

London Spiritualist Alliance, Ltd.,
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MEETINGS IN SEPTEMBER.

OPENING MEETING and CONVERSAZIONE for the Autumn and Winter Session,

THURSDAY, SEPTEMBER 29TH, AT 7.30 P.M.

Announcement of special programme for this occasion will appear later.

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SUNDAY, SEPTEMBER 11th.

At 11 a.m.	MR. ERNEST MEADS.
At 6.30 p.m.	MR. E. W. BEARD.
Wednesday, Sept., 14th, 7.30 p.m.	MR. THOMAS ELLA.
Friday 9th, at 7.30 p.m.	MRS. GLADYS DAVIES, Flower Service.

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Tuesday, Sept. 13	MISS V. BURTON, "What Speech is."
Thursday, " 15	MR. VOUT PETERS.
Devotional Group, Sept. 15	MISS STEAD.

MEETINGS & CLASSES will be resumed September 12th.

Wimbledon Spiritualist Mission.

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

Sunday, September 11th, 11 a.m.	MRS. M. CLEMPSON.
6.30 p.m.	MISS V. BURTON.
Wednesday, September 14th, 3 p.m., Healing Circle.	Treatment 4 to 5.
7.30 p.m.	MR. & MRS. LEWIS.
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" 18, Do we return to earth?

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LIGHT

A JOURNAL OF SPIRITUAL PROGRESS & PSYCHICAL RESEARCH.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,122.—VOL. XLI. [Registered as] SATURDAY, SEPTEMBER 10, 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 banner-man may stumble,
He may falter in the fight.
But if one should fail or slip
There are other hands to grip,
And it's forward, ever forward,
From the darkness to the light.

—SIR A. CONAN DOYLE.

We take the following from the concluding sentences of Sir Oliver Lodge's article, "Einstein's Real Achievement," in the current issue of the "Fortnightly Review." It is pregnant with meaning and needs no comment here:—

We live in a full-blooded universe, containing intelligence and emotion and will; and what the influence of life and mind may be, in modifying still further the laws of physics, we are only beginning, some of us, to suspect. Advance will ever be supplementary, not nugatory, if we make the ground secure as we go. The Newtonian system was sound and right, but it consciously ignored the medium, until the progress of discovery called attention to it and justified its inclusion. The discovery of the functions of the elusive ether, begun by Thomas Young and Fresnel in connection with optics, largely extended by Faraday and Maxwell in the domain of electricity and magnetism, and now widened by Einstein to cover in a certain sense gravitation also, is not likely to be complete. Some day we shall take a further step, and include among its functions the service of other forms of existence which for simplicity Science feels it convenient at present to ignore. The mistake we are liable to make is not so much the practical ignoring of what we fail to understand, or even to perceive, because of our present limitations; it is the non-acceptance of those limitations, and the consequent hostile denying of portions of reality for the full inclusion of which the time is not yet ripe.

* * * *

A Scottish correspondent, T. J. S., sends us a long letter on the psychological aspects of Spiritualism, in the course of which he quotes M. Baudouin and other authorities on psychology, psychiatry and cognate subjects, which, as he truly remarks, are, or can be, embraced under the term Spiritualism, howbeit a very limited meaning is attached to that term by those unfamiliar with its range. It is a fact that all the subjects mentioned by T. J. S. are being closely studied by advanced Spiritualists who are quite familiar with the various problems of consciousness, sub-consciousness, dissociation of personality, etc., triumphantly quoted by some of our critics as destructive of psychic evidences and the "spirit hypothesis." Our correspondent

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rightly notes that our knowledge of the "unconscious mind," although still rudimentary, has begun to revolutionise the whole domain of modern psychology; but as an investigator into the reality of Spiritualism, he finds himself in a difficulty. If the soul, as Science maintains, is the sum total of all our mental activities, which, of course, include those obscure expressions with which the psychologists deal, then its separate existence after the death of the body becomes exceedingly doubtful.

* * * *

Put very briefly, T. J. S.'s position appears to be this: Theology offers no proof of the separate existence of the soul and its survival of death. All the evidences put forward by Spiritualism or Psychic Science are discounted by the psychology of the schools and their new discoveries concerning the yet unfathomed powers of the incarnate mind. T. J. S. does not put it quite in this way, but this we gather is the drift of his long letter. It would need far more space than we have at command to go exhaustively into the question. But, as we have already indicated, the whole ground is already covered by the scientific Spiritualist who is ardently interested in all the discoveries reported. For ourselves, we may say that these discoveries, so far from discouraging us, really confirm our main position, and render the way clearer. For there is no disguising the fact that in the elementary days of Spiritualism many things were reported which, while mysterious in their origin, did not commend themselves to us as real evidences of human survival. They pointed to some other source—that source the psychologists are now laying bare and thus throwing the real evidences into a higher relief. For we hold that knowledge of the discarnate soul is best advanced by study of the soul incarnate—the "latent man." And we see in imagination how the discoveries of psychology will gradually expand until the problem of human survival will be taken in as a matter of logical sequence, and the wonder of it will probably be diminished by the discovery of even greater wonders in the nature of man as a spiritual being. We even look forward to the time when our critics, having accepted human survival, will be carrying on a campaign against some position still farther advanced to which we shall have penetrated. That is how the world moves!

A WONDERFUL CONVERSION.—Whether or not the reader can agree with Mr. James Oliver Curwood's creed in "God's Country: The Trail to Happiness" (Duckworth, 6/- net) he cannot but be attracted and impressed by the passionate earnestness with which it is set forth, as well as by the simple yet vividly picturesque way in which the author tells his story. Mr. Curwood writes from a little cabin in the heart of the wilds of British Columbia, hung with guns and the trophies of the chase. From his youth upwards he lived the life of a hunter, taking pride in his prowess, in the wideness and diversity of his killings, till an incident occurred which changed his whole outlook on existence. A bear which he had wounded more than once and whose trail he had persistently followed, tracked him down one day when he was alone, weaponless and helpless. Its enemy completely in its power, the great creature could have ended him with one blow of his paw, but it did not, it left him unharmed. From that moment all the man's sense of superiority to the life around him, be it animal, insect or plant, vanished; and in its place came "the peace and joy of universal brotherhood with life."

SPIRITUALISM.

BY J. ARTHUR HILL.

Mr. George Bernard Shaw, in his book "The Sanity of Art," tells us that "the way to get at the merits of a case is not to listen to the fool who imagines himself impartial, but to get it argued with reckless bias for and against." Mr. Shaw is clearly not among the fools who imagine themselves impartial, for we generally find him arguing with reckless bias for or against anything he happens to write about. No doubt he is wise enough to know that not only is this the way to get at the merits of a case, but also that it is the best way to catch the public eye. For advertising purposes the superlative degree is essential.

And we must admit that there is something in the dictum. We need the reminder that most or all of us are biased in our opinion on any subject that greatly interests us. On the other hand, there are temperaments which do not easily get excited or enthusiastic, and from such people a fair approach to impartiality may be expected. And there are many readers who have not time to read the reckless arguings of the fanatics on both sides in order to cast up the account and discover which side has it. So there is a possibility that the fools who imagine themselves impartial, or nearly so, may have their uses if they are not very foolish, and if they really are pretty nearly as impartial as they think.

On this subject of Spiritualism there are many people who write with reckless bias for and against. For those to whom it is a religion it is inevitably an emotional matter; they may have as much logical equipment as anyone else, but it cannot be denied that their emotions are concerned. They strongly desire that their beliefs shall turn out true. For those, on the other hand, to whom religion of any sort is but a human weakness which we shall presently grow out of—as we grew out of belief in fairy tales, though we seem to be in danger of growing into it again!—to these hard-shell Rationalists Spiritualism is annoying, for it seems to them a recrudescence of superstition. The annoyance is an emotion. Mr. Clodd and Mr. McCabe, the chiefs of the Rationalist host, show this annoyance very plainly. As Rationalists, they ought to be able to observe and allow for the "personal equation," but unfortunately they seem unable to get away from the emotion and consequent bias. There is a third class, made up of those who already have some quite satisfactory form of religion; to these also—e.g., Father Bernard Vaughan—Spiritualism is an annoyance, and cannot be contemplated with judicial calm.

The person who comes nearest to impartiality is one who has no particular form of creed, and little or no feeling of need in that direction. Newman once said that he would like a new dogma every morning, piping hot from Rome; but the majority of people nowadays are far from that exuberant discipleship which thirsts for fresh tests to prove its obedience. Mr. A. J. Balfour says that we cannot live on negations, and this is true. We must assume some affirmatives, such as that the sun will probably rise to-morrow, and that we shall have to go to work as usual, though these things cannot be proved. But many can live contentedly without a very extensive or definite creed. They have no prejudices for or against belief in survival of death, or for or against many other religious beliefs. From such we may expect a fairly near approach to impartiality. Their emotions are not much concerned. They are neither cold nor hot. And with regard to religion in general, and Spiritualism in particular, of these Laodiceans I am one.

