I have tarried about this question because to Christendom it has seemed to be of primary importance. Much pain is caused to many when they hear their Saviour spoken of in terms of seeming irreverence. This is because of their love for Him. I hesitate to say it, my son, yet I will say it, for I am constrained to do so: It were well for them if their knowledge of Him were great as is their love. For much of their devotion is paid to Him through clouds of mist and vapour which are not part of Him but are the result of their own imaginings. However sincere these be they are imaginings still and their effect on

How the Heavenly Powers dealt with Religion.

The grand cause of error of which I speak is this:—

Men spoke of the Christ as the Founder of their system. So. But the Christ of Whom they spoke was enthroned way back at the beginning of the Christian era, and from thence watched the progress of His Church. Whenever men asked what should they do in this

case or in that, in order that they should not fail to co-ordinate their own acts with His will, the answer was, "Look backward to Him and learn of Him." And if any man inquired further where he would be able to find the will of the Christ expressed, the answer was that such expression would be found in a book, the book of the records of His acts and words. Naught but what was therein found was to be believed as His will, and on His will as therein expressed, the doings of Christendom were shaped.

And so it came to pass that Christendom became tied with a tether to a book. The Church truly was alive with the life of Him; His Spirit filled it up like the living coursing blood in a human body. But that life was being strangled and the body began to halt, and at last to go round more slowly in that circumscribed orbit.

Truly His words and acts recorded were a most

precious heritage. They were meant to be a shekinah to guide the Church through the wilderness of the ages. But, note you well, the Shekinah went before the Children of Jacob and led them. The Book of the New Covenant did not go before, but was enthroned behind. The light cast was true light, as from a beacon atop of a hill. But it lighted men from behind and threw their shadows before them. If they would look to the light they must turn their glance over their shoulders backward. Then they stumbled. It is not of orderly advance to be turning backward in order to see how to go forward.

That was the error men made. "He is our Captain," said they, "and He goes before us and we follow Him through death and Resurrection into His Heaven beyond." But for a sight of this Captain going before them they turned round and looked to their rear, which is not, I say, conducive to orderly advance, nor agreeable with reason.

So we began to take hold of the bolder sort and help them on. Jesus had pointed onward to the doing of greater works than He had done, and to His Presence which should lead men into the truth, not drive them from behind. So some men there were who, heeding this and understanding, made bold to move forward confident in this leading. They suffered of their fellow-men, but in the next generation, or next after that, the seed they had sown sprang up and bore its harvest.

So you will understand, my son, that the mistake men made was to hamper a living moving Life with a Book. They regarded that Book not as what it was and is, wonderful, beautiful and mostly true, but as both infallible and also complete. But the Life of Christ has been continued in the world and is continued to-day. The few words and acts of Him in the Book of the four evangelists are not even as the source from which the river of Christendom flows. They are merely a few ripples on its broader tide to show what way it rides to the sea.

Men are beginning to see this now and to understand that if He spoke by His angels to good men of old, so does He speak to them to-day.

ARNEL +

the Christ was mere man. They are disturbed and, wanting courage to face this matter and search to find the real truth of it, they lay it aside and cling to Authority, as to a sherd of wreckage, to buoy them up.

Others have boldness too much and say they have solved the riddle of the Christ. The answer is, say these, "Man and man merely." My son, we who speak to you on this grave matter have also searched it out. Our prætors also are very high, and of wisdom very great. Yet we have not resolved the problem hereto, and they our teachers tell us they know more of this high mystery than we do, but not all. You will mark, my son, that while some of your masters theologic lay down the nature and attributes even of Supreme Being precisely and with decision, there are those above us who venture not so far when they speak but of the Christ.

Now although there be communities of people to whom is left their creed yet the rehabilitation of the Christ will come not from them. It will come from among those of the bolder sort, who have gone the length, to their surprise. A little will come from the others, but the mass will come from

the devotions of those who create them is to dilute those devotions until their bulk is much reduced. This worship does reach Him, yes, but there is a fear blended with it which weakens it. It were, therefore, well if these devout ones could cast aside that fear out of their love and could love Him so truly as to be assured that He would not be displeased by them if they would think about Him bravely, albeit with humility, even if they should, in some small details, chance to err. This do we ourselves, yet we do not fear Him, for we know we are not yet competent to understand Him whole, and that, so it be with humility and with good intent, we may search out the truth as it is in Him without disaster or reprimand.

My son, do you this also. And be assured that, as He is of larger majesty than Christendom has ever dreamed of, so is He also far beyond all your dreamings in the perfection of His love.

ARNEL +

* The above extracts are from the "Weekly Dispatch," 1920, and will be found in Vol. IV. of "The Life Beyond the Veil," "The Battalions of Heaven," to be published by Thornton Butterworth, Ltd., 15, Bedford-street, London, W.C., early in September.

THE PASSING OF MARY BURNETT.

WONDERFUL PURPLE LIGHT PRECEDES TRANSITION.

On December 11th, 1920, there appeared in *LIGHT* an account of the obtaining of an especially clear and well-represented spirit photograph of Mr. Frank Burnett, who died in 1913. This photograph was taken under very good test conditions, and is very evidential.

A little more than a fortnight ago—on July 29th, 1921—Mary Burnett, the widow of the above-named Frank Burnett, and mother of my wife, died after a brief illness. During the night of July 28th-29th, my wife, my daughter Marjorie, and a certain Mrs. Proud, who was helping to nurse Mrs. Burnett, were all sitting up with her, and watching by the bedside. Mrs. Burnett was unconscious. The time was past midnight, and the room was brightly illuminated by a good lamp. Suddenly, my daughter Marjorie saw a small cloud of grey smoke, which she describes as something like the smoke from a cigarette, hovering over the form of Mrs. Burnett as she lay in bed. At first, it appeared to be about three or four inches in diameter, and floated in the air some four inches above the bed-clothes, and directly over the abdomen of the unconscious woman. Amazed at the sight, my daughter hastily directed the attention of my wife and Mrs. Proud to this strange phenomenon, and all three standing round the bed and close to it, distinctly saw the cloud of smoke, and observed it carefully. It gradually increased in size until it became "as large as a dinner-plate." (I use their exact words.) Then, to their increasing amazement, the upper part of the smoke-cloud turned to a rich purple light—they describe it as "Kings' purple"—and this

DISC OF PURPLE LIGHT

continued to hover recumbently in the air at a height of a few inches above the recumbent form. Then, to their further amazement, a beautiful halo began to form around the head of Mrs. Burnett. It was at first pale in colour, but gradually deepened to a rich purple, which stood out in conspicuous contrast to the white pillow. It stood off from the head about three inches, and was about four inches broad, the colour becoming deeper on the outside edge, while the inside of the halo was fainter and more transparent. The outer edge was irregular or serrated as if divided into a number of lights or flames.

As soon as this wonderful thing had well established itself, the deep purple light began to surround each eye of the unconscious person and outlined the nose, and finally surrounded the mouth. During all this time the big disc of purple light hovered over the abdomen, and this disc, together with the wonderful

HALO ROUND THE HEAD,

and the lights on the face continued to be visible to them all for nearly twenty minutes, during which time the three witnesses standing close by round the bed, continued to observe these extraordinary manifestations with the closest attention. My wife found that, on shutting her eyes, the halo, the body-cloud, and the face lights ceased to be visible, and so were external to her eye; this, together with the fact that there were two other observers, showing conclusively that the phenomenon was *objective*. The beautiful purple light over the abdomen had just become fully developed when the clock chimed 12.30 a.m. It may be worth noting as a point of interest, that Frank Burnett died eight years ago just as the clock chimed 12.30 a.m. My wife at first thought they were witnessing a manifestation of the aura, but as the body cloud developed and hovered, she surmised that it might be

THE SPIRITUAL BODY.

being released from the mortal one, and hovering over the astral form. The transition did not take place until five p.m.—sixteen and a half hours afterwards—during the whole of which Mrs. Burnett lay unconscious, and only spoke once, calling my wife's name shortly before passing.

I have the written account and signed statements of the witnesses, who are all positive as to what they saw, and the manifestation is one of extraordinary interest, and unlike anything of which I have previously heard.

(Signed) CHARLES L. TWEEDALE.

Weston Vicarage,
Otley, Yorks.
15th July, 1921.

OBITUARY.—MRS. WALTER APPELYARD.—Our sincere sympathy goes out to that stalwart warrior of the facts of spiritualism, Mr. Walter Appleyard, ex-Mayor of Sheffield, in the loss of the earthly presence of his wife. Mrs. Appleyard passed to the higher life on the 18th inst., in her 55th year, and her remains were cremated at the City-road Cemetery, Sheffield, on the 22nd, the service being conducted by Mr. Percy Street, of Reading. The notice of the transition sent us by Mr. Appleyard is accompanied by a poem embodying his wife's last request that her friends should display no signs of grief but rather rejoice with her at Death, the Divine Messenger, had brought happy release to her spirit.

HOW I BECAME CONVINCED OF THE TRUTH OF SPIRIT COMMUNICATION.

BY AN OLD SOLDIER.

During the great war I was stationed with the Reserve Cavalry at Tidworth, and attended, generally with a chum, the Garrison Church. Coming from Church one Sunday evening with a Sergeant-Major of the Northumberland Hussars, our conversation turned on Spiritualism. He told me he had regular talks with his father, who had passed over some years before. I ridiculed the idea, but added that I should be glad if he could give me a demonstration, and some proof of his statements. We accordingly obtained a small wooden table, and placed our hands on it. The table soon began to rock, and he got what he said were messages from his father and others. Being still sceptical, I determined to try for myself, so got together four or five others to sit with me. My surprise was great when I obtained messages from my father, mother, and sister, also from my own son who had passed away while a baby in India. I still remained doubtful, but nevertheless continued the sittings, hoping to prove the truth of spirit communion without any doubt whatever.

One evening a spirit came, giving the name of M— R— (or "Dot"). I had been painting a picture at the time. She told me she was interested in my work, as she was an artist, and had lived in Dulwich, giving me the address. She also said she had lived in Dorchester, and gave me the name and address of her sweetheart when on earth, and many other details of her earth life, and also of the spirit world. I asked her if I could do anything for her—to let some friend know that she was still living, and so give a message of hope. She replied that it would be useless, as they would not believe. Eventually, she asked me to write to a lady in London, a Miss D. B. (giving the full address), and to tell her she freely forgave her. I did so, and after some time got an answer to my letter saying the lady in question did not know Miss R— personally, and wanted no further correspondence on the subject, but this proved, I think, that the communicating spirit was a real person, for none of us had ever heard or known of this person, or of her address.

Again, during dinner one Sunday in the Sergeants' Mess, a remark was made to me by a sergeant-instructor of gymnastics regarding an article in a Sunday paper by Sir Arthur Conan Doyle. I said it was true, and four of the staff instructors thereupon inquired whether I could give them a demonstration. I told them no, but if they would come and sit at a table in my quarters, we might get some results. They came, and I sat at a table some distance away while I told them how to place their hands, and wait. They took it as a joke, but in about ten minutes the table began to rock and move. It went on to tilt out answers to my questions, and then the joking stopped.

I told the others that a spirit was present, and asked it to give its name; it rapped out a name which I read when it had finished, and Sergt.-Major J— identified the name as a chum of his killed while in the trenches with him in Flanders. I told J— to ask a mental question to prove the spirit. The answer came in a poem of three verses. J— covered his face and sobbed out, "He is my chum. No other could give that poem." It appears it was a set of verses they used to exchange together when in the trenches.

The big, hefty sergeant instructors were convinced, and there remained no doubt in my own mind after these two proofs of the truth of spirit communication.

[Our contributor gives us the names and addresses, which are necessarily omitted in the above communication.—Ed.]

HEAVEN HERE.