I began my study of the subject in a mood of mild curiosity, mixed with a gentle and amused contempt—I admit that this was a feeling, but I plead that it was only a little one—and I expected to find that the thing was all bunkum, and that I should be able to explain it after a few weeks' investigation. The result was unexpected. The more I learnt, the more puzzling the thing became. I did not succeed in explaining it in a few weeks. I have not succeeded in explaining it after sixteen years. But I have reached certain provisional conclusions, and it may be worth while to state them for the benefit of those who have not time to read the "reckless arguings" of both sides.

I happen to know a man—not a professional medium, in the sense of one who gives sittings to anyone at so much a time—who has peculiar powers. I refused to believe in them until all ordinary explanations failed. But the time did come when no other than a supernatural explanation of some sort would cover the facts, and it was necessary to adopt the explanation, at least provisionally, or to remain without a hypothesis of any sort, which is both unsatisfactory and unscientific.

The man in question is what is sometimes called a "normal clairvoyant." That is, he occasionally sees, or

thinks he sees, people standing about who are not there in any ordinary material sense. Anyhow, they are not perceptible to other people present. So far, there is nothing extraordinary about it; for many people, sane and insane, have similar experiences. These are called "hallucinations," and are supposed to be of the nature of externalised dreams—things fabricated by the patient's own mind. But the queer thing about the "hallucinations" of my friend Mr. Wilkinson is that the forms he sees and describes are usually recognised as deceased friends or relatives of the person sitting with the medium. And he often hears them speak. They tell their names, and sometimes give messages, though it seems difficult to get more than a word or two through at a time. The obvious hypothesis, of course, is that Mr. Wilkinson has posted himself up by inquiry. That was my first supposition. But I was soon driven beyond that, for my deceased friends purporting to communicate soon became too numerous; moreover, the knowledge of my ancestry went farther than my own knowledge, and any posting up by Mr. Wilkinson would have been a costly and laborious job, requiring research in different parts of the country. But the finishing touch was provided when we introduced people from distant towns, anonymously, and their deceased friends and relatives were described and named in the same way. Not to the same extent as in my case, but with sufficient detail to put explanation by chance shots quite out of the question. And there were no mistakes. The clairvoyance was scrappy, and not at command. The medium had to wait for gleams, and sometimes they did not come. But when they did come, the facts were correct.*

At this point we are driven back on the second line of defence, which is telepathy. We assume that the sensitive somehow reads our minds. Therefore, so long as the knowledge shown is possessed by ourselves, no spirits need be supposed to be concerned. Even when the descriptions of my great-grandparents, and people still further back, were given (with many facts of which I had no conscious knowledge), we may perhaps assume that I once knew the facts, and that what we have once known is never really forgotten, in which case mind-reading would still cover. It must be admitted that we are here getting into something like guess-work, for it is not proved that "the subconscious never forgets," as some amateur psychologists have too hastily said. It is a question which is not yet decided, and which does not seem likely to be decided. The subconscious memory is wider than the conscious memory in some people; that is all we know at present. To say it remembers everything it has ever known is a tremendous leap; which is scientifically unpardonable and absurd. But, even admitting the possibility of a perfect subconscious memory, careful investigators have in almost every instance been driven beyond mind-reading hypotheses. For they find that they receive communications purporting to come from spirits, which communications contain matters of fact which the sitter is sure he never knew. In one of my own cases the medium described and named a man whom I had known slightly, and said that the spirit was repeating a line of poetry, or perhaps a line out of a hymn: "A charge to keep I have." This was unfamiliar to me, but of inquiry I found that it was a line at the beginning of a Wesleyan hymn. This rather impressed me, for the man in question had been a Wesleyan. I made further inquiries, asking several of the man's friends what his favourite hymn was, without saying why I wanted to know, and without giving any guiding suggestions. One said that he had two favourites; the one that was classed as his second favourite began with the line quoted. Another informant said that the deceased gentleman had one special favourite; it was the one containing this line. Neither of my informants had ever met the medium. The ascertainment of a difficult matter man's favourite hymns would have been a difficult matter for an outsider, and other phenomena had already convinced me that Mr. Wilkinson possessed supernatural powers of some sort. Reading of my mind seemed to be excluded, for I am sure that I knew nothing of the deceased gentleman's taste in hymns.

The sceptic may say that, though I did not know, some one else did, and that the knowledge might be telepathically filched from some distant mind. This may be admitted as a possibility, for nothing is impossible except such an explanation. But it is difficult to accept such an explanation. What evidence has the sceptic to show in support of his assumption that distant minds can be read in this way?

* See my book, "Psychical Investigations" (Cassell and Co., Ltd.)

He no doubt tries to be as scientific as possible, but he becomes unscientific if he advances suppositions for which he has no evidence. Until he supplies us with evidence of mind-reading, we cannot take his guess very seriously.

And even if he succeeded in finding evidence for mind-reading at a distance, the case for Spiritualism would not be exploded thereby. The evidence for discarnate agency goes further still. Messages have come through which are not traceable to any incarnate mind. In a case reported by the late Mrs. Verrall, Classical Lecturer at Newnham College, a message came purporting to be from a certain deceased lady, who referred to an entry of a recipe in a MS. notebook. Her family knew nothing about it. The notebook was looked up, but no such entry was referred to in the index. Careful examination, however, revealed the fact that a few of the later entries were not indexed. The recipe mentioned was among them. So far as inquiry was able to establish, no mind except that of the dead lady knew, or ever had known, of that entry.* If evidence of this kind were plentiful, the Spiritistic conclusion would seem almost unescapable. But it is not plentiful. Such cases are rare. Still, their rarity is to be expected. There are not many facts, characteristic of us but unknown to anyone left in the flesh, yet verifiable when mentioned from "the other side." But there is plenty of evidence which seems to render either the Spiritistic explanation or an extended-telepathy explanation unavoidable. Our choice will depend on our prejudices. As I have said before, I am

not conscious of being prejudiced either one way or the other. I want to find out the truth, whatever it may be.

And, reviewing the evidence and weighing the probabilities with all care, I admit that I am driven to accept the Spiritualistic explanation as the most satisfactory, because the most truly scientific, explanation of at least some incidents of my own investigations, as well as some of those of other workers.

"LIGHT" DEVELOPMENT FUND.

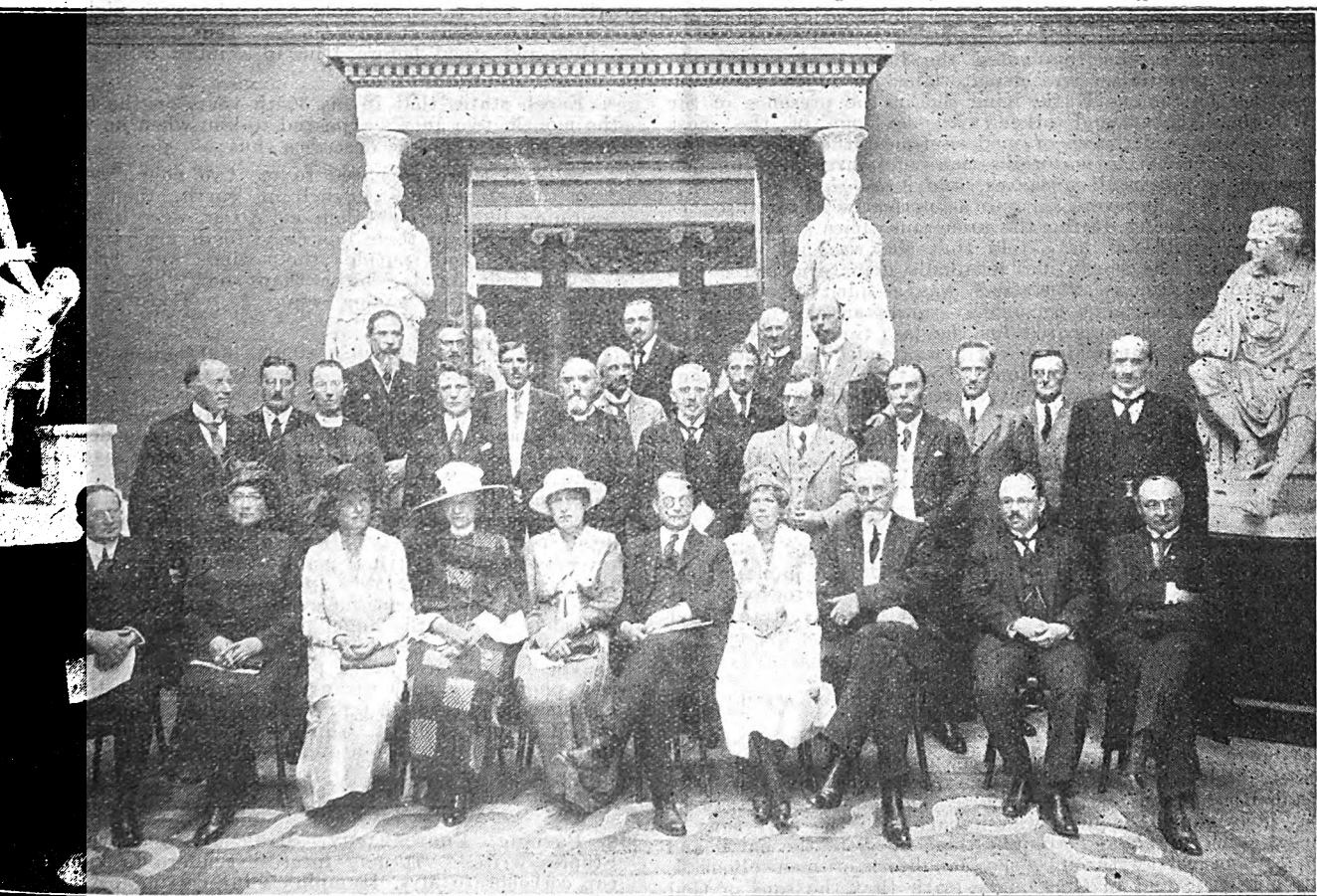
In addition to donations recorded in previous issues, we have to acknowledge, with thanks, the following sum:—

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Amount already acknowledged	236 2 5
Geoffrey Musgrave (South Africa)	1 5 0
	£237	7	5

We have received a presentation copy of "Dawn Songs," by Alderman Bennett, of Warrington. Mr. Bennett is the author of several books of prose and verse, and has attained wide recognition as a poet and a man of vision. His work has been published in many leading newspapers, and he has done much good service for social progress in his native town, of which he was at one time Mayor. He is a friend of the Rev. G. Vale Owen, and although not yet definitely associated with the movement, he has taken a prominent part in some of the public meetings held in connection with the subject.

* "Proceedings of the Society for Psychical Research," Vol. XVII., p. 182.

MEMBERS OF THE INTERNATIONAL CONGRESS OF PSYCHICAL RESEARCH,
Held at Copenhagen, August 25th to September 2nd, 1921.



From left to right.

Front Row.—Dr. J. Zeehandelaar, Amsterdam; Mrs. Mikuska; Mrs. H. de G. Salter, London; Mde. J. Bisson, Paris; Miss Simmonds, London; Dr. Walter Prince, New York; Miss F. R. Scatcherd, London; Baron Schrenck-Notzing, Munich; Ingenieur Fritz Grunevald, Berlin; Dr. Gustave Geley, Paris.
Middle Row.—M. Clement de St. Marcq (Leader of Spiritualist Society in France), Lyons; Rev. Drayton Thomas, London; Dr. Hereward Carrington, New York; Mr. V. Mikuska, Prague; Prof. H. Nielsson, Reykjavik; Dr. Sidney Alrutz, Upsala; Prof. Oscar Joeger, Christiania; Dr. A. Sudre, Paris; Mr. J. Hewat McKenzie, London; Dr. Magnin, Geneva; Dr. Borberg, Copenhagen; Mr. de G. Salter, London.
Back Row.—Dr. H. Brugmans, Gronigen; Mr. Maurice Schaerer, Brussels; Dr. Wirther, Norway; Mr. Carl Vett, Copenhagen; Mr. O. Selboe, Christiania.

THE COPENHAGEN CONGRESS.

We hope to give fuller particulars of the proceedings at the Congress later—so far we have not received a complete account. We learn that Miss Scatcherd, whose enthusiasm

seems as quenchless as her energies, gave a public address to Spiritualists apart from work at the Congress, and she speaks with admiration of the zeal and amiability of various of the Continental visitors and delegates—Mme. Bisson, Dr. Schrenck-Notzing, Dr. Geley, Professor Alrutz, and M. Melusson.

SPIRITUAL BEINGS

IN HISTORY, LEGEND, AND PRESENT-DAY LIFE.

BY REGINALD SPAN.

The angels and arch-angels, Principalities and Powers of Light, as described in ancient records, are quite distinct from the spirits of the dead. These are mentioned in the Apocrypha of the Old Testament, where we find the angels are variously called the "sons of God," the "Watchers," the "holy Gods," and the "Princes of Gringore." The term "angel" is derived from the Greek *angelos*, meaning a "messenger"; and these semi-divine beings have always, in all periods of the world's history,

ACTED AS MESSENGERS

(or missionaries) between the worlds of spirit and matter—heaven and earth. They were called the "sons of God" by the early inhabitants of this planet to distinguish them from men, amongst whom they moved freely in "materialised" bodies, living temporarily in much the same way as human beings, eating the same food and residing in human habitations. They were sometimes called "sons of the Mighty," and were always supposed to have a special connection with the Deity.

In those times angels played an important part in the affairs of men, and were generally treated with great respect. David speaks of men being "a little lower than the angels," showing, therefore, that he regarded "angels" as a

DISTINCT AND SUPERIOR RACE

to human spirits. It was said of Daniel that he was one "in whom was the spirit of the holy gods," therefore implying his kinship with the angels.

The angels who frequented the haunts of men could probably materialise and dematerialise in much the same way as the famous Katie King did in the presence of Sir William Crookes and other witnesses—one of the most marvellous occurrences of modern times, though the more or less imperfect materialisation of spirits is common enough at Spiritualist seances, *under the right conditions*. Katie King, however, became as perfectly materialised as any human being during the numerous times she appeared, and one could not have told that she was not a human being, until she slowly and gradually dematerialised before her human friends. "Katie" was a spirit of wonderful beauty and charming personality—quite angelic in appearance. When she appeared for the last time, and told her friends that her mission on earth was ended, and she could not come again, her medium, Miss Cook, wept as if her heart would break, so greatly attached had they become. Probably the angels (being a superior order) did not require "mediums" through whom to materialise.

It is significant, in speaking of Jesus of Nazareth as the "Son of God," that amongst the Hebrews every angel was called

A "SON OF GOD."

In the Talmud it is stated that the angels who ministered to Adam were inferior to the Father of the human race, and "when he reclined in Paradise the angels roasted meat and strained wine for him." And also it is stated that every man that does not practise magic enters a sphere of heaven above that of the ministering angels (Talmud, Nedarim 32). There is no doubt that there were "good" and "evil" angels, and wise and foolish (or strong and weak).

The "sons of God," who fell in love with the daughters of men, had been spirits of great power, but they fell from their high estate. In the Apocrypha these beings are also called the "sons of the angels." They were led astray by a spirit named Jequon, who imparted to the holy sons of God evil counsel, and brought them down to the earth and led them astray through the daughters of men (Book I. Enoch, 69); and in Genesis we learn that the sons of God saw that the daughters of men were fair, and took them wives amongst them. The progeny of these unions between gods and mortals was a race of "giants"—i.e., supermen—who were not only giants mentally and physically, but possessed extraordinary power in black magic, and so great and widespread was their wickedness that the destruction of the human race (with the exception of a favoured few) became a necessity; hence the great "deluge," or the submersion of the "lost continent of Atlantis," when hundreds of thousands were drowned in one night. Never in the history of man upon this planet had human beings reached such a zenith of power and evil, pomp and luxury as on the continent of Atlantis.

Enoch, in the Book of Enoch, LXXI. (Apocrypha) describes the angels of light thus:—

"And it came to pass after this that my spirit was translated, and it ascended into the heavens, and I saw the holy sons of God. They were stepping on flames of fire, their garments were white, and their faces shone

like snow. . . . And round about were Seraphin, Cherubin, and Ophannin. And these are they who sleep not, and guard the throne of His glory. And I saw angels who could not be counted, a thousand thousand and ten thousand times ten thousand."

In the Books of Enoch there are several descriptions of the heavenly kingdom, wherein dwell the angels of light, though human language is quite inadequate for such descriptions. The following passage may be quoted here:—

"And I beheld a vision, and lo! there was a second house greater than the former, and the entire portal stood open before me, and it was

BUILT OF FLAMES OF FIRE,

and its floor was of fire, and above it were lightnings and the path of the stars, and its ceiling was also a flaming fire. And I saw therein a lofty throne; its appearance was as crystal, and the wheels thereof as the shining sun, and there was the vision of Cherubin. And from underneath the throne came streams of flaming fire, so that I could not look thereon. And the Great Glory was there, and His raiment shone more brightly than the sun, and was whiter than the snow. None of the angels could enter nor behold His face by reason of the magnificence and glory, and no flesh could behold Him. The flaming fire was round about Him, and a great fire stood before Him. And the most holy ones who were nigh Him did not leave Him at any time. Ten thousand times ten thousand stood before Him in shining raiment, but He needed no counsellor."