BUT INVISIBLE TO BLIND EYES.

"What a beautiful place the earth is! Why, it's just about as beautiful as these higher spheres, only it probably doesn't appear so to many people there, on account of their lack of wisdom. Wouldn't it make you tired, Dot, to see people so gross of vision that they do not recognise a scene in Paradise when it is before their very eyes?"

"And do you know that scenes never appeal the same to any two people? That is because no two people have identically the same spiritual growth. New scenes and new ways of looking at old scenes will appear to you, according as you gain spiritual insight. Insight means a looking within, and a beholding of the inward scenes, which in turn reflect the heavenly scenes."

"It's all in the way you look at it. Here's an easy experiment: Just look around you and ask a few of the people you meet every day what they have seen of Heaven at the close of that day. You will find that the majority have seen nothing of it—a minority may mention that they had one or two glimpses of it—but it will be only a few who will tell you that they have actually not only seen Heaven, but its very Maker, God!"

—"Thy Brother Shall Rise Again."

DO ANIMALS SURVIVE? CONTRIBUTORS' VIEWS.

This question continues to excite the keenest interest. We give below the views of several contributors:—

From Mr. R. H. SAUNDERS we receive the following:—

The answer to Mr. Wood's two columns in *LIGHT* of August 13th is a very simple one, and it comes from those who know best—the spirits themselves. It was in reply to a question I put on this very subject, and it requires neither fine nor "charming" writing to state it. Here it is:—

"Nothing is born in the spheres. The animal kingdom is tenanted by the spirits of that which at one time lived on Earth. Why, every blade of grass has its spirit, every bird that sings or swims! Life itself is spirit."

This is not my *ipse dixit*, but on the authority of a spirit who has never yet misled us, and who has given us, time after time, wonderful proofs of his knowledge. How can this be reconciled with Mr. Wood's statement: "There they are created instantaneously in the plastic and responsive substances by the energising spirit, etc."? I accept the answer given above.

IN PREFERENCE TO SPECULATIONS,

however ingenious. Why wait for the "consistent philosophy" asked for, when we get this plain statement? Mr. Wood does not dispute the phenomena at séances, only their interpretation. At the Direct Voice séances we get our relatives and friends speaking to us face to face. What other interpretation can be imagined (granting the phenomena, as he does) except the plain one—that they are there? It is not that I have misunderstood Mr. Wood—I can't understand at all. I submitted instances of animals being seen and heard, and of spirits telling us that they did exist in the animal kingdom, and were the spirits of our once pets here. This is not "multiplying causes to explain a simple phenomenon"—whatever that may mean—but

A STATEMENT OF FACT.

Of course, Mr. Wood is not obliged to believe it, although the information comes from a spirit who has proved a "good" spirit, and is confirmed by many recently passed over. He may prefer to accept, literally, all Swedenborg wrote. I have read much of this mystic's writings—to read all he wrote would take a year—and I certainly cannot follow his curious dreams and strange communings. He was a great psychic on Earth, and is now a high spirit in the spheres, and Spiritualists revere him. We have even been told at our circle that he would "come down" and explain certain matters, and it would have the greatest weight with us. But when in life, there was that unsatisfactory mixture of Truth and the psychic's own mentality which we get at times with trance mediums.

The spheres are spacious enough to contain all that ever existed on Earth, however great that period may be, and it is one of many delightful anticipations that when we ourselves enter them, we may be able to study (assuming the interest and ability) the development of evolution from the earliest period.

Miss E. M. HOLT finds Mr. Wood's point of view regarding the whole vast scheme of things (as revealed in his second "very able and suggestive article") so fundamentally different from her own "that any discussion of detail is likely to suggest the typical Ollendorffian dialogue." However, she sends the following reply:—

Mr. Wood objects—quite rightly—to my use of the word "individuality." I accept the criticism whole-heartedly and without demur. My meaning would have been far better expressed by the word "personality," and I will amend my statement thus: "Even a glimmering of consciousness must imply some kind of rudimentary personality, and it is certainly legitimate to doubt whether personality can ever be extinguished." Mr. Wood appears to concede the persistence of personality; but I suppose he would not allow that any animal possesses it, although the characters of individual animals are as well-marked as those of human beings—and as various. In any case, consciousness would appear to be the important factor. Is there no hint here of a principle on which one can at least base a hope for animal survival?

Next, Mr. Wood appears to suspect me of "unadulterated Pantheism." So be it; one need not be afraid of the word if truth lies behind it. Far be it from me to dogmatise or to deny the Transcendence of God; but there are many persons—of whom I am one—who find it easier to realise Him as the One Existence, in Whom and of Whom are all things, than to picture Him as a Being in any sense apart from His Creation. However, if we do truly believe in a Personal God, let us at least not dishonour Him by supposing that, although He is the Cause and Controller of all

things, He is unable or unwilling to compensate His lower creatures in another life for the

UNDESERVED AND OFTEN UNRELIEVED TORMENTS

which so many of them have to endure in this one.

This brings me to another point. Mr. Wood may be right when he says that animals cannot know God—what, after all, do we ourselves really know about Him?—and it would naturally be absurd to credit the brute creation with abstract or philosophical ideas. But, since the fact—if it is a fact—that they are "incapable of God" is no obstacle to their existence here, why should it debar them from continued life on another plane, where, presumably, they may fulfil some useful function of which we are at present unaware? Again, what possible proof have we that animals cannot in any sense know God? That they have

SOME FACULTY OF WORSHIP

is patent enough to anyone who has won the affection of a dog. Is it too much to say that they worship what they know of God in the human beings they so faithfully adore and serve?

The fact that some of the animal existences on the next plane may be the creations of thought and affection does not, to my mind, preclude the possibility of other animal existences on that plane. The actuality of such existences must indisputably be a question of evidence. Mediumship is as yet only partially understood; and much as we may respect and admire those Seers who would seem to have penetrated most deeply into the mysteries of other worlds, it is not safe to regard any one of them as infallible. Even when two corroborate each other, it is wiser to reserve judgment, particularly if there is the slightest reason for surmising that the sub-conscious mind of one may have been even slightly coloured by the teachings of the other.

To revert to the question of will and understanding, it is no doubt commonly true, as Mr. Wood says, that "with an animal, to desire is to act." But precisely the same thing is true of ourselves. A human being may, by his so-called "will," restrain some of his lower impulses; but he does so simply because his higher desires are stronger than his baser ones; and a dog does the same thing when he courts pain and danger to save the life of a beloved friend. For all of us, man and beast alike, our desires are the measure of our wills.

But—to pass to wider issues—it is not by any means necessary for believers in animal survival to assume, as many do, that the spirit or ego manifesting here and now as a dog, or a cat, or a horse must inevitably go on existing as a dog, or a cat, or a horse to all eternity. That it may do so for some time to come seems possible, even probable; but, granted the truth of the reincarnation theory, that ego will in time evolve and develop, as, perhaps, we have all evolved and developed, and will stand—it may be ages hence—at the very point which we have now so gradually and so laboriously attained. If we accept this hypothesis, most of our difficulties disappear; our craving for equity is appeased; and our affection for our humbler brethren is amply justified, for we can then regard them hopefully as

FELLOW-SPIRITS WORKING UPWARD,

each in his own way and place, towards fuller growth and self-realisation and development.

In such a scheme of things we shall find suffering, indeed, but not injustice or cruelty, for all will reap as they sow, if not in this life, then in another, and suffering appears to be a condition of progress. And if this be true, can we doubt that the ultimate crown and climax of all lives will transcend anything that we at this stage of our journey can even dimly apprehend?

Miss S. RUTH CANTON writes:—

Being a great lover of animals I am naturally much interested in the discussion upon this subject.

As did a greater than I, I believe in the survival of—some.

I cannot believe that Luther thought that all creatures endowed by the Creator with life must necessarily, by thus partaking of His Nature, never cease to be. We should remember the homely proverb that "What is sauce for the goose is sauce for the gander." If this law obtained, every living creature, from the pre-historic *Diplodocus*, down to the most up-to-date flea, must now over-run the courts of heaven.

I have tried, in my unlearned way, to tackle the difficult of "where to draw the line," and this is the conclusion to which I have come:—

SOME, NOT ALL, SURVIVE.

Many of the weird, quaint, hideous or repulsive or harmful

ful creations may be looked upon—and I say it with utmost reverence—almost as experiments of the Creator; I had almost even said, His jests in life-endowment. He did not endow them, besides life, with any further intelligence than was necessary for their own protection, or with more “love” or parental instinct than was requisite for the safety of their young—for which, indeed, they soon cared no more than if they had never been.

What would these lose by annihilation?

But how is it, say, with a highly sensitive, loving, intelligent Scotch collie, the outcome of highly sensitive, loving, intelligent fore-runners?

Has God endowed that creature with nothing worth keeping?

Mr. Wood, on page 523, quotes John Wesley as saying that animals are not “creatures capable of God.” I even dare to challenge that assertion, in the case of the “some” whose cause I am pleading.

In that a loving, intelligent dog adores and understands the master who is his god, and who himself is of God, I hold that

He is JUST “CAPABLE OF GOD.”

Is a dog of this kind, is the wonderful dog of Mannheim, are the Elberfeldt horses no higher in the scale of being than those of their progenitors who “entered the Ark”?

Even admitting that the progression comes from outside themselves, and not from within, as with man, it is progression. Was there not a time when the animal man only progressed through the pressure of outward circumstances? Is it not possible that his new-born sense of right and wrong was his first big push upwards? Who will dare to say that a highly developed dog has no such sense? and who will venture a prophecy as to what amount of development this may eventually lead?

At least, do not let us grudge him the chance of being reunited to a beloved master in the Beyond.

There is a lovely story told in the “Iliad of India” of the King Yudhishtira, who would not enter the Heaven he had at last reached without his faithful hound, who had shared the trials of the journey.

“This hound hath ate with me,
Followed me, loved me; must I leave him now?”
“Monarch,” spake Indra, “thou art now as we,
Deathless, divine.

And all the joys of heaven are thine for aye;
What hath a beast with these? Leave here thy hound.”
Still he replied . . . “not for Swarga’s bliss
Quit I, Mahendra, this poor clinging dog—
So without any hope, or friend save me,
So agonised to die, unless I help
Who among men was called steadfast and just.

There be four sins, O Sakra, grievous sins:
The first

These four I deem but equal to one sin.

If one in coming forth from woe to weal
Abandon any meanest comrade then.”

If even man can conceive this feeling about his “Little Brother” shall the God who created them both fail to understand and satisfy its longings?

To Mrs. I. TOYE WARNER-STAPLES, F.R.A.S., the question stirs an old memory:—

I fear my contribution to this subject would not pass the S.P.R. tests, yet so far as it goes it is perfectly genuine and reliable, whatever the explanation may be. My childhood was passed in the West of Ireland, and at the age of from four to six, I lived in a large old house on the banks of the Shannon. Being English, my people did not mind the reports of the villagers that our house was “unholy” and haunted! It was there I had my first experience of what may be called the “ghost” of an animal. In broad daylight in the summer evenings, sometimes on several following days, at other times after a lapse of months, I used to be terrified by the distinct apparition of

A WHITE POMERANIAN DOG

at my bedside. It would stand with its red tongue hanging out of its mouth as if panting. It would look at me quite as if it really saw me, and then would prepare to spring on my bed. By this time I was usually terrified, because I realised that it was not an ordinary dog (I was particularly fond of all animals, and never afraid of them). Sometimes I could see objects in the room through its white body as it stood between me and the window. Then I used to call mother, screaming out to her to “Take it away! Take it away!” As she entered the room it would run behind her and out of the door, and I would have to be taken downstairs and petted until calm again.