Enoch states that in his 365th year, on the first day of the month, two angels appeared to him when he was resting in his room, whom he describes thus:—

"And there appeared to me two men exceeding big, so that I never saw such on earth, their faces were shining like the sun, their eyes, too, were like a burning light, and from their lips came forth fire; their clothing was a luminous purple; their wings were brighter than gold, their hands whiter than snow . . . and their arms were like golden wings." (Book of Secrets of Enoch, Chapter I.)

Daniel saw a being of a similar kind when he was praying by the river, whose appearance was so bright and dazzling that he fell on his face before it. (Daniel, x.) The angels which appeared at the holy sepulchre after the disappearance of Christ's body were variously described as: "Two men in shining garments"; "a young man in a long white robe"; "the angel of the Lord," whose "countenance was like lightning and his raiment white as snow, and for fear of him the keepers did shake and became as the dead men"; and, lastly, "two angels in white." The recorders of this spiritual manifestation differ as to whether there were one, or two apparitions. The angel which released Peter from prison evidently radiated light, as it is recorded that on the angel's appearance "a light shone in the prison."

The records of modern psychical research and Spiritualistic phenomena bear witness to the fact that the majority of apparitions (though by no means angels) appear enhanced by some sort of light, which in the darkest places shows their forms and faces quite distinctly.

(To be continued.)

PSYCHIC PHOTOGRAPHY.—Mrs. Irene Toye Warner Staples writes: "It may interest readers to know that I can corroborate Mrs. Humphry's interesting psychic photographs obtained through Mr. Vearncombe. She showed me her splendid collection and explained test conditions. The recognised likenesses were easily confirmed by us all, and I discovered one or two others on her prints. Personally I am as convinced as she is of the entire genuineness of her results. I have introduced several friends to Mr. Vearncombe and they have obtained successful photos." A GUIDE FOR INQUIRERS.—"Communication with the Next World," a reprint in book form of the "Weekly Dispatch" in Mr. W. T. Stead published in its appearance. The April and May last, has now made its appearance. The book, which should prove a useful manual for investigators, is edited by Miss Estelle W. Stead, the Rev. G. Symposium of opinions by Sir Oliver Lodge, the Rev. G. Vale Owen, Dr. Ellis T. Powell, Mr. David Hageby and (Light), Miss Katharine Bates, Miss Lind Stead's Public Miss Felicia Scatcherd. It is published by Stead's Publishing House at 3/6 net, and can be obtained also at the office of LIGHT. A further notice of the book will appear later.

"THE TALE OF TERROR."

REVIEWED BY MRS. F. E. LEANING.

This is the well-chosen title of a work by Miss Edith Birkhead, of which the sub-title informs us that it is a study of the Gothic romance. Lovers of literature will welcome this contribution from one so well qualified to produce it, for the author is a lecturer in English Literature in the University of Bristol, and we are beholden to her as a specialist for having selected such an attractive theme as an object of intensive study. Few of us, except for examination purposes, would care to be condemned to first-hand acquaintance with many specimens of eighteenth century romance, but presented with delightful art as this is, and generously enriched with quotations of the quaint and the grotesque, it is as enjoyable as the exploration of a feudal castle on a summer day, and like the feathery grasses that wave from the ruined turrets, many a line of poetry from the same period graces the prose description, and reflects the bygone attitude of mind with which the "tale of terror" of a hundred and fifty years ago was received. The "Castle of Otranto," published on Christmas Eve, 1764, holds much the same place in occult fiction that the Hydesville knockings do in Spiritualism; it was a landmark. From this onward Miss Birkhead leads us through the long series of "subterraneous passages," groans, doors with rusty hinges, easily-extinguished lamps, "spectres," corpses, midnight thunderstorms, diabolical laughter, and "Gothic" machinery generally, amid which we catch glimpses of the gloomy splendour of Eblis, or the evil, violent face of Lewis's "Monk." The mere titles of the books suggest that delicious shivers may be anticipated; they march to a refrain of mystery, romance, and wonder, well inlaid with crime, secrecy and dread. A further step in art was taken thirty years after Walpole's great precedent, by adding to these elements that of suspense, in which "tantalising delays quicken our curiosity as effectively as the deliberate calm of a raconteur, who, with a view to heightening his artistic effect, pauses to light a pipe at the very climax of his story."

But romances were three volumes long, and sometimes four, in those days. In "The Mysteries of Udolpho," the whole of the first volume consisted of "idyllic scenes of domestic happiness." And though Emily, in the second volume, drops senseless on the floor, after yielding to the fatal fascination of lifting the Black Veil, it is not till near the close of the third that the authoress "mercifully consents to tell us not only what Emily thought that she beheld, but what was actually there."

The charm of Miss Birkhead's treatment, in spite of the book being "crowded with culture" and thoroughly documented, lies largely in the happy touch by which she redeems with her own lambent humour the otherwise monotonous review of each "horrid, horrible, horrid horror," to quote the Lady Hysterica Belamour, with which our great grandparents fed their appetite for thrills. But this Byronic age, whose heroes are recognised "by their world-weariness, as well as by their piercing eyes and passion-marked faces" had its sardonic undercurrent. Side by side with what Carlyle describes as "the grimmest inn-eaters, ghosts, and the like suspicious characters" comes the satire, the "explained" supernatural, the careful disavowal of any yoke of superstition. Not merely the minority who in every age prefer "the solid food of reason," but sheer satiety also, had something to do with the changing literary complexion of the tale terrific. "It lived," says Peacock in "Nightmare Abbey," "upon ghosts, goblins and skeletons till even the devil himself . . . became too base, common and popular for its surfeited appetite. The ghosts have therefore been laid, and the devil has been cast into outer darkness."

But what the Black Veil was to Emily, the supernatural and the "horrid" will always be in its attraction for the imaginative. The more carefully we curtain off the outer darkness, the more irresistible will be the desire, occasionally, at least, to tip-toe up to its verge, and peep just long enough or deep enough to be glad to hurry back to the warm and homely sanities of life. The purely daylight adventure gains immeasurably in piquancy if there is suggested or interwoven a strand of otherworld strangeness, but it must be only a strand and not a solid web. The genius of Scott enabled him to keep the delicate balance between the pull of the lurid and the fantastic, on one hand, and the strong rationalistic tendency which led up to the sheer materialism of the nineteenth century in its close. But his judgment eventually prevailed over his sympathies. We could dispense with the White Lady of Avenel better by far than with the spurious water-divining in the "Antiquary," but we could not dispense with "Wandering Willie's Tale," which invariably finds a place near the top in every list of occult stories, and although Scott might dismiss "superstition" with the staliest and severest phrases, at heart he dearly loved a ghost. "I wish to heaven," said he, on hearing Bürger's ballad "Lenore" read aloud, "I could get a skull and two crossbones." We are told that he delighted in Lewis's "Tales of Wonder," where the verse gallops through horrors so fearful that the "lights in the chamber

burn blue," and wrote at least one "goblin drama" long before "Waverley" was conceived.

In this decade was produced "The Vampyre" by a friend of Byron's, the first of that lordly line of which "Dracula" is king. A view such as the one under consideration, following the lines of historic development, naturally gives a big niche to Bulwer Lytton, whose "Zanoni" and "A Strange Story," separated by nearly twenty years, tower up in a curiously mediæval way amid the Victorian amenities and socialities. The latter of the two, appearing at Dickens's invitation in "All the Year Round," had been preceded by the "Haunted and the Haunters" in "Blackwood's Magazine," for 1859, and Miss Birkhead strikes a very true note when she remarks that "tales of terror lose some of their power when read one after another; they are most effective read singly in periodicals." The two closing chapters on Short Tales, and American Tales of Terror, form an admirable guide to those in search of this kind of treasure, and the only regret we have is that space did not allow of a much fuller treatment of our more recent authors. A study of the occult fiction of the last quarter of a century as full as that accorded to the first of her period, would have been very agreeable reading.

It is ungracious to criticise where we have been generously entertained, and a final word must not be taken as depreciatory. But it is this. A little smile of a peculiar kind sometimes comes to the lips of the serious student of psychic research when he observes other serious persons who have not been that way, wander unwittingly into his own preserves, entirely unsuspecting of the fact that they are on enchanted ground. The puzzled gravity of their demeanour is a well of secret amusement to him. Thus our author remarks of Beckford's "Vathek" that the marvellous thing about it is that it should ever have come out of an English brain. It is; but the conception of "inspirational writing," if it has ever come upon her horizon, has probably been dismissed as being fiction itself. All the fiction that she deals with lies for her upon one level of verisimilitude; the giant Hand of Otranto and the monster of Frankenstein are dugged from the same pit as the Dweller of the Threshold. She has no means of distinguishing paste from the true gem, and a perfect little psychic study of premonitory clairvoyance, such as Dickens gives us in "Mugby Junction" is put on the same shelf as Le Fanu's "Green Tea" and Poe's "Fall of the House of Usher." But, as a jesting reviewer once said more truly than he knew, "We have classified our ghosts," and enjoy little shudders all our own when we recognise in the fine-wrought tissue of some "tale of terror" a dreadful possibility that this *might* happen in real earnest to ourselves.

THE STORY OF AN "ETHERIC HAND."

A NEWSPAPER ERROR AND ITS SEQUEL.

A short time ago our friend and contributor, Mr. B. M. Godsall, of San Diego, California, sent us a letter, enclosing a cutting from the San Diego "Evening Tribune," containing an account of a photographic experiment, headed in the usual flamboyant style of the American newspaper: "ETHERIC DOUBLE OF HAND: Amputated Thumb is Visible in Print of Maimed Hand. Test Not Spiritualistic is claimed."

Then follows a story, given by the Staff Correspondent of the International News Service at San Francisco, of how Dr. P. S. Haley, who holds that the body has

AN ETHERIC DOUBLE,

had proved his theory by making a photograph of the hand of a man who had lost his thumb, and who said he could still feel a pinprick or a pinch on the missing member.

Four tests were made; the first showed only the stump, the second a portion of the thumb, the third exposure revealed the outline, and the fourth the whole thumb.

Further details follow, including the reservation that the experiment was not a Spiritualist one—the necessary timorous concession to ignorant prejudice.

Fortunately for us, Mr. B. M. Godsall is a trained and careful investigator. The story seemed quite authentic, but he took the trouble to visit Dr. Haley and inquire into the matter. He then found that the Doctor had not obtained a picture of

THE LOST THUMB,

but had secured photographs of the hand, which indicated that the tips of the fingers possess an emanation that can affect a sensitive plate. Mr. Godsall incidentally learned that the Doctor's investigations had delivered him from the materialistic view of life.

In a later letter Mr. Godsall tells us he is inclined to excuse the error on the part of the newspaper reporter, as it apparently arose from a "misreading" of the original photograph of the hand.

We think it well to give the whole story here in order to correct any misapprehension on the part of those interested in the quest of scientific proof of the etheric body who may read the original account. We have such abundant material of a substantial and genuine kind that we are well able to afford to discard doubtful or exaggerated stories.

VALE OWEN AND SWEDENBORG.

SOME COMPARISONS.

By ARTHUR J. WOOD.

SIXTH ARTICLE.

DARK REALM CONDITIONS OF LIFE.

Probably no portion of the Vale Owen Script aroused so much interest on its first appearance as that dealing with the "Realms of Darkness"—a polite euphemism for Hell. One's very natural curiosity was awakened as to what new knowledge, if any, would be forthcoming as to this mysterious and undesirable locality. The conditions of life there were so little understood that, in revolt at the exceeding crudity of much of the orthodox teachings concerning them, many people declined to believe in a hell of any kind; and to look upon it either as mere superstition or as a priestly fiction to keep the unruly in order. In any case, the days are gone when a Hell of literal fire and brimstone could be held over the heads of unrepentant sinners; and in its place we have a more rational presentment of a state of existence which, however horrible it may be, is no arbitrary punishment inflicted by an angry God, but the inevitable result of righteous and beneficent laws outraged—laws just as certain in their effects as are the laws of what we call Nature when transgressed on this plane of existence. If the environment of the inhabitants of hell is vile, it is entirely of their own creating—the corresponding effects of causes existing within themselves. None of them is sent there, but each and all gravitate in full freedom to "their own place" within it; just as good spirits rise towards the Realms of Light by their own better qualities. Evil spirits could no more live in Heaven than angels could in Hell. They would suffer far worse torments there than they do in their own degraded spheres; so that it is of the Divine Mercy itself that Hell exists.

I purpose in this article to show how far Swedenborg and the Vale Owen communicators agree in their disclosures of these darker realms of the spiritual world. First, as regards their appearance.

Swedenborg says (and of course these things are well known to those who have studied these matters) that

"The objects which appear in the spiritual world are so like those which exist in the natural world, that there is no apparent difference. There are plains, mountains, hills, rocks, valleys and waters, and many other things which are seen on earth; but they all derive their existence from a spiritual origin."

Again:

"The Heavens are in the more elevated places of the spiritual world; the world of spirits is in the lower parts; and beneath both are the Hells. The Heavens are not visible to spirits who are in the world of spirits, although they sometimes appear as mists or white clouds."

This latter statement is rather interesting, for I had just finished copying it out when I suddenly remembered I had read something in the Script to the same effect. I could not recall where I had seen it, however, but was fortunate enough, after a brief search, to come across it, and, although not really pertinent to our subject, will quote it as confirmatory of the seer's statement. The communicator is speaking to Mr. Vale Owen of Sphere Ten, and says:—

"If it were possible that I should take you now into that sphere, you would not see anything at all, because your condition is not yet fitted to it. What you would see would be a mist of light, more or less intense according to what region of that sphere you were in."

The agreement between the two on such a seemingly small matter is certainly remarkable.

Speaking of the situation of the hells, Swedenborg says:—

"They are everywhere under the mountains, hills, rocks, plains and valleys of the world of spirits. The openings or gates of the hells appear like holes or fissures of rocks, some stretched out wide and large, some straight and narrow, and many of them rugged. They all appear dark and dusky when looked into, but the infernal spirits who are in them are in a sort of light resembling that of burning charcoal which their eyes are adapted to receive."

He says in another place:—

"Some Hells appear like caverns and dens in rocks tending inwards, and afterwards obliquely or perpendicularly downwards; and others like coverts such as wild beasts inhabit in forests. Some again are like vaulted caverns and hidden chambers such as are seen in mines,

with caves tending towards the lower regions. In some Hells there appear, as it were, the ruins of houses after a general conflagration. In the milder Hells there appear rude cottages, which in some cases are contiguous, and resemble the lanes and streets of a city, wherein the infernal spirits are engaged in continual quarrels, enmities and blows."

Other features are "thick forests, deserts, sterile and sandy, with here and there shaggy rocks, containing caverns, and in other places there are huts."

The above does not quite exhaust the list of their appearances, but it is sufficient. The reference to caverns, mines and huts introduces us fittingly to the Vale Owen Script, where all these things, amongst others, are mentioned.

The communicator who gives us our information describes a visit which he, as leader, and a small company of high spirits paid to certain parts of the Dark Regions on an errand of succour. He says, speaking of their descent therein: "As we went, our eyes became attuned to the gloom, and we could see about us, as on a night one might see the country outlying a city by the ruddy flares on the watch towers thereof"—a simile which agrees very well with Swedenborg's "light as of burning charcoal." The communicator goes on to say:—

"We saw there were many ruined buildings, some in clusters, and some solitary. It seemed to us that no one had ever made whole any house, once it began to fall into disrepair. . . . At long last we came in sight of the colony we were seeking. It was not a city, but a cluster of houses; some large, and some small. They were scattered about here and there, and not in order. Many dwellings were merely mud huts. There were fires about the open spaces to give light to the inhabitants. Round these many groups were gathered, some sitting in silence, others loudly brawling, others wrestling in their anger with one another."

RULERSHIP IN THE LOWER REGIONS.

After the Leader and his company had finished their work of succour in that place, they proceeded further on their mission to a large city ruled by a cruel despot. They hear him make a ribald and blasphemous speech, under an assumption of humility, to a number of his followers; and the communicator says:—

"He who assumed so gentle a character was one of the fiercest and most cruel despots of all that region. Truly, as he said, they had elected him Governor; but that was in fear of his great power of evil."

On this question of government in Hell Swedenborg has much of interest to say. I quote the following:—

"In most cases the more malignant spirits, who excel the rest in cunning and artifice, and are able to keep them in obedience and slavery by punishments, and the terrors which they inspire, are set over their companions, but these Governors dare not pass beyond certain prescribed limits."

It is evident from the interesting record in the Script, that the Governor there referred to had reached the "prescribed limit" on that particular occasion, for he was straightway humiliated in the presence of his followers by the leader of the company who tells the story. In fact, that this "so far and no farther" point was the occasion of his downfall is expressly stated in another place, for in answer to a question of Mr. Vale Owen, the communicator says:—

"That Governor was dealt with truly against his will, but that was by way of restraint when his work of evil had gone so far as to be enough for the purpose of those who permitted him in his evil doing up to that point."