Now the curious part of it is that no one else saw this dog, but at least four other people felt it. In the broad light of early morning two members of my family (ladies), and one lady and gentleman who had lived in this house years before felt something of about the weight of a small dog jump on to the foot of the bed, and

PASS SLOWLY OVER THEM

ill it reached their shoulders and dropped off on the other side. On each occasion the person would feel too upset to

move, but immediately afterwards jumped out of bed and examined the room, where, of course, nothing could be found. Only certain people seem to have felt it, and I was the only one who actually saw the animal. I withhold the address of the house, but will give it to Mr. Horace Leaf if this account is of any use to him.

During the late war a favourite dog of mine died, and was later

SEEN BY A DOCTOR

who was clairvoyant, and who had previously known the animal. The same gentleman also saw a black cat which died just before, and which was a particularly intelligent and affectionate animal.

My aunt declared that she saw a white dog just before her death.

A cousin in the Australian Forces told me that one night in Australia, as he and his mother were driving home, they both saw a white horse cross the road, and disappear into the opposite hedge. Their own horse shied badly, and pulled up, so also must have seen something. There was no gap or opening where any normal animal could have escaped them.

NOTES FROM FRANCE.

M. Camille Flammarion has brought out two volumes of his new work, “La Mort et son Mystère,” and a third, “Après la Mort,” is in preparation. An interesting interview with him appears in the “Revue Spirite” (July) in which he affirms the survival, not only of the “fluidic force” in man, but in animals, and says that it is not infrequent for them to show themselves at death.

The same journal quotes two incidents from Dr. Powell’s articles in the “National News” to illustrate the discovery by two people in themselves of unknown mediumistic powers. One is that of the photographer who found himself getting unexpected “extras” on his plates, the other that of the lady visitor who saw through the glass door of the hall the figure of the eldest son, recently passed over.

Another interesting article in the “Revue,” by M. Bozzano, relates how he took part in a séance, the facts of which have hitherto been suppressed on account of the person chiefly concerned being still alive. As this is no longer the case, it is now published, but only the initial X used. Its value lies in the actual evidence of identity supplied, but the circumstances were certainly most uncommonly dramatic. At the beginning of this particular sitting the medium’s usual “control,” Luigi, failed to appear, but the medium showed signs of terror and was apparently being attacked and pursued by an invisible foe. The helpless sitters called unitedly for Luigi, who managed to gain control of his medium just long enough to explain breathlessly that he could not cope with the enemy, and in the midst of an exhortation to close the séance at once he was cut short by being violently dispossessed. The invading spirit was one of a furiously vindictive nature, who acted like a wild beast desirous of seizing its prey, and this prey was one of the sitters, the Mr. X. referred to. The spirit, happily, was not in too great a hurry to omit the reproach in which he declared that he had been a soldier in the R.N., and had met with his death in Oporto at the hands of Mr. X. “At last I have found thee, coward! Now I will revenge myself and strangle thee.” With the words he leaped upon X., and so nearly made good the threat that the victim’s eyes and tongue were protruding before the other sitters, going in a body to the rescue, were able to get him outside the room. Even then a fearful scrimmage continued with the baffled spirit, until they happily remembered the remedy and once more earnestly called for Luigi. At the word the medium collapsed suddenly on to the ground. Being picked up and put on a couch, Luigi came, and in a weak voice informed them that the whole thing had been permitted by God as a warning to them, and that it would be advisable to have no more sittings for a time, to disinfect the cabinet and room with plenty of fresh air, sunshine, and incense, and to purify their minds at the same time.

But there was other work to do, for the patient investigator, as well. The Professor, with the assistance of Dr. Venzano, who will be remembered in connection with Eusapia’s sittings, ascertained that the sitter had actually been guilty, many years before, of the murder, in hot blood, of the avenging spirit. He had been the latter’s superior officer at the time, had been court martialled, and dismissed the Army; and subsequently went into commerce, never dreaming that the long-forgotten crime of his youth would in this unexpected and tragic way be brought home to him.

The lesson may have its weight for others than psychic researchers.

F. E. L.

It is always well to remember, in aspiring to individual development to the high place of communication between the two worlds of attraction, that growth must be slow, else it is not truly growth. God gives the flowers of the field, the trees of the forest and his earthly children all the time they need in which to grow.—“The Two Worlds of Attraction.”

VALE OWEN AND SWEDENBORG.

SOME COMPARISONS.

By ARTHUR J. WOOD.

FOURTH ARTICLE.

HEAVENLY CONCERTS.

That there is music in the Realms of Light no one doubts for a moment; but that the traditional harp, sweet as this instrument is in the hands of a skilful player, could express the whole range of heavenly harmonies, is not to be believed for a moment. On the contrary, we have the assurance both of the Vale Owen script and Swedenborg, not to mention other reliable sources, that there are many varieties of instruments used there.

Of music of various kinds we read much that charms in the script, some of it of a novel and unexpected character, but wholly delightful. In one of the very earliest messages published in the "Weekly Dispatch," a description is given of a concert held on the towers of a certain college of music built around a large lake. Possibly it may offend the susceptibilities of many good people to be told there are such things as *concerts in Heaven*—the word has such a terribly mundane sound!—and not always agreeable associations. Nevertheless, the actual word is used, not only by the Vale Owen communicators, but also by the Swedish seer, to describe what actually takes place there.

With regard to this "concert of the towers" above mentioned, we can only quote a brief portion of the account, but we shall see that it agrees in all essentials with something similar that Swedenborg describes:—

"The lake [mentioned above] is of vast extent, and the buildings are at some little distance from it on all sides. But at certain times, as previously arranged, the workers of some of these colleges, and now and again of all of them, send certain of their company to the tower top, and when all are assembled, then a concert, literally true to its name, is held. On one tower will be instrumentalists of one class, on another those of another class; and on a third, vocalists, and on another, another class of vocalists; for there are many classes, not only four as usually with you, but many toned voices."

In the following passage, which I quote by way of comparison from Swedenborg, he is describing certain incidents related to a small company of good spirits, who had been introduced for a special purpose by an angel, into one of the angelic societies, in order that they might experience something of the nature of heavenly joy and happiness, and in what it consists. His account covers many pages, but I can only quote that portion relative to our subject, and because it agrees in essentials with what we have just read from the Vale Owen script. The company of spirits referred to are introduced by the angel to a number of the citizens, who are requested by him to explain to the visitors in what their enjoyments and relaxations consist. They are informed, amongst other things, that:—

"There are here days of festivity appointed by the Prince for relaxation. On such days we have concerts of music in the public places, where, at such times, are raised orchestras, surrounded with balusters formed of vines wreathed together, from which hang bunches of ripe grapes. Within these balusters in three rows, one above another, sit the musicians with their wind and stringed instruments of various tones, both high and low, loud and soft; and near them are singers of both sexes who entertain the citizens with the sweetest music and singing, both in concert and in solo, varied at times as to the particular kind."

It is obvious from the above extracts that Heaven is by no means the dull place that many people imagine it to be. On the contrary, it is not only a place of strenuous and loving work, but also a place of corresponding joy and happiness through that work. Everyone's capacity for usefulness is exercised to the full, and he enjoys himself in a like degree; but their pleasures are pure ones, and their delights as whole-hearted and as innocent as those of children, for "nothing unclean can enter therein."

That Heaven is a place of usefulness as well as of delight, is thus referred to by the seer:—

"According to uses and their love of them, the inhabitants of Heaven enjoy all their delight and blessedness, and heavenly joy is derived from no other source. He who believes that this joy is conferred in a state of idleness is much deceived; for no idle person is tolerated even in hell, its inhabitants being in places of work under

a governor, who sets his prisoners the different kinds of work they are to perform every day."

One has only to recall the incidents related in the Vale Owen script, of the mines in the realms of darkness, to realise the truth of the remarks in the last half of the above quotation.

ANGELIC INTERCOMMUNICATION.

On the earth plane of existence when we wish to communicate with one of our friends at a distance, we may adopt one of several methods in vogue to-day. We may send a messenger, post a letter, dispatch a telegram, or, if our financial forces are strong enough, set wireless to work to convey our messages. We can even send pictures through space by means of electricity if we so desire. All these things forcibly remind us that this is a world of effects only, causes originating solely in the other—a fact which is frequently emphasised both by Swedenborg and the Vale Owen communicators; for all the above methods are, we may safely assert from what has been revealed, but the corresponding *natural forms* of the spiritual methods in use by our friends on the Other Side.

Turning to the script we find therein a description given of some of the means employed for communications between spirit and spirit, from which I extract the following:—

"We speak each to other here in more ways than one. We speak by word of mouth in the lower spheres. That is how I tell you of it in its outward seeming. In any wise these words are vibrations, as are yours, and so the word will serve. Then we speak by picture flashes. A mental picture is flashed by one brain to another, near or distant. It may be seen at times, this flashing, like a sword of light darting from the lips and eyes into the atmosphere around where it loses visibility. When it reaches its destination, the picture is set up before the mind of the recipient, and, according to the character of the message, it is invisible to a near companion, or he is sensible of its arrival by a luminescence ambient about the person of him to whom the message is sent."

In one of the earlier portions of the script dealing with the home of "Prince Castrel," and referred to previously, we read that from the gardens on the roof

"Messages and messengers were sighted, and also there were appliances by which correspondence could be carried on with distant regions by a kind of what you would perhaps call wireless telegraphy; but it was really different from that, inasmuch as the messages arrived in visible form mostly, and not in words."

This visible form of angelic speech or communication, of which it is difficult for us to form any clear idea, is also alluded to by Swedenborg in two or three different works. For instance we read in one place:—

"All the particulars of the thought, and thence all the particulars of the speech of angels, when they are presented visibly, appear like a thin wave, or circumfluent atmosphere, in which things innumerable derived from angelic wisdom, enter the thoughts, and move the affections of others."

Again:—

"There is also a kind of speech in which heavenly representations are mixed with ideas, and ideas themselves become visible."

The reference in the Vale Owen script to speaking by picture flashes was no doubt something of the same kind which the seer experienced himself when he wrote, in another place:—

"Once some spirits conversed with me by mere visual representatives, such as flames of various colours, luminous appearances, clouds ascending and descending; different kinds of small houses and stages; articles of furniture; persons differently clothed, and several other things, which were all significative and from which alone their meaning might be collected."

Again he says:—

"The speech of angels sometimes appears in the world of spirits as a vibration of light, or resplendent flame, and this with a variation according to the state of their affections."

Before we quit this interesting subject it may be of use to state that Swedenborg says that when a man enters the

other life, he is able to converse with all other spirits of whatever country or tongue they may be. I do not think this is explicitly stated in the script, but it may be inferred from certain circumstances related therein, especially in that attractive and suggestive story of the arrival of some old Persians in the sphere of one who communicates the incident to Mr. Vale Owen. The conversation which passed between the Persians and those belonging to this sphere show that there was no language difficulty to overcome. As this particular problem of language has no doubt perplexed many, let us see what Swedenborg has to say on the subject, and so bring this article to a close:—

"Among the wonderful things that exist in the other life this is one, that the speech of spirits with man is in his mother tongue, which they speak as readily as if they had been born in the same country, and had been taught the same language from infancy; and this, whether they had been Europeans, or Asiatics, or natives of any other part of the globe. Infants, also, who departed this life before they learned any language, speak in like manner. The reason is, the language which is familiar to spirits is not a language of words, but of ideas of thought, which is the universal essence of all language; and when spirits are with man, the ideas of their thoughts are conveyed into the words which are stored in the man's memory, and this so correspondingly and aptly, that the spirits know no other than that the very words are their own, and that they are speaking in their own language, when yet they are speaking in the language of the man. All souls are gifted with this faculty, that immediately on their entrance into the other life they can understand the speech of all that dwell on the face of the earth, because they perceive whatever the man thinks. Hence it is they are able to speak and converse with all, of whatever country or tongue they be."