This particular incident of the Governor's abasement by his angelic visitors is also in perfect agreement with what Swedenborg says with regard to such occurrences taking place, as we shall see in a moment.

Answering another question of Mr. Vale Owen, the communicator says:—

"Know you, friend, that God is Sovereign, not in Heaven alone, but in Hell also. He rules, and He alone. The others dominate locally, but He rules over them all."

Swedenborg says: "He who rules the Hells."

Again:—

"In a more particular sense they are ruled by angels who are appointed to inspect them and restrain them."

insanities and disturbances by their presence; but, in general, all the inhabitants of Hell are ruled by fear."

It was doubtless such a party of inspection, as well as of succour, that formed the band of which we have been reading, and whose doings make such an interesting story in the Script; for the communicator says, in referring to the Governor's downfall at that particular stage in his career: "It was for that reason we were sent, and were guided to that Hell at that moment." The whole incident is very striking and instructive, corroborating in a remarkable manner the seer's information on this particular phase of angelic ministry.

Concerning government in Hell, he says in another place:—

"Without governments the infernals could not be kept under any restraint. Infernal governments spring from self-love; for everyone in Hell desires to rule over others, and be the greatest. They hate those who do not favour them, and pursue them with vengeance and cruelty; wherefore the most malignant are set over them as governors, and they are obeyed from fear."

This statement is confirmed by the communicator whom we have already quoted, for he says:—

"We found that in nearly every colony there was one master-mind; and here and there more than one nearly equal in forcefulness of character who dominated the rest, and enslaved them by the dread he sent forth upon them."

What a terrible state of life it must be! Continuing the account of his visit to the Dark Spheres, our instructor says further:—

"We shortly came upon a place where there opened out to us a large cave mouth, which led into the bowels of that region. We drew nigh, and there came forth, in gusts, a wind of odour so foul, and hot, and fetid, that we drew back and paused awhile to call for strength."

Swedenborg also refers to these odours, for, in speaking of the caverns "which tend obliquely downwards to the deep," he says that through them "exhale nauseous and fetid stenches, which evil spirits relish." Strange to relate, however (and yet it is not strange when you think it over), he says elsewhere that when evil spirits have been permitted for some purpose to approach the lower heavenly spheres, they also are driven back by what, to them, seem disagreeable odours; but what really happens is that it is the fragrant warmth and light of Heaven that reveals to them their own foulness; for in the sphere of Heaven, everything stands forth in its true character, and even the evil ones see (and evidently smell also) themselves as they really are.

But we have had enough of Hell. Let us direct our thoughts to pleasanter subjects.

UNIC TIONS THROUGH THE "CORNISH CIRCLE."

We have received from the "Cornish Circle," whose work has already been referred to in our columns, the following answer to a question which came, we are told, "by impression from Zesutah," one of the controls.

THE RATIONALE OF THE SIDERIC PENDULUM.

Question: What is the reason of the Sideric Pendulum's action when held above a photograph?

Answer: Because the personality impressed upon the photographic negative when the negative is first exposed is transferred to each and every photo printed from that negative. The personality so impressed is an actual living magnetic force on the photo, and exerts its influence magnetically on the metal substance of the pendulum. The main centre of the lines of force north to south on the earth are exerting a pull on the centre of a magnetic field around the lines sent out by the ring. The resultant force given to the ring or metal object is in a direction dependent on the resultant lines of force around the photo. From this it will be seen that the male photograph gives out lines of force of equal power to those of ordinary north to south polarity on the earth; hence the ring moves in a circle. With the female photograph the exertion of the lines of force are weaker in opposition to the north to south lines of force given along the earth's surface. The resultant "pull" is in the direction of north and south though slightly diverted to east and west, but not so much as in the case of the male personality. This experiment is hardly psychometrical but is really scientific, being dependent on natural laws and the earth's magnetic attraction. Were this experiment to be carried out away from the earth's surface the result would alter in proportion to the pull of magnetic lines from the other planets nearest to the metal of the pendulum.—ZESUTAH.

"HERE, as soon as a good deed is thought of, it is accomplished. That is the way goodness always should work—instantaneously."—"Thy Brother Shall Rise Again."

RAYS AND REFLECTIONS.

I have a genuine respect for poetry, but much that passes under that name is calculated to "make the judicious grieve." I came across some verses recently in praise of Spiritualism, in which the poet desired that we should sound it out both far and near, sound it out both loud and clear, which is all right so far as it goes. But when he goes on to tell us that we should—

"Sound it out in town and bush,
Sound it out with ardent gush!"

I feel bound to protest. We do not want any ardent gush about it. I am sorry if the criticism seems unkind. But a line must be drawn somewhere, and the fair name of poetry protected.

The "Eskdale and Liddesdale Advertiser" is very much behind the times in its attitude towards psychical research. In an article "Messages from the Dead," it tells us that "Mediums, who are swindlers, say they can get into communication with the relatives of deceased persons by giving them messages from the departed." And the article proceeds to give an example of a fraudulent method of "slate-writing." Without trying to palliate the fact that there are frauds, we think our contemporary is none the less about thirty years behind the times in not recognising the realities of the subject. The founding of the Glasgow Society for Psychical Research and the inquiry into psychic facts commenced by the Church of Scotland ought to have given at least a hint to the journal that the subject is not to be dismissed in this light-hearted fashion.

In the current issue of "Pearson's Magazine," Mr. Shaw Desmond has an instructive article on "Psycho-Analysis," in the course of which he utters a needed warning against quacks and humbugs who plunder credulous patients. Some of them ostentatiously claim "occult" powers, and that is a danger signal. But the parade of "mysteries" in any department of healing should always serve as a warning. There should be no "trade secrets" in that branch of human service.

C. E. tells me that at a direct voice circle a communicator, "Afid" by name, speaking in a deep voice, recited some lines of verse which at the close no one could remember. At a subsequent meeting he was asked to give them again, so that they could be taken down in writing, and C. E. now sends them to me with a request from "Afid" that they shall be published in LIGHT.

They are not at all wonderful. Any ordinary mortal with a turn for verse could have produced them, and they are a good deal below the standard of real poetry. Still, as most people are not fastidious in these matters, and the lines are devotional and may be consolatory, I may be excused for reproducing them here:—

THE GOLDEN DAWN.

Here the sun is ever bright
Haloed in a golden light.
We it is who come to teach
The better life to all and each.

Yes, we come to guide and comfort,
Strengthen by His Heavenly Grace,
Till the darkness turn to daylight
And we look upon His face.
No more pain, no more parting;
Angels will their wings unfold
And will guide you from the darkness
To the radiant Halls of Gold.

The unknown bard promises to supply the musical setting to the lines on a later occasion. I suppose he will sing them.

That leads me to the question often raised as to why no great art or literature reaches us "from the other side." As a matter of fact, all great art and literature has its source in the Unseen World, but very rarely does it come through purely "psychic" channels. Its natural avenue is through the normal mind under inspiration, aided by the artist's own powers in the matter of giving the inspiration a worthy form. That a specially psychic element may come in occasionally we see in such cases as Robert Louis Stevenson's stories, Coleridge's "Kubla Khan," and a few less well-known instances.

"Generations of English people have been made to believe that their hopes in Christ stand or fall with the historical accuracy of the patriotic legends of a tribe of Bedouins." So speaks Dean Inge, who is always superlatively frank. And now the questions arise: (1) who taught the people this? and (2) who will teach them better?

D. G.

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PROOF: REASONABLE AND UN-REASONABLE DEMANDS.

We all remember the red-faced man in "Sketches by Boz," whose retort to any proposition he found it difficult to dispute by argument was "Prove it!" But as the rubicund gentleman knew very well, there are quite a large number of matters which cannot be proved at a moment's notice, so his cunning manoeuvre, combined with the shallowness of most of his audience, enabled him to snatch many a cheap victory.

We are quite familiar with these tactics in connection with psychic phenomena; indeed, we have grown weary of them, knowing the kind of motives by which they were inspired. We knew that the demand for "proof" often came from persons who were the least anxious to obtain it, being merely desirous of scoring a point in argument—and to whom indeed proof, if it could possibly come, would be exceedingly unwelcome. They resembled the old man in the fable who, being in sore trouble, called passionately on Death, and when the "grisly monster" obediently and quite unexpectedly answered the call, was mightily discomfited.

WHY NOT WORLD-PROOF?