OPTICAL WAVES.

DR. FOURNIER D'ALBE ON MR. TAYLOR'S EXPERIMENTS.

Dr. E. E. Fournier D'Albe writes:—

The effect described by Mr. J. Taylor in *LIGHT* of August 20th (p. 544) is capable of a simple explanation. He says the fatigue image or after-image of an electric lamp, seen against a dark wall, decreases as one approaches the wall and *vice versa*. This decrease is only apparent, and is due, not to an error of observation, but to an error of judgment. The angular diameter of the image remains the same, as Mr. Taylor can easily prove by holding his hand or two fingers at a certain distance from his eye and just covering the image. It will remain covered, whatever the distance of the wall, thus showing that the angular size is always the same. What happens is that in this kind of observation we instinctively consider the image as attached to the wall. On receding from the wall, we notice that the apparent or angular size of the image remains the same, and we therefore instinctively judge that its *real* size has increased. This observation does not, therefore, call for a reconsideration of our theories of vision. It is a phenomenon of the same class as the apparent increase of the sun or moon on the horizon, which is also an error of judgment and not an error of observation. There is no increase of angular size, and a coin held at a certain distance will cover the celestial body in any position in the sky.

MISS CORDELIA GRYLLS, the well-known speaker, who has now returned to England after her world-tour, asks us to announce that she is now available for lectures (for expenses only). Letters to her should be addressed to this office.

UNPUNCTUALITY.—"A Well-wisher" sends us a notice of protest against the unpunctuality of certain speakers at Society meetings. They are sometimes as much as half an hour late and, as our correspondent points out, this sadly disturbs the conditions by provoking impatience on the part of the audience.

RETURN OF THE REV. WALTER WYNN.—The Rev. Walter Wynn arrived in Chesham on Wednesday, 17th inst., and was received by upwards of a thousand children, who cheered him with enthusiasm. Mr. Wynn was evidently much touched with the reception, and the children were equally moved when he announced that the friends in South Africa had subscribed £351 19s. 11d. to make them happy. On the following evening a public reception was held. Dr. Powell wrote: "Please let me join with the rest in welcoming Mr. Wynn's return, even though I am not here in the body to do my physical part." Mr. Engholm wrote: "It is with deep regret that I have to tell you that it will be impossible for me to be at Chesham to welcome my good friend Walter Wynn. Had there been the slightest chance to cancel an engagement on that date, I could have done this to enable me to be present." Mr. Ernest Meads gave a stirring speech of welcome, and on Mr. Wynn rising to reply the audience gave the reverend gentleman an ovation. Mr. Wynn said that he felt deeply grateful to them all, and proposed to give a lecture later, at what he thought, heard and saw in South Africa. The people there had been extremely kind to him.

RAYS AND REFLECTIONS.

In the "Daily Express" of the 17th inst. Mr. J. D. Beresford, the well-known novelist, has an article entitled, "Is Humanity on the Verge of a Miracle?" in the course of which he refers to Miss Kathleen Goligher and Marthe Beraud, as exemplifying some of the new discoveries in relation to matter and force. He points out that his inference from these and other facts is that Humanity is extending its range of consciousness. Mr. Beresford would receive fresh confirmation of this conclusion if he knew all that is now going on in connection with psychic experimentation.

The "Daily Mail" recently printed an article on "Machines with Souls," in the course of which the writer asks whether it is an impossible or absurd suggestion that in the construction of a complicated piece of machinery there should be built into it some part of the designer's or worker's personality. Reference is then made to the big "Benz" car which originally belonged to Prince Henry of Prussia and which seemed to have a homicidal bent. It had four owners and in each case it killed a man.

Allusion is next made to the notorious shunting engine known as "The Assassin," running on the Pennsylvania Railway. The story of this engine is pretty well known. Its "temperament" was distinctly murderous. It killed three men, and a dozen others had the narrowest escapes from its malevolence. Its driver declared that the engine would quicken its pace of its own accord if there was a chance of killing a man on the rails in front of it! While I admit the existence of mysterious relationships between the soul of man and inanimate objects, I think there must be a touch of fancy here. If I heard of a machine showing human traits, I should not look into the machine to discover the source of them, but rather for some human being whose intelligence was influencing the movements.

Nevertheless, there is a whole continent of occult powers and forces yet to be discovered, much of which will be doubtless approached through the avenue of psychometry.

Several of the newspapers have published an account of spirit messages sent to Earl Haig during the war, and purporting to come from Lord Kitchener. Briefly put, the story is that the messages were written by the wife of an Army officer, that a Brigadier-General brought them to Lord Haig's attention, that Lord Haig read them, found them quite useless, and eventually came to the conclusion that they were nonsense. I have turned this story round and round in my mind, but entirely failed to see the precise point of it. That wives of Army officers may practice automatic writing is common knowledge; that Brigadier-Generals are interested in psychic matters is also pretty well known; that Lord Haig should consider a matter brought to his attention in the way stated is not exactly nonsensical, and that he should find the message useless or misapprehensive is not in the least remarkable, especially to those who know in what vast masses of worthless matter real and genuine spirit communications are embedded. Reading the account once again, I am reminded of Mark Twain's story of the news item which was so unintelligible that, as he solemnly records, even the editor himself could not understand it!

The story given in another column of the German clairvoyant who, having successfully assisted the police in detecting the perpetrator of a murder, was afterwards arrested as a fortune-teller reminds me of the story of the martinet captain who, when a sailor jumped into the sea and the rescuer another seaman who had fallen overboard put the rescuer under arrest for leaving the ship without orders!

The exaggerated scepticism of some critics who claim to work under the aegis of Psychical Research reminds me of the observation of Dickens that some men are so anxious to be on the safe side that they go through life in a kind of armour of doubt and suspicion which protects them from at least as much of good as of evil. And I recall the lines of the Scottish poet, Leighton: "Better to be deceived than have the heart contracted by suspicion."

Wednesday, the 24th inst., is the twentieth anniversary of the death of Margaret Fairless Barber, whose book, "The Roadmonder," written under the pen-name of Michael Fairless, has won for her the love and admiration of many thousands of those who can truly appreciate spiritual beauty in literature. Its exquisite phrasing, its idyllic setting, and the rare vision which sees the inner meaning of life through all the shows of sense—these things make the little book a wonder and delight. In days when some of our pessimists are inclined to think meanly of humanity, it is worth recording the fact that the sales of the book have in the twenty years since Margaret Fairless Barber passed through the White Gate amounted to over a quarter of a million.

D. G.

LIGHT,

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THE ENLARGING WORLD.

We always read with interest the observations of writers of clear mind and sober judgment, whether their conclusions are for or against the reality of the matters with which LIGHT is concerned, and so we turned with pleasure to a recent article in "The Nation" (with which is now incorporated "The Athenæum") on "The New Scientific Horizon."

The first few sentences were sufficient to show the admirable temper and spirit in which the writer of the article approached his theme. He begins by noting a leading characteristic of current scientific speculations, distinguishing them from the speculations of the Victorian age. It is "chiefly a sense of unlimited possibilities, a sense that the radically new and unexpected may be upon us . . . there are unknown paths leading to vague but—probably—splendid goals."

A CONTRAST.

In Victorian times, as the writer points out, the main lines of everything were determined. The chief features of the Universe were, or appeared to be, known. There were matter and energy and the ether.

The universe of the Victorians was objective, indifferent, tracing a purposeless pattern in obedience to "iron" laws. It was a universe which held no great surprises.

The growth of the new spirit, standing in such vivid contrast to the old, is traced in a few graphic sentences. It is noted, too, that in the general consciousness under the spell of an enlarging vision of life, two kinds of credulity have grown up. Spiritualism, we are told, has its followers amongst persons unfamiliar with investigations in the subject, and also amongst those whose belief has been brought about by their very knowledge of the investigations. Likewise the disbelievers are said to form two exactly similar classes. A third form of credulity—the most common—is found amongst persons of mingled knowledge and ignorance, that is to say their knowledge is partial.

And then the writer in "The Nation" deals with a question which, curiously enough, we touched upon last week in our remarks on popular credulity concerning such subjects as radium and "wireless."

Thus knowledge, but incomplete knowledge, of such phenomena as wireless telegraphy or telephony, seems to predispose many people to believe "wonders" which have no real connection with those phenomena, but which are merely as inexplicable by partial knowledge.

Our own conclusion on this point as regards psychical phenomena, it will be remembered, was that our scientific critics who wished to write accurately on the subject should consult its trained and experienced students and not rely for their opinions on the superficial ideas of those who merely dabble in the matter and whose little knowledge is sometimes more misleading than pure ignorance. But that is merely by the way.

THE INSTABILITY OF MATTER.

"The Nation" writer proceeds to delineate the radical changes in scientific thought, as well as in the popular mind, brought about by the Electron theory. We need not go into this phase of the matter. Our

readers have been made sufficiently familiar with it by the numerous articles in LIGHT from scientific contributors. The point is that "the gross, easy assumptions about matter had to be revised." There was, as the writer notes, a "scrutiny of assumptions which had appeared fundamental in Science." This was indeed the case. It led, as we have observed before, to some eminent scientists seriously considering whether Matter had any real existence or not. It was at least unstable, and had begun apparently to disintegrate under our eyes. As for the "iron laws" of the Victorians they appeared to dissolve into mere smoke-wreaths.

Lastly, as the essayist notes, came Einstein's generalised theory of relativity which led us seriously to consider the necessity of revising our ideas regarding Space and Time.

Physics has not merely been extended, it has become a radically new thing, and there are good reasons for supposing that it is going to change still more.

Everyone who has followed the discoveries set out in LIGHT in connection with ectoplasm and cognate matters will cordially endorse this view of the question. Physics is indeed on the verge of some surprising changes, and "the sense of unknown possibilities" to which "The Nation" refers is amply justified.

NEW VISTAS.

We are living in an enlarging world, or perhaps we should rather say that the human consciousness—which is as much the subject of evolution as anything outside it—is expanding and thus gaining a wider and truer view of the Universe and its own relation to the Universal order. New and brighter vistas are opening before it. Perception of the fact in the general mind is mainly inarticulate, because it is dim and cloudy, lacking definite form. That it can rise to the surface and be worthily recorded is evident from such articles as that before us. In this matter we would rather be with the credulous than with the unbelieving—although we try to preserve the golden mean—for we hold with the doctrine of "great faith" rather than with "the spirit that denies," and as our facts are all the time coming in to confirm our beliefs—our own columns bear witness to it—we may well contemplate the future prepared not only for "great surprises," but for equally splendid ones.

QUEEN SQUARE: HISTORICAL ASSOCIATIONS.

"The Lady" gives a sketch of Bloomsbury and its quaint purlieus, in the course of which Queen Square comes in for mention as being the place in which William Morris had his art workshops. Queen Square has, of course, several other titles to fame, and I hope in the future that one of its landmarks will be the house in which LIGHT and the L.S.A. carry on their work, although the accommodation is already showing itself too small for their expanding activities.

Some of our readers take an interest in the past history of our neighbourhood, and for the benefit of these we may note that John Ruskin was born in Hunter-street, Thackeray lived in Coram-street, and the whole locality is full of memories of Dickens. As for our Square, which was built in 1712, it holds the residences of several eighteenth century worthies, some of them courtiers of Queen Anne. Our own house is one of the original buildings, and is full of old memories of the days of patch and powder—"tea-cup times," as Tennyson calls them. By the way, some of the scenes of one of Mr. Jerome K. Jerome's novel, "Paul Kever," are laid in a house in Queen Square.

I see that "The Lady" notes that the north-east corner of Bloomsbury is "a smouldering volcano, whence all sorts of strange exotic religions have burst forth," and it refers to Theosophy, and to Edward Irving, that strange mystic and visionary, the friend of Carlyle, and his Catholic Apostolic Church. We are glad of surroundings so mellowed with rich antiquity. It occurs to me to add that an old link with Spiritualism is found in the fact that the offices of the "Medium and Daybreak," a long defunct organ of Spiritualism, edited by that rugged and heroic Scot, James Burns, were situated in Southampton Row. The house was pulled down some years ago.

D. G.

THE test of whether you are educated is, can you do what you ought, when you ought, whether you want to do it or not?—HERBERT SPENCER.

FROM THE LIGHTHOUSE WINDOW.

The "Daily Sketch" of the 13th inst., in its series, "Famous People as 'Matt' Sees Them," gives a caricature by the renowned "Matt" of Sir Oliver Lodge, adding, amongst other particulars, that Sir Oliver is our greatest imaginative scientist and the pioneer of wireless telegraphy.

Miss F. R. Scatcherd kindly permits us to quote the following extract from a letter just received by her from Dr. Lindsay Johnson (Durban): "We are getting photos now by merely laying a packet of P.O.P. paper on a copper plate about a foot square, to which two wires are attached for each sitter, and after half an hour we feel a thrill go through our fingers, and the trick is done. All we have to do then is to open the packet, and presto! the prints are ready to fix in hypo. I will send you some as soon as they are reproduced."

At Blackpool a new psychic photographer seems to have been discovered by accident. He is a professional photographer and not a Spiritualist. According to the "Two Worlds" (August 19th) the first extra was obtained while executing an ordinary business commission. Subsequent sittings under test conditions gave further psychic results. The name of the photographer is withheld, because he has no intention of doing public work of this character.

Remarkable phenomena in the physical mediumship of Mr. John Coffey which have occurred in Sydney are recorded in the last issue to hand of the "Harbinger of Light." Among the manifestations were materialisations, apports, levitation and the direct voice.

Policewomen have been active this month in their campaign against fortune-telling. At Hove, on August 10th, a woman was fined 40/-, and on the same date at West Ham a woman living at Forest Gate was fined £10. At Portsmouth on August 11th a man was bound over in the sum of £10 for twelve months, while on August 16th a penalty of £30 or thirty-one days imprisonment was imposed by the West London magistrate on a woman living at Holland Park.

In the Hove case a number of witnesses gave evidence in support of the accused, but after the justices had retired to consider their verdict, the chairman said that the section of the Vagrancy Act under which the proceedings were taken provided that every person who professed to tell fortunes and deceived people committed an offence. In inflicting a fine of 40/- it was stated that any future cases would be more severely dealt with.

The Rev. G. Vale Owen, in the most recent of his illuminating articles in the "Weekly Dispatch" (August 21st), in relating experiences with regard to visions seen by dying persons, adds an interesting personal reminiscence. He says: "One incident of this kind happened some years ago. It is imprinted on my memory indelibly because it is one of those experiences which made me feel that what those strange people called 'Spiritualists' were talking about might possibly have some truth in it after all. It gave me a push-off on the road I since have travelled, first with prejudice, then with gradually growing conviction."

He continues: "It was the case of a young girl of 17. She had been through a very painful illness. But her pain had now passed away and given place to coma. From this she awoke but did not seem to be sensible of the presence of any of us in the room. But she was aware of another presence. For she gazed upward to one corner of the room and gradually there came into her face a look of the most intense joy and recognition. Who it was she saw I never knew, but that prolonged gaze, with its unearthly peace, went deep into my heart and helped to alter the whole outlook of life for me."

A column report of a recent lecture at Eastbourne on Spiritualism by Sir Arthur Conan Doyle is given by the "Sussex County Herald." The chairman, the Rev. J. W. Potter, in the course of his remarks, declared that Spiritualism was the coming science. He added that the Church, which had so far ignored Spiritualism, would have to open its doors to it, or truth would batter them down.

Booksellers report a growing interest on the part of the clergy in psychic literature. This is a good sign, and if with it is combined some practical investigation they will be in a better position to come to an opinion that may be worth something.

We come on a reminiscence of the early days of the movement in an account in the "Lyceum Banner" (August) of the events leading up to the establishment of the Blackburn Spiritualist Temple. In 1881 it was decided by the members to hold a regular Sunday service, and at the first of these in the Exchange Hall the speaker was Mrs. Emma

Hardinge Britten. She announced that she would answer written questions, and many were handed up.

A Rev. Mr. Collier, however, rose and objected that the questions submitted were such that any experienced speaker would be able to answer. He asked Mrs. Britten to accept from him a subject on which no ordinary speaker could deliver an address without study and research—"The Life and Work of Mahommed and their Effect upon the World." If she could speak on that it would, he said, go a long way towards convincing him that she really was inspired as she claimed to be.

Mrs. Britten at once rose and said, "Your question shall be the subject for this evening's discourse." She is described as at once entering upon "a learned and informative address," and for an hour holding her audience spellbound. At the close Mr. Collier rose and stated that he had never listened to a more polished address, and that it was a mystery to him how anyone called on at a moment's notice could, without aid, speak and give so much information as Mrs. Britten had done.

The head partner in an American law firm, an appreciative reader of LIGHT, calls our attention to a recent case in the United States Courts, in which the question of the mental condition of a prisoner was considered. In the course of his ruling, Judge David, who tried the case, observed: "You don't mean to argue that because Wanderer [the prisoner] says he saw spirits he is insane. I cannot stand for that. Why, look at Sir Conan Doyle and Sir Oliver Lodge. You wouldn't say they were insane, would you? They are men whose sanity no one dares to question, and they believe in spirits. Until such theories are disproved the world will have to hold them in respect."

Her Majesty the Queen Mother Alexandra has written through her secretary to Miss Elise Emmons accepting, with an expression of warm appreciation, one of Miss Emmons' little volumes of Nature Poems, and enclosing £1 for copies of the book in order to help the charitable purpose in aid of which it was published.

The "Daily Mirror" tells of a lady who, as hostess of a series of parties, stated that she was engaging a medium to give seances. And she asked, "Do you happen to know of a medium that is a bit merry? Those I've come in contact with are so serious." Yes, they have every reason to be so, as a result of the ordeals to which they are subjected, not the least of which is to provide frivolous entertainment for frivolous people.

Mrs. A. Gibson, writing from Hobart, Tasmania, tells us that that country is also the victim of drought, and she says: "Drought has been unknown on this island up to this last year. When we arrived in March every field looked like the African veldt—no green, fresh thing to be seen. This was foretold by a former astronomer from Tasmania, and he also said the drought would continue for, I think, two or three more years."

"The Brighton Herald" of the 13th inst., under the heading "An Astounding Séance," gives a long account of a sitting with Miss Ada Besinnet at Brighton.

It is not generally known that Mr. St. George Lane Fox Pitt, whose recent accident has aroused so much sympathy, was the originator of the incandescent electric filament lamp.

The "Empire News" (Manchester) of the 14th inst., contains a long story entitled "Spirit's Voice to Lover." It is Mr. Sidney Brier's account of how he was told by a mysterious voice to go in search of his sweetheart, Miss Joy Harding, and to save her from drowning. It is a remarkable story, but as we have no assurance as to its complete accuracy we do not reproduce it except to the extent of recording that the narrator of the story, who was anxious about the welfare of his girl friend after parting with her one afternoon, heard a voice whisper urgently in his ear, "Joy is in danger. Hurry!" Discovering the direction in which she had gone, he followed, and finding her on the point of drowning, plunged in and rescued her.

A pretty illustration of official meanness and bad faith is reported from Berlin. The Potsdam authorities, baffled in their search for a clue to a murder mystery, acted on the advice of a local fortune-teller, with the result that they were able to discover the author of the crime and were on the point of arresting him when he evaded justice by shooting himself. But instead of receiving any part of the reward offered for information regarding the murder, the fortune-teller, it is stated, is to be summoned before the Potsdam Provisional Court for breaking the law by practising clairvoyance! Let us hope that the authorities will have the grace to be consistent and include themselves in the charge as accessories after the fact.

ON THE IMPORTANCE OF THE WILL.

THE ROAD TO FREEDOM AND MASTERY.

BY MRS. PHILIP CH. DE CRESPIGNY.

In view of Mr. Arthur Wood's admirable articles on "Vale Owen and Swedenborg," it is perhaps permissible to reiterate the idea that the main object of the plunge of spirit into matter is the crystallisation of man's will. It seems hardly sufficiently emphasised that on other planes than this the complete development of the power of the will is of supreme importance—of the highest practical value. It is not sufficiently insisted upon, *per se*, in the education of children; even in earliest infancy the results of discipline in the fortifying of the will should be dwelt upon and explained, as giving the necessary grit for life's battles—not merely enjoined as "good for the soul" in a vague abstract fashion. In the teaching of the Churches, although the means of acquiring power of will, command of the self, are duly set forth as a road to greater perfection, the resultant increase, through the mastery of the body, in that power, is treated as more or less an incidental element in the general acquisition of virtue—not as in itself an asset which is to count for much.

IN THE HEREAFTER.

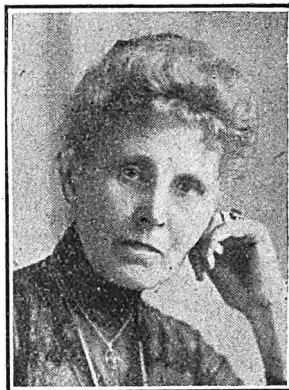
It would seem from messages derived from many different sources that in the next world independence of what is here called time and space is attained according to the degree to which a man has developed his will. Mr. Wood, quoting, on page 502, from one of the Vale Owen messages, says, "that in the higher spheres, if a man should wish to leave the summit on which he stood to go to some point nearer the horizon, he would do so by means of his will, and it would depend on the quality of that will whether he went fast or slow, and also how far."

Could a plainer statement of the supreme value of a disciplined will be conveyed? Those who have strong wills will progress; those who have weak wills be left behind, until, at great pains in a world of matter much less ready to react than this, some sort of stability has been evolved. Desire is a mighty force, but, unless reinforced by a strong will, it lacks the dynamic energy necessary for accomplishment.

Impact with dense matter should give a greater reaction than impact with the finer, more rapid vibration constituting matter on higher levels. All dense matter, in straining towards inertia, gives a fulcrum for the exercise and development of the will; man's whole pilgrimage here is a continued struggle between matter and his own will—from the mastery of the particles of the physical body to the subjugation of the matter around him. For the accomplishment of his designs here, an intermediary in the shape of muscular action in some form is necessary; on the plane next our own it would appear that matter reacts directly to the mere

EXERCISE OF THE WILL.

To refer again to Mr. Wood's article, a quotation from



MRS. PHILIP CH. DE CRESPIGNY.
Novelist and Artist.

Swedenborg repeats this message of the annihilation of time and space: "When anyone goes from one place to another he arrives sooner when he is in haste, or later if he is indifferent about it; the way itself being lengthened or shortened according to his desire of arrival although it is really the same way."

How important then it is that the will should be evolved into something that counts before we find ourselves in a state where the conditions of time and space, and the circumstances of life are directly subservient to it! How handicapped are we if, through neglect of the same here, we prove weak willed and incompetent there! Self-mastery—the subjugation of the matter constituting the physical body—has been preached from time immemorial; the Bible and other occult literature are full of it. Much has been promised to "him that overcometh." If we use with intention the means of fasting and self-denial we shall gradually create in ourselves a force that must not only be reckoned with here, but will be an invaluable asset in higher spheres. Better indeed will he be that has ruled his spirit than he that has taken cities.