Let us turn to the position of those who, having proved for themselves the fact of human survival, are puzzled by the fact that the reality of a spirit realm is not brought home to the world at large by some great crucial test. How is it, it is also urged by some of these people, that spirits, since they exist, do not help us more, since their powers are often so much more extensive? They might assist scientific inquiry by telling us the origin and cure of cancer. They might aid the world of literature and history by throwing light on the Shakespeare-Bacon problem. Here are two out of a round dozen of instances which we have heard cited as proper material for psychical inquiry. But why draw the line at specific cases? Spirits might, on the assumption that they are always vastly superior to us in knowledge (not a sound assumption, by the way) and intensely interested in this world (an equally unsound conclusion) reveal all the secrets of life—and then there would be no particular reason for us to be on earth at all. In other words, the boys in the upper form having handed the "key" and the answers to the examination papers to the junior classes, the youngsters would soon polish off their lessons—but they would not have learned much!

None the less our sympathies are with those who raise these questions. They are natural enough, and the inquirers show a praiseworthy disposition not to be satisfied with a little. But we have reason to believe that the world's affairs are ordered by a higher wisdom than that of the wisest of us.

THE LIMITATIONS OF PROOF.

The facts of Psychic Science have been proved ten thousand times over, and they are still capable of fresh demonstration. But we cannot produce the evidences at will—no matter how many red-faced men roar for "proof." We can only provide the conditions and

study the laws under which the phenomena occur. Of those laws as yet we know little. We know that they are exceedingly subtle, that they involve elements of what we once called the "chemistry of personality," so that even if the red-faced man allowed himself to be conducted to an experiment, he might by his very presence and attitude of mind upset all the conditions necessary to elicit such proof as he demanded. That proof would almost inevitably be some form of physical phenomena. And we know enough of our subject to be aware that the manipulation of physical objects and the production of material forms is *not* the most natural expression of the presence and power of spirit beings.

WOULD IT CONVINCE?

Again, supposing some such "crucial test" as has often been proposed could be carried out. To quote an instance of a suggested proof, supposing that a newspaper could be precipitated from New York to London in the twinkling of an eye and deposited in a closed safe, the proof lying in the fact that it was a copy of the current issue of that paper—does any man who knows the world suppose that this would be accepted as proof by the public at large? The people would read about it, gasp their wonder (or incredulity), express opinions, develop a theory or two and then forget all about it. It would be a "nine days' wonder," during which time most of the discussion would turn on the way it was "worked." It would be merely a "clever fake" to many of the clever critics of psychical phenomena, especially those who are under the illusion that disbelief is a sign of intellectual brilliance.

UNDER INTELLIGENT DIRECTION.

The fact of human survival of death has been proved to the satisfaction of multitudes of people, including many who were at first obstinately prejudiced against the whole inquiry. Those of us who have pondered the question are beginning to consider it as a probability that the volume and distribution of those proofs is intelligently regulated. We say that they are all "under law." May it not be that that "law," instead of being an iron necessity, something imposed on the universe in a mechanical way, is really the living expression of a Mighty Will allied with Intelligence?

In any case, we know that the proofs have been given, abundantly given, even if we can only conjecture why they do not come in the form demanded by the zealous propagandist.

And here we may record another consideration which bears intimately on the question. It is this: Our first business in this world is to do the world's work. Anything which would divert our attention from that so completely as to interfere with the due performance of our duties—dull as they may seem to be—would obviously be to our own detriment and that of the great scheme of human evolution. Common sense, therefore, would recognise the absolute necessity of such checks as those that actually exist.

EMERSON ON RELIGION AND REVELATION.

The relations of the soul to the Divine Spirit are so pure that it is profane to seek to interpose helps. It must be that when God speaketh He should communicate not one thing but all things; should fill the world with His voice; should scatter forth light, nature, time, souls, from the centre of the present thought; and new date and new create the whole. Whenever a mind is simple, and receives a Divine wisdom, then old things pass away—means, teachers, texts, temples fall; it lives now, and absorbs past and future into the present hour. All things are made sacred by relation to it—one thing as much as another. All things are dissolved to their centre by their cause, and in the universal miracle petty and particular miracles disappear. This is and must be. If, therefore, a man claims to know and speak of God, and carries you backward to the phraseology of some old mouldered nation in another country, in another world, believe him not. Is the acorn better than the oak, which is its fulness and completion? Is the parent better than the child, into whom he has cast his ripened being? Whence, then, this worship of the past? The centuries are conspirators against the sanity and majesty of the soul.

—RALPH WALDO EMERSON.

FROM THE LIGHTHOUSE WINDOW.

Sir Arthur Conan Doyle's recent lectures on Spiritualism at Eastbourne have aroused much local discussion—which was exactly the end desired by the eminent lecturer.

The "Revue Metapsychique" announces that Sir Oliver Lodge and M. Ernest Bozzano have been elected members of the committee of the International Metapsychic Institute, Paris, of which Dr. Geley is the Director.

Miss Lilian Whiting informs us that she is leaving America at the end of this month for Italy. After spending the winter in Rome she hopes to be in London in the early summer of next year.

Mrs. Roberts Johnson is to be in London in the first week in October, when she will hold Direct Voice sittings under the auspices of the Psychological Society.

Is there any "off" season in Spiritualistic circles? At the offices of LIGHT and the L.S.A. in this reputed holiday time we are kept very busy with a stream of inquirers and an extensive correspondence. It seems, too, that the Sunday meetings are as largely attended as usual. When Mr. Ernest Hunt delivered an address at Steinway Hall on Sunday evening last the hall was crowded. He spoke on "The Meaning of Failure," and his eloquent remarks were listened to with the closest attention. Many waited to speak with him afterwards, and to thank him for his helpful address. Amongst those present were representatives from Spiritualistic Societies in Melbourne and Pretoria, to whom a hearty greeting was accorded.

At the outset Mr. Hunt explained that during the week he had carefully prepared an address for that night, but he was not going to give it. "Last night," he said, "I had these few words, as the title of my address—'The Meaning of Failure'—apparently shot into my mind. Why they came I do not know, though it may be that the subject has a bearing for someone or more in the audience."

The "Two Worlds" Publishing Company is to issue a new edition of "Psychic Philosophy," by V. C. Desertis. This will be welcome news to the many admirers of an excellent book which has long been out of print.

The Rev. G. Vale Owen, in his last article in the "Weekly Dispatch," administers a rebuke to short-sighted critics. He says: "I was talking only a few days ago to a thoroughly good man, who was bothered by Raymond's mention of whisky and cigars (related in Sir Oliver Lodge's book, 'Raymond: or Life and Death'). He did not realise the wonderful beauty displayed throughout Sir Oliver Lodge's account of the return of his son after death to the family circle, the continuance of the love on his part and on theirs; and the great fact therein displayed of the reality of spiritual survival and communion. The courage of the action on the part of Sir Oliver in giving to the world what he well knew would be scoffed at by shallow-thinking men did not seem to have entered into the mind of my friend." For an able comment on the passage in "Raymond" in which it occurs we commend our readers to Dr. Hyslop's "The Life After Death," p. 251 *et seq.*

Mr. Vale Owen further says of his correspondent: "Another thing which he did not like was flying tambourines. I mentioned that were I to see a tambourine travelling about in the air without any visible human contact I should certainly consider it so wonderful a thing as to merit further investigation. But he did not look at it in that way at all. A tambourine was to him a thing for mirth, not for scientific inquiry."

The conclusion to which Mr. J. Arthur Hill finds himself driven is, he admits in an admirably calm and lucid statement of his views given elsewhere in this issue, "to accept the Spiritualistic explanation as the most satisfactory, because the most truly scientific, explanation of at least some incidents" in the investigations of himself and others.

Mr. Stuart Cumberland, in the "Daily Express," has a gibe at the "spirits," over the announcement that Sir A. Conan Doyle was interested in recovering treasure from a sunken ship, asking if tablets can be brought from Assyria as apports, why the buried treasure could not be recovered in the same way.

Sir Arthur, in the same journal, makes an effective answer. Discussing the problem in the present case of the

ship, he says: "These human and mechanical difficulties are for our own wits to solve, otherwise the human race would lose all initiative and become mere automata upon the earth. As to using an apport medium to fetch out the cargo, apport mediumship is a rare and fitful phenomenon in process of examination and definition. In thirty-six years I have only personally examined two cases, though others have been more fortunate. These higher forces are neither omnipotent nor omniscient, and psychic research is engaged in defining their limitations."

Sir Arthur adds: "To make some great demand upon them and make that a test of their existence is as if in the days of the first short flutters of aeroplanes a critic had said, 'Well, if you claim to fly, why don't you fly over the Atlantic?' We need fuller knowledge, wider experience, and more complete control, all of which will come in time, though its advent will not be hastened by the jokes of Mr. Stuart Cumberland."

Henry R. Foskett ("The Hermitage," Temple End, High Wycombe) writes in the "Church Family Newspaper" (September 2nd), in connection with the discussion proceeding in that journal on "Church and Psychic Phenomena": "I thank God daily for the revelation of the Spirit World, and the glorious hope of a higher and better life beyond the vale of tears that He has vouchsafed to me. I believe in the Communion of Saints here and now, and with that faith have knowledge."