The Church has never preached the

PRACTICAL VALUE HEREAFTER

of the results of control of the flesh. Surely the conditions of four dimensional space—so far as we can postulate them—are her business? We are told vaguely that it will count to us for righteousness, but the day for vague statements with no appeal to the reason is past. Modern scientific research is giving us a greater understanding of those realms where a "thousand years is as a day." That space and time—as we mean them—are mere words so far as the higher planes are concerned, has been known, through psychic sources, to Spiritualists and Theosophists for a long time, and to a certain extent understood. Now physical scientists are confirming the messages sent through from the other side. Bergson's theories, regarding time as duration only, are in tune with these messages received by the psychical world long ago. Professor Einstein's theories of relativity with regard to space and time are full of suggestion as to the importance of the will in four dimensional conditions. A study of his work—there are simplified books on the subject—will prove of great assistance towards realising the meaning of the statement that space and time are not—and that so much hereafter will depend on the exercise of will.

Now, surely, is the time, through self-control and self-denial, to equip ourselves for the world before us, to develop our will-power, including lucidity of thought, and so avoid hereafter the sufferings of remorse, for lost opportunities.

THE PROCESS OF "DIRECT VOICE" COMMUNICATION.

Mr. Ernest W. Duxbury writes:—

I should like to add a note to the record of my sitting with Mrs. Wriedt, published in *LIGHT* (p. 542), for the benefit of those who are making a scientific study of the *modus operandi* of spirit manifestations.

I restricted my quotations from the dialogue to such parts of it as I could remember with almost verbal accuracy, but a little conversation also occurred which was not reported. Among other things I remember distinctly that when Josephine stated that she had wished to materialise and show herself plainly I at once asked: "Are you materialised now?" to which she replied: "Yes, otherwise I could not talk to you."

If the theory be correct that "direct voice" phenomena require the materialisation of an artificially constructed larynx, it would seem not improbable that the communicating spirit would also have to undergo a partial materialisation in order to place itself in contact with this materialised instrument for the purpose of producing aerial sound waves.

Readers of the Vale Owen Script will remember that when visitants from higher spheres wished to make visible manifestations in spheres below, they had to condition themselves to the peculiarities of those spheres. It is not improbable, therefore, that a spirit desiring to effect a sensory manifestation in this material world will have to take on some degree of materiality in order to provide the operative *liaison* between the two spheres of existence.

This factor would also account for the brevity of the conversations. On merely psychological grounds it would seem strange that when the unique experience should have been effectuated of direct communication with some loved personality long separated by the barrier of physical death the ensuing conversation should be limited to a few sentences. Every student of materialisation phenomena is, however, well aware of the difficulty experienced by the materialised form in maintaining its stability. If, therefore, some degree of materialisation on the part of the communicating spirit were essential for the production of the "direct voice," the rapid dissipation of this materialisation would impose a severe limit on the length of the conversation, and would thus account for the brevity of the dialogues.

I may add that the link of association in spirit life of my mother and Josephine, who were unknown to each other in earth life, may be partly found in the fact that the sister of Josephine was saying prayers at the death-bed of my mother, who passed away in a state of coma.

HOW SPIRITUALISM MAKES FOR PEACE.—The Spiritualists' National Union, Ltd., has issued in pamphlet form the valuable essay on "Some Practical Aspects of Spiritualism," read by Mr. Stanley De Brath before the Conference of the Union held in July of last year at Reading. In these pages we have clearly demonstrated the relation of each of the chief aspects from which our subject may be regarded—scientific, religious, political and educational—to the greatest practical need of the day, the need for peace. The pamphlet may be obtained from this office, or from the office of the Union, 25, Thornton Lodge-road, Huddersfield, for 3d., or post free 4d.

PSYCHIC PHOTOGRAPHY.

THE PENDULUM.

SOME MESSAGES AND A PSYCHIC NEGATIVE.

BY CORDELIA A. GRYLLES.

Last December, while I was lecturing on Spiritualism at Hobart, Tasmania, I made the acquaintance of a Miss B., who shortly afterwards lost her mother. Early in February, this lady, who has psychic powers, conceived the idea of approaching a local professional photographer, Mr. X., and asking him if we could together experiment in his studio with the hope of getting her mother's picture.

Mr. X. is a Scotsman who had some years previously investigated psychic matters, and had even tried with the medium Bailey and others to obtain psychic extras on negatives. He told me that, even though clairvoyants present saw spirit-forms beside the sitters, no results were obtained on any negative.

Mr. X. had long ceased to experiment, but he very kindly consented to give us an appointment one afternoon, and after a long chat we proceeded to expose six plates, which Mr. X. changed in a little dark closet in a corner of his studio. A perfectly black background was arranged, and we each sat in turn twice over, while the other two stood by the camera.

The operator, who was not present, and who had expressed himself rather scornfully in the morning on hearing of Mr. X.'s appointment with us, developed the plates next day in the ordinary course of his work. A few days later Miss B. and I called to learn the result, and found the once-sceptical operator fairly puzzled, for, on the sixth plate were all sorts of filmy markings and spirit-lights round Mr. X.'s picture, and on the fifth—my own picture—was found clean cut out of the emulsion right through to the glass—a pendulum! Miss B. and I at once recognised this as the symbol of my father, of whom I had been thinking at the time my picture was taken (see illustration).

The pendulum resembles that of a clock, is seven-eighths of an inch in length, and is placed about an inch and a quarter from my eye, which appears to be looking straight at it, as I was taken in profile.

For some months previously, I had been receiving messages by the "pendulum method" from a spirit I believe to be my father, who in this way has been cultivating my clairaudience; concentration on the letters being now usually sufficient without using anything that swings to them. He tells me the pendulum was put on the negative—it was evidently put, not photographed—in order to show I have the gift of materialising, which he defines as "making thought perceptible." It was, of course, his thought, not mine, that the pendulum represented. The success of the experiment was, no doubt, due to the harmonious co-operation of three psychic people, my own powers being still undeveloped.

To make clear the connection between the two ideas—father and pendulum—I may, perhaps, be allowed to add a few personal details. I never knew my father, for he passed over in my infancy; but, as a child, I used to cry for him, and also for a violin, an instrument he played well. I was adopted by a Sister of Mercy, and, as a young girl, I often heard her speak of her own and other clairvoyant experiences. Later in life, I found in her room the Rev. A. Chambers's books and "Through the Mists"—my first introduction to Spiritualism.

In 1907, I attended one of Mme. Ridley's circles, when a spirit, who answered in every particular to a photograph I had been given of my father—even to the velvet coat he was wearing—gave the message that I had the gift of spirit-photography. I then recalled that in 1904 I had twice experimented at her request with Mrs. Spring, an elderly medium, in a room near King's Cross; and on both occasions had obtained weird markings and filmy matter which I had never had on any other negative.

At a Paignton Spiritualist meeting in 1916 I was given a message that it was the scientific side of Spiritualism I should take up; the spirit who gave the message being described as one who had passed on at about 45, and who had been concerned on earth with the instruction of young people. My father passed on at about 45, and had been a house-master at Somerset College, Bath.

Therefore, I have evidence of my father's continued interest not only in me, but in any scientific experiment I may make on these lines; and the appearance of a pendulum on the negative, when I was trying for a psychic extra and wishing he would manifest, serves to me as the proof I had hoped to get some day that it is indeed he who talks to me by this method.

In order to restrict its use to the one spirit-guardian, I am never allowed to employ it without first receiving his signal—a touch on a particular part of my head; then I

concentrate on my father, make myself passive and get his thoughts. He told me he should only "talk this way" until I could get his thoughts without the pendulum; for he thinks (like Private Dowding's "Messenger") automatic methods unreliable, and apt to be interfered with by one's own thought and the thought of other spirits. Sometimes I feel the "jamming of the wireless" by these conflicting magnetisms, and am told to stop.

My father emphasises the fact that it is not enough to call oneself a Spiritualist and believe in spirit-communication to ensure happiness in the after-state. He himself passed away as a comparatively young man and carried over earthly conditions and habits from which he had to free himself in spirit-life. Therefore, it vexes him to hear psychic communications which, as he puts it, "make it

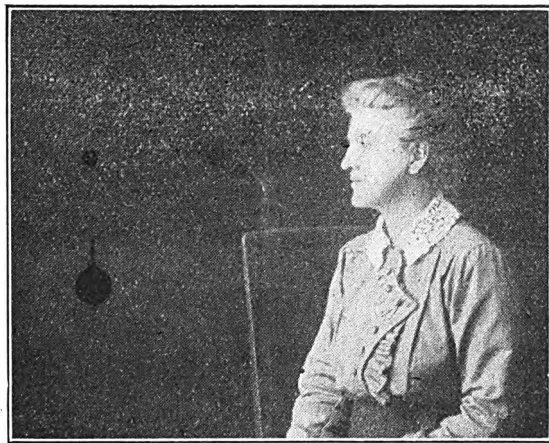
all too lovely," or lectures which minimise sin and the purgatorial process.

I rejoiced to find in the recent Stead messages in the "Weekly Dispatch" a corroboration of his teaching; showing that other reliable spirits are also pointing out—like my father—that things are not all lovely there unless people have here risen above self-indulgence of every kind.

I am told the best teaching of any I have discussed with my father on the subject of after-death conditions is contained in Mr. Sinnett's little book: "In the Next World."

SPIRITUALISM IN HENDON.—Mr. Thomas Blyton, Secretary of the Spiritualist Fellowship Centre, writes that the Hendon Town Hall Library Room has been temporarily secured for the Thursday evening weekly gatherings of members, the inaugural meeting being arranged for September 15th at 8 p.m. A special feature is to be made of the systematic working of séance groups associated with the Centre. Meanwhile the Executive Committee is endeavouring to obtain suitable and permanent headquarters in the district. Communications should be addressed to Mr. Blyton at his temporary office, 10, Babington-road, The Burroughs, Hendon, N.W.4.

NOT A PSYCHIC PHOTOGRAPH.—We have received from a Berkshire reader a photograph of two persons taken on a country lawn. The larger portion of the picture is obscured by a globe of white nearly obliterating one of the figures. We have had many of this type of photograph sent us in the past, and as this effect can be so easily produced accidentally, or otherwise, by a pin-hole in a camera that admits the light before and after the plate is exposed, it is quite clear that there is nothing psychic about such an appearance, the character of which sufficiently displays its true origin. There is a vast difference between this and a true psychic effect.



Photograph of Miss Cordelia A. Grylls, as taken by Mr. X. To the left will be observed the supernormal appearance of a Pendulum. In the negative this figure showed as a dead white "cut-out" figure.

THE HUMOURS OF PSYCHIC RESEARCH.

By MRS. F. E. LEANING.

"There is a time to laugh."—ECCLIES., iii., 4.

While "summer suns are glowing" and "Punch" contributes *more suo* to the well-being of the State, it seems an appropriate moment to take count of our own treasures of the kind. A writer in these pages—N. G. S., I believe—once contributed a delightful column on the Romance of Psychic Research, but that rarer thing still, the humour of it, still remains an untrodden path.

Some may question whether it exists; others may be shocked to hear that it does. There is not a great deal of it, certainly, but to the seeing eye it gleams out here and there like the mica in a bit of quartz, and is to be had for the seeking. It is worth search, for the darker aspects, the terror and the pathos, far outweigh it in quantity. Yet we find matter for a redeeming smile in such incidents as that of a certain Rector of Uplyme, who was so sure that all ghosts were "merely indigestion," that on the first occasion of finding one in his room, he courageously

SAT DOWN ON IT,

and on the second "rushed up against her," for it was a lady ghost, in the passage. The third time was too much for him, and he then wrote to enquire of the previous occupants what it all meant. There was another person who, stricken with panic at the entry of a ghost into his bedroom, snatched up the nearest thing, which happened to be a water-bottle, and flung it at him. As this ghost was a drunkard's it was not an inappropriate defence, and proved quite effectual!

There have been ghosts who were, so to speak, too tough to be got rid of so easily, like that which persistently annoyed a certain Professor by bending over him at three o'clock every morning. At last the human worm turned, but on being attacked this ghost retreated towards a large press in the room, only to come on again a few minutes later, smoking a short pipe. Knowing who it was, the Professor adopted more reasonable tactics, and very sensibly asked, "Are you still owing anything?" upon which it transpired that it was owing money to a tobacconist.

Another ghost, professing to be an ancestor, attached itself to a pious family who had great searchings of heart as to the lawfulness of the acquaintance, and on one occasion sang a hymn (not to be found in any of our collections) to the effect that imps of hell should go away, as they were not wanted there. But this was thrown away as an exorcism, for

THE GHOST SANG WITH THEM

in a loud voice, and then vanished.

It must be admitted that it is the looker-on who is entertained in these passages, rather than the chief actors, who are sometimes seriously annoyed. Mr. Theobald, for instance, had a lot of trouble with a ghost who could not be made to understand that to lock the bath-room door and hide the key, or to abstract the key from Mr. Theobald's pocket when he had locked it himself, spoiled the evidence; and there were a couple of ill-disposed spirits who managed to get into a locked box and tamper with a sealed envelope which a member of the S.P.R. had entrusted to him, which caused quite a coolness between those concerned.

One cannot be sure whether there was intentional humour or not in the ghost who suddenly seized a boy's ankle as he stood in front of an old-fashioned draped toilet-table; but possibly it was the only thing that occurred to him to do, like the other who seems to have made a "cabinet" of a coal-cellar, from which he rushed out and attacked a man sitting harmlessly having his supper, and not only that, but set his ghostly retriever on to him, and it bit! After this, the ghost who ordered coals, knowing that the master of the house had forgotten this commission, and the other who was seen out driving with the double of his brother-in-law, fall rather flat. But one really striking example of what this kind of phantasm is capable of is that of a man in Cornwall, whose double, having left his body in a dead faint at home,

SET OFF FOR LONDON BY TRAIN,

evidently in high spirits, for he was seen by his astonished friends on the platform, waving his hand gaily to them as he was carried out of sight.

Let no one think that these choice examples are taken from obscure and unauthenticated records. Every one of them has chapter and verse in the writings of serious, learned and highly reputable authors, and there are plenty more in the same sources. They relieve the sobriety of the search after knowledge, and we are told that laughter has very wholesome and pleasant effects in the unseen. "A merry heart doth good like a medicine," and in the intervals of being purged by pity and terror, it does us no harm to put away the solemn countenance and the woolly brain that often goes with it, and look out for the natural relief in things. These pages, as readers of them know and appreciate, are often irradiated by a happy wit. Cheerfulness is always breaking out, in accordance with the unconscious

humour displayed in our seriously-chosen motto. And why not, since the Maker of

THE GREAT NURSERY,

which we call the Universe, has not failed to supply it generously with toys, and to plant deep within His children the instinct of play. It would be strange if among those innumerable angels, "ten thousand times ten thousand, and thousands of thousands" (Rev. v., 11) there should not be some who are lords of laughter, especially since some among us are beginning to note the lovely fact, obscured by centuries of unintelligence, that the greatest of all, Lord of men and Friend of the common folk, did not disdain to point with fresh and homely wit the great message that He bore.

SUPERNORMAL PHOTOGRAPHY.

AN EXPERIMENT BY DR. OCHOROWICZ.

By STANLEY DE BRATH.

A short time ago it was suggested by one of the critics of psychic photographs—I think Mr. Whately Smith—that if such a photograph were produced on a rolled film that would be proof difficult to get over. I think, too, that the condition laid down was that the film must be supplied by the critic himself and no other. The test to which I allude below does not comply with the latter condition, but for those who admit the competence and the scientific honesty of Dr. Ochorowicz it is equally interesting.

In an abstract from the "Annales Psychiques," which was given in *LIGHT* of June 22nd and 29th, 1912, Miss Dallas translates:—

"Starting with the verification of an astonishing phenomenon, namely, the radio-photography of an etheric hand upon a sensitive film, rolled together and enclosed in a bottle, he passes on to a most interesting attempt to photograph thought.

"He has observed that the properties of etheric hands are not always constant; their changes show that when certain kinds of manifestations occur, it is at the expense of others. The causes of these changes are very little understood; but they appear to be affected by the 'good-will' or the reverse of the medium. There is an alternative character about these transformations; for instance, a well-materialised hand, when clearly visible, is mechanically inactive; mechanical effects are generally produced by invisible hands.

"On September 11th, 1911, Dr. Ochorowicz asked his medium during the hypnotic trance whether the double could penetrate a small opening in a bottle into which he would insert a film, and whether the etheric hand could produce an image within the bottle."

The medium suggested that the bottle should be stoppered.

"After cutting a piece of film rather smaller than a photographic plate he rolled it close and inserted it into a bottle; when inside it expanded a very little."

After the experiment he had to break the bottle to get the film out uninjured.

"He then immediately put it in the developing bath, unrolling the cylinder so as to keep the four edges flat at the bottom of the basin. The image of a hand soon appeared—not a small hand, as the medium had desired, but a large hand, with the thumb posed in line with the index finger, so that it might find room to appear on the film, which was 13 cm. wide.

"Dr. Ochorowicz adds: 'By what artifice could the hand penetrate the circumvolutions of the film with hardly a millimetre of space between them? How did it produce a straight image of itself on a curved surface without rendering the whole of the surface chaotic?'"

The numbers of the "Annales" from April, 1912 onwards contain most interesting accounts of thought-photography, simple images suggested to the entranced medium being reproduced on the plates. They are epitomised and condensed in *LIGHT* of June and subsequent months of the same year. It would be well worth while, instead of attempting to repeat experiments with the sole object of convincing the incredulous, to take all the experiments made by reliable persons as being authentic facts. Their synthesis would give valuable data for the consistent theory which is still to seek.

LIGHT: A MOMENTOUS NUMBER.

Our own impression that last week's issue of *LIGHT* was of extraordinary interest and value is overwhelmingly confirmed by the letters received in which readers express their delight with it. There are already too many to quote, and they are still coming in. The issue is of course limited, and those who wish to secure copies of *LIGHT* should make early application.

"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 *certain* and can be secured and held with a moderate advertising expenditure. The reason is to be found in the strictly economic methods adopted by the management of **LIGHT**. This journal is run on lines that reduce waste to a minimum and render extravagance impossible. The direction of **LIGHT** is in the hands of newspaper experts, who are in close and friendly touch with all the firms on whom the distribution of the journal depends.

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

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

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

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

HOW TO OBTAIN "LIGHT" PUBLICITY BONDS.

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

Viscount Molesworth,

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

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

CUT ALONG THIS LINE.

APPLICATION FORM

FOR

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

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

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

Name in Full.....

Address.....

Date.....

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

THE RELIGIOUS QUESTION.

THE OPINIONS OF A READER.

Although I have only been a Spiritualist for the last eighteen months, I have, during that period, read a great number of the best books written on the subject, and thereby greatly broadened my views. I confess, however, to being considerably startled on a recent Sunday to hear from the speaker on a platform that, in his opinion, the Bible was a book "unfit to place in the hands of children."

In condemning certain parts of the Old Testament we must always remember that it is an Eastern book, written by Easterns for Easterns, and that in those times, especially, things were openly spoken of, in a perfectly natural way, which would be very repugnant to our more refined minds to-day.

It always seems to me that the Book we are really concerned with is the New Testament, containing principally the life and teaching of the Master Christian, Jesus, and His followers or Apostles. Now, without venturing on disputable ground such as the Miraculous Conception, the Vicarious Sacrifice, etc., I think we must all concede that in the life of Jesus we have put before us the most perfect example of the Divine in Man that has been held up to the world throughout all the ages. Granted that great teachers have arisen at different crises in the world's history, when some fresh impetus was needed to raise the world to a sense of its own divine origin; and that most of their teachings were very sublime and beautiful. But, for our own generation, what more can we need for our standard of life than the pure and perfect teachings of the Blessed Master? He was Son of God, as we are all sons and daughters of God. He was divine, as we all have within us the spark of divinity. He was (is, I should say) our Elder Brother—our guiding star, the most perfect personification of Divinity in Man; given, as I firmly believe, to be our pattern and example to show us to what heights of perfection it is possible for man to attain. He inculcated no creeds and no dogmas. He spoke of God as our Father as well as His Father, and thousands of poor souls followed in His footsteps, and hung upon His words. What sermon was ever preached like His Sermon on the Mount, matchless in its simplicity and beautiful in its conception? People say Christianity has failed in its purpose to redeem mankind. Christianity has not failed; it has never yet been properly taught. Let us, as Spiritualists, see that it has its proper place. There can be no religion without it.

Phenomena are necessary, very necessary, because we need to claim proof of Eternal life and progression. But we need something more than that. We need something to emulate; something to feed our souls upon; living bread wherewith to build up our spiritual bodies; and if we take the pure teachings of the Master for our standard, I fail to see that we can go far astray. We need a Leader. Do men set out on a stormy sea in a boat without any pilot? or a company of soldiers go off to fight without their captain? Any community of people, whether in politics, or religion, or purely secular movement, must have its leader. When the "Light of the World" and "The Good Shepherd" mean to us something more than mere symbols, we shall make greater headway than we are doing now.

When I accepted Spiritualism, after what was to me the greatest grief of my life, it was its religious aspect which most appealed to me; and when in answer to continuous and earnest prayer, I was given the personal revelation without which I would not be convinced, then a new life seemed to open up before me, because I knew in my inmost soul that I had found the truth. Last August I received the gift of automatic writing, which has steadily developed, and proved a source of untold joy and comfort to me, and also to friends for whom I have been privileged to get messages from loved ones passed beyond the veil. My own great comfort comes in letters; letters from my dear boy, who was sacrificed in the late war. On December 5th I was told who was my Guide, and since that time have had letters regularly from her. I have copied here a few extracts. She signs herself "Sister Grace."

On March 27th she wrote: "The way to everlasting Life is the way of the Cross of self-sacrifice and well doing. Take heed to follow in the footsteps of the Great Master, and your way shall lead you upward and onward into the light beyond this world of doubt and darkness."

April 3rd: "Remember that love is of God, and the pathway of progress is the way of unselfishness, and the way of sacrifice. Remember always the Angel Helpers are ever around and about you, and you will not be left to fight the battle alone."

April 10th: "The powers of evil were never more active than they are now. It is for God's people to be up and doing, to fight against all the wrong and misery around them, and to let the light of God's truth stream out over a world of sin and darkness."

April 14th: "Time is nothing to Eternity. All things work together for good to those who go about their earthly tasks with singleness of purpose—not self-seeking, but only wishful to do the will of the Heavenly Father."

April 28th: "Every cloud hides the brightness of its silver lining; even so, the Father's purpose is sometimes

hidden from mortals until we recognise that what seemed a trial and sorrow was really a blessing in disguise."

May 4th: "Perfect love casteth out fear. Where the love of God is there is nothing to fear. Be strong and of good courage, and trust in the Lord; for in the Lord is everlasting strength, and help for your every need."

June 5th: "The Voice of God is ever sounding in your ear. It is a still small voice, but you can never mistake its meaning. Blessed indeed are those who listen, and hearing, hasten to obey. Go forth in the fear of God, and remember that in His Holy Word you will find all the words of wisdom you need to carry you forward in your daily walk of life."

I will conclude with extracts from the letters of a clergyman, who passed to the Higher Life over twenty years ago, and who prepared me for my Confirmation and first Communion.

On May 22nd he wrote:—

"It is my joy and privilege to come to you and to tell you a little of the great truth of the Life everlasting to which you are surely wending your way day by day. The little life on earth is far too short for all the work laid out for us, and alas, how few, how very few of us so use that time to the best of our ability. I would say to you that the fundamental truth is this: that no Creed and no set religion can hide us away from the Mercy of God. His love is as boundless as the sea; neither height nor depth can measure it. And no man can say, 'Lo, here,' or 'Lo, there.' But He is everywhere, and most of all He dwells in the human heart; and those who can hear and answer to His call, happy are they."

On April 17th he wrote: "When on the plane of earth in my life work I preached 'Christ Crucified,' I now say to you that the Life of the Blessed Master is the truest form of worship. Follow Him, look to Him for help and guidance. He has said, 'I go to My Father.' And as His most blessed Life was one of love and self-sacrifice even so He showed forth in His own Body the love of God to all mankind."

FLORENCE LESLIE.

THE DARKNESS BEFORE THE DAWN.

Mr. Frank T. Blake, president of the Bournemouth Society, forwards us an automatic script from the hand of an invalid lady about sixty years of age, who, he says, had had no previous experience in such matters and knew nothing of the Spiritualist movement. The writing came unsought, and without conscious volition on her part. We give some extracts:—

April 14th, 1921. My child,—This message have I for thee to write to-day:—

Arise, be of good courage, be not afraid, neither be discouraged at the evil all around thee; it is the upheaval, the warring of evil against good, which, never ceasing, reaches its great climax at the close of the passing age and the birth of the new. It is the war which the Spirit Hosts under their Captain, the Christus, are even now waging unseen around thee. The darkness ever deepens before the dawn. It was so before the coming of the Christus as the manifestation of Divine Love, the revelation of the perfect man Jesus, Son of God, All-Holy. It is even so at this season—the dawning age of great spiritual revelation, the birth pangs of which already rend and shake the world of incarnate men; the coming dawn, which already gleams on the mountain tops for those who have eyes to see.

Know thou that good is far greater than evil, of which it is but the negation, and although evil seems to triumph and overpower all else to-day, yet shall the Spirit Hosts in the battle prevail. For God is Love, and the Supreme Good, therefore righteousness must prevail in the Father's own appointed hour.

Then pray, and watch with thy inward sight the mountain tops, where the fast-dawning morn of the new glad age of spiritual revelation brightens, and where Spirit Hosts of Heaven stand in battle array. Look onward to when, after the battle, the powers of evil, overcome, shall creep back to the depths. Then shall arise the age of the Spiritual in the fullness of day, when the All-Father will reveal new wonders and blessings out of His boundless love to the faithful and aspiring children of men, when the spirit of man shall be enlarged, when his spiritual eyes shall be opened, his mind illumined with Divine Truth, and his heart glow with love and burning zeal for the service of God and his fellow-man.

Then shall man incarnate begin at last to live the true life of the Christus, and to understand more of his high destiny; how man, a spark struck from the Divine Love, the Father-God of all, returns at last, purified and conqueror, to the Supreme Source of All Good whence He came.

THOUGH you have suffered, bless God that you can and do feel—even pain. For the intended life is not to exist in the outward—to take part in events pleasing and amusing—this is living in dreams. The real life is that which is developed through feeling, and builds up a mass of rich memories in the soul.—"The Next Beyond."

QUESTIONS AND ANSWERS.

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

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

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

"STEREOTYPED" PHENOMENA.

E. COWPER.—The similarity you notice in the main features of the séances to which you refer is not a new feature in physical phenomena. They sometimes appear to become "stereotyped," and doubtless this is inevitable to the success of the unseen operators. Certain fixed lines are laid down on which, so to speak, the machinery can run smoothly. We cannot complain of this "grooviness" in the circumstances, especially as there is plenty of variation in the communications made and the forms and forces presented. It may be observed that in this particular case the medium's powers are restricted to one particular phase of phenomena, which, while it tends to a certain sameness of method, is doubtless largely accountable for the especial excellence shown.

MISLEADING AND ERRONEOUS MESSAGES.

HAMPSTEAD.—These may be troublesome to the investigator, but to us they are proof of the utter naturalness of the communications. They partake of our human limitations, which bring mistakes and failures into every kind of experiment and investigation. As to the explanation in the particular examples you quote, there are doubtless various causes. We trace some to difficult conditions, as, for instance, where the psychic powers involved are immature and feeble. In other cases we have reason to suppose the interposition of communicators of the mischievous kind to whom the befogging of inquirers is a pleasant joke. There are such irresponsible and morally undeveloped people on both sides of the veil. In your case there is a suggestion of the play of the subconscious mind, with which **LIGHT** has dealt frequently in the past. Some people have to work through a great deal of these difficulties at the start until the channels of communication become quite clear.

TRAVELLING CLAIRVOYANCE.

W. B.—It is impossible to deal exhaustively with every question in this column. We have occasionally to omit matters that might qualify some of our observations which must be taken generally. And in the present instance we did not mean to imply that the answer given covered every case of "recognition." As the Editor has more than once remarked, we have to take account of a number of different causes in determining the explanation of some particular phenomenon. He can endorse the accuracy of some of your remarks on precognition and prevision from his own personal experiences. There is certainly evidence for spirit agency in some of these cases, just as in others there is no evidence at all—they appear to be sufficiently explicable by the

psychic powers of the incarnate spirit. In these matters it is well to bring in the "law of parcimony" and adopt the near rather than the remote cause, if it sufficiently covers the facts. We do not yet know all the powers of our spiritual nature. We do know that the powers of some spirits while still incarnate transcend those of many of the discarnate ones.

WHY ARE SEANCES HELD IN THE DARK?

L. CAREW.—This is a very old question and may be said to have been done to death. In how many processes of nature is not darkness necessary? The development of a photographic plate must be done in a dark room, and the best results in wireless telegraphy are obtained in the dark hours. We do not know why this is so, we only know that it is, and to raise objections to our phenomena on the grounds that many of them require darkness for their fullest manifestation is simply to quarrel with the laws of nature. It should not be forgotten either that nearly all, if not all, forms of physical phenomena have been produced in the light—a sufficient answer to the old parrot cry, "Why are these things always done in the dark?"

THE FOX SISTERS.

H. I. S. (New Zealand).—The "Fox girls," as we have often said before, were the victims of the general ignorance of psychic laws which prevailed in the days in which they lived. In these and other cases of the kind, it has to be admitted, however regretfully, that human frailties sometimes overpowered the messenger and sullied the message. Some of the charges made against the mediums of the past are true, some are partly true and partly false, and some are wholly false. But what does all this prove? Precisely the same thing can be said of the pioneers of every other movement, religious, social or scientific. It is no argument, for example, against the Temperance movement to say that a few of its promoters or followers were secretly addicted to the bottle. It is only an argument against the people themselves. We prefer in these matters to follow the line of reason and common-sense rather than to entangle ourselves in profitless disputes as to whether a given medium of the past was or was not guilty of some breach of the moral law, especially as the thing belongs to the past and the facts required to decide the question are often wanting, and it is impossible to-day to arrive at the exact truth. Suppose we were told that Franklin or Newton or Galileo was discovered to have blemished moral reputations. In what way would that affect the value of their discoveries? Even if the charges were found to be true we should not waste time upon considering them. They could have only a personal interest—quite irrelevant to the actual work done by each of the discoverers.

THE UNDISCOVERED COUNTRY.

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

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

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

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

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Office of "LIGHT"

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

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

ANSWERS TO CORRESPONDENTS.

IGNOTUS.—The lines occur in Bret Harte's poem, "A Newport Romance." As an instance of the "haunting" of a room by the scent of a flower, we have quoted them more than once in these columns:—

"The delicate odour of mignonette,
The ghost of a dead and gone bouquet,
Is all that tells of her story, yet—
Could she think of a sweeter way?"

E. P. P.—We do not remember the manuscript, and will look for it. Thank you for the lines, which, although they embody a fine thought, are not quite suitable.

JOHN YOUNG.—Thank you very much for the various leaflets. You have a good metrical style, although we are unable to find anything suitable for quotation, except perhaps in the case of the last poem sent ("Love's Vision") which we will consider.

B. M. GODSAL (San Diego).—Your letters are always welcome, and we find the notes you send generally useful. We only regret that the incessant pressure of work prevents our writing to you personally in acknowledgment. But that you will understand and excuse. You seem to be doing your full share of work in the movement in California.

J. W. GILMOUR (Belfast).—Your letter and note in regard to psychic photography are welcome, although we are unable to use the latter, for which we thank you none the less.

G. W. MAKIN.—Thank you very much for the anecdote about the late Mr. John Lobb. The episode must have impressed you deeply, although it is not quite evidential enough for publication.

REV. THOMAS DOWNS (Sydney, N.S.W.).—Your letter is received and the contents appreciated. We have not yet seen the little volume you mention. Perhaps it may come to hand later.

DEVONIAN.—We cannot be answerable for the opinions expressed by speakers whose addresses are reported in *LIGHT*, as you would doubtless agree. We can only suggest, therefore, that you refer your question to the lecturer direct.

SUNDAY'S SOCIETY MEETINGS.

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

Lewisham.—*Limes Hall, James Grove.*—6.30, Mr. Harry Boddington.

Croydon.—*Harewood Hall, 96, High-street.*—11, Mr. Percy Scholey; 6.30, Mr. A. G. Maskell.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Miss Violet Burton; 6.30, Mrs. C. O. Hadley.

Holloway.—*Grovedale Hall, Grovedale-road (near Highgate Tube Station).*—To-day (Saturday), at 7, whist drive in aid of building fund. Sunday, addresses and clairvoyance: 11, Mrs. E. Eddy; 7, Mrs. Podmore; 3, Lyceum (conductor, Mr. Wm. Drinkwater). Wednesday, 8, Mr. T. W. Ella, trance address.

Brighton.—*Athenaeum Hall.*—11.15 and 7, Mr. A. Punter; 3, Lyceum. Monday, 8, healing. Wednesday, 8, Mr. A. J. Cramp.

Peckham.—*Lausanne-road.*—7, Mrs. A. Jamrach. Thursday, 8.15, Mrs. C. O. Hadley.

St. John's Spiritual Mission, Woodberry Grove, North Finchley (opposite tram depot).—7, Mr. Woodward Saunders. Wednesday, 8, Mr. and Mrs. Brownjohn.

Sermons for Thoughtful People

each Sunday evening
at 6.30 by

The Rev. Theodore Bell:

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"For their's is the Kingdom of Heaven." Every tiny tot—every growing child on this earth has its allotted duty in this life. Do not let them be cut down cruelly by starvation and pestilence before their work is hardly begun! The cry of at least one child is going out to you as you read these words—it is seeking your heart—asking your mercy—pleading for your help. The Saviour would not have turned from a needy child—as a follower of HIM you surely cannot refuse the children's appeal. He gave again and again and finally He gave His life. Won't you give a little to save a child in His name?

No matter whether you are rich or poor—whether you struggle to earn your daily bread or are blessed with an "income"—there is a child asking you to save its life. Just what does surplus money mean to you? Perhaps legitimate luxury, perhaps more food than usual—perhaps an increase in your savings account! To a poor stricken child in the famine-ridden areas it means more than all of these together—**IT MEANS LIFE ITSELF!** Can you pass over such a call for mercy—can you look on, unperturbed when some of your money will save a child from agonising, lingering death?

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Enter ye into the joy of your Lord!

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While you delay there are children whose bones break through the withered skin—whose eyes look out from the sockets with the fiery glow of the fever of Famine. These children are flesh and blood, but their limbs are twisted and distorted by suffering, and they raise their poor wan faces and wail pitifully for food. Every hour suffering mortals meet death by casting themselves into the darkening surging waters of the Volga. Suicide is sin, but who shall condemn the seeker after relief? Rather shall they be condemned, who withhold relief and send others to their death.

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