The fact of believers coming forward in the public Press with testimony, and giving their names and addresses, is a distinguishing trait of the present age. In the past there have been many who had wonderful psychic experiences, as with D. D. Home and others, but if any record was obtained only initials of names were allowed to be printed. Now, for the most part, people have more courage to avow their convictions.

One of these old-time modest, timid ones is E. W. who, writing in the Glasgow "Daily Record" (September 1st), says: "As one who has gone deeply into the subject, and hopes to go still deeper, I may say that Spiritualism has given me the one stimulant in life required to spur me on in all my efforts. It has increased my will-power, given me pure and uplifting thoughts; has taken away melancholy and fear of death, and brought happiness and love into my daily life. Once we have our eyes opened to spiritual beauty and power, we are at one with God our Father and our spirit brothers and sisters. It is all as natural as the heather on the hill or the green grass in the field."

In "Theosophy" for September, in reply to a published letter from a correspondent denouncing Spiritualism, there appears a broad-minded comment from A. Christiana Duckworth, who says: "There are widely different views on Spiritualism and its value; we believe that a very considerable amount of work has been done through its agency. The barriers behind the physical and astral planes are wearing very thin and an ever increasing number of people are working in all sorts of ways, with an intense desire to help and to serve humanity, incarnate as well as incarnate. To understand something of what Spiritualism has accomplished we have to understand something of the outlook of the times in which it commenced to operate: a time of intense materialism not only in science but also in religion, when the reality of anything was gauged by the five senses and by them alone."

She continues: "Theosophy when it came could appeal only to the studiously inclined, for there then existed no popular literature which we now have in abundance. Hence Spiritualism appealed to vast numbers whom Theosophy could not reach, and conveyed to many that evidence of things not seen, for which the soul ever craves, no matter how the wish may be distorted by ignorance as well as by the grossness of bodies through which the soul seeks expression. Moreover, no one can doubt that many have received comfort and consolation by the agency of the medium during the time of awful tragedy through which the world has just passed; indeed the interest aroused and the consolation received has, for not a few individuals, made all the difference between sanity and complete mental collapse."

"Camelot," the organ of "The Clarion" Round Table, is publishing a series of articles on Spiritualism by Eric Brown. In the most recent of these he writes: "Personally I should like all Clarion socialists to take pity on our charming sister, Spiritualism, for, like socialism, she has been tabooed and slandered. . . . Above all, her facts strengthen our arguments for socialism."

IN DEFENCE OF MR. HOPE.

SOME REFLECTIONS ON HIS CRITICS.

BY THE REV. ELLIS G. ROBERTS, M.A. (Oxon).

(Continued from page 574.)

PART III.

I must confess that my last sentence shows a certain falling from grace. I have for once in a way lapsed into rhetoric. But I will explain my position. I have a weakness for affidavits, certificates, and signed testimony from persons of established reputation. Mr. Smith is not hampered by any such scruples: all is fish that comes to his net. He tells us that a certain friend of his had a sitting with Mr. Hope: he was invited to inspect the apparatus, and "observed a gratuitous face on the ground glass." Apparently he had not the moral courage to challenge the medium, and, unlike Mr. Tweedale, he does not support his testimony by an affidavit. It is, therefore, legitimate for me to throw it out altogether: second-hand evidence is inadmissible in serious matters. But I may remark that it is, on the face of it, improbable. Did Mr. Hope print a face on the glass, and then ask the sitter to inspect it? Are illusions of the senses confined to believers in Spiritualism? Was the sitter expecting to see something of the kind? I should like to cross-examine the anonymous gentleman.

The only other witness to offer direct evidence (if such it may be termed) on behalf of Mr. Smith's theory is the notorious Mr. Bush, *alias* Wood, the Jonathan Wild of Psychological Investigation. Mr. Smith attaches much importance to the statements of this astounding impostor, and talks of his achievement as an "actual discovery of fraud." Greater nonsense was never put before a jury by Serjeant Buzfuz. Taking the statement of Mr. Bush, *alias* Wood, at its highest value, it amounts only to a superficial judgment based upon the nature of the result obtained. Mr. Bush, *alias* Wood, is a witness to be suspected on every ground. He is at best a religious fanatic, and any textbook warns the student of evidence that a religious fanatic is not to be trusted. He has everything to gain in reputation, and even in hard cash, by the perpetration of a fraud, and it is clear from his own confession that he is not hampered by any scruples of conscience. He had both the opportunity to perpetrate such a fraud and the skill to avail himself of it. Nothing can prove more clearly the weakness of the case which is presented by Mr. Whately Smith than his bringing forward such a witness as Mr. Bush, *alias* Wood.

There is just one way in which Mr. Bush, *alias* Wood, may be cleared of having planned a deliberate fraud on Mr. Hope, and carried it through to the very end. This is by accepting the possibility of supernatural, not necessarily spirit, photography. This possibility I take to be proved by the experiments of Baron Schrenck-Notzing (see especially the remarkable pictures reproduced in his noteworthy book). Bearing this possibility in mind, we may clear Mr. Bush, *alias* Wood, as well as Mr. Hope, of anything worse than mistaken interpretation of a very puzzling phenomenon. Then why does Mr. Smith insist on the crude idea of fraud? I see three possible explanations of his procedure. The first is bias against Mr. Hope; the second is ignorance of the German (and French) experiments, the latter of which explanations I dismiss. The third is the deficiency of the constructive faculty in the mind of Mr. Smith himself: he does not see the connection between different species of the same genus. The constructive or correlative faculty, at any rate in its higher developments, is a rare one, but it must be possessed to some extent by anyone who is not content with regarding the duties of an advocate from the standpoint of Messrs. Dodson and Fogg.

The very sharp practitioners whom I have mentioned would doubtless have found in Mr. Bush, *alias* Wood, a witness quite to their own taste. But really I expected better things from Mr. Whately Smith. In his letter to the Editor of *LIGHT* (*LIGHT*, p. 356) are found these words: "You, Sir, know my opinion of Mr. Bush and his methods." From this I drew the natural inference that Mr. Smith, as any honest man must do, viewed these methods with disapproval. But I find, to my great surprise, that this disapproval does not appear in the pamphlet; and, on the other hand, the result of these methods is gladly accepted. There is some inconsistency here. Does Mr. Smith keep one conscience for use among his friends, and another which is good enough to be employed in his dealings with the public? Apparently he disapproves of the mendacity of our *agent provocateur*, but is willing to profit by it. The ethical value of such scrupulosity is dubious. Mark Twain has confided to us the expedient by which he preserved the peach-bloom complexion of innocence while at the same time enjoying the delicious rewards of guilt. "I could not lie," says the candid moralist, "so I told Harris to do it."

I have now referred the reader to all that under the most liberal interpretation can be considered as direct evidence against Mr. Hope. Applying to it the canon of the Lord Chancellor to which I have already adverted, I claim that such stuff ought never to have been printed at all.

Imagine the figure that Mr. Bush, *alias* Wood, would cut under the cross-examination of Mr. Hewitt, K.C.

The rest of the case against Mr. Hope may perhaps be allowed the name of expert evidence. Expert evidence is often of much value, but the dangers of fatal error are immense. Examples can readily be taken from the reports of criminal trials, but perhaps it may be sufficient to point the reader to a more accessible and equally instructive example from fiction. I refer to the trains of reasoning so exquisitely worked out by Mr. Austin Freeman in his character of John Thorndyke, and more particularly in the story of "The Red Thumb-mark."

The expert evidence adduced by Mr. Whately Smith is based entirely on obsolete interpretations of the concepts "Matter" and "Spirit." It does not follow that because a thing may be included in the one, it must be excluded from the other.

(To be continued.)

ST. PAUL AS A SPIRITUAL MEDIUM.

BY THE REV. PROF. G. HENSLOW, M.A.

St. Paul several times assures us that he did not acquire any knowledge of Christ's teaching from the Apostles; but from Jesus Christ Himself, by revelation. It is quite impossible to come to any other conclusion. We first hear of him as a young man called Saul, very eager to support his sect, the strictest sect, of the Pharisees; in fact, the very last man one would suspect of joining those of the "Way." Not only did he consent to Stephen's cruel murder, but secured letters of authority to seize any man or woman at Damascus, and bring them bound to Jerusalem.

But it was not to be. When he is nearing Damascus, suddenly our Lord appears, and His radiant aura half-blinds him. He also hears His voice, clairaudiently: "Saul, Saul, why persecutest thou Me?" Saul is convinced that it is the risen Christ. And when Ananias (also controlled by Christ) comes to see him at Damascus, he has been prepared by Christ and readily receives baptism.

Now called Paul, he did not go to join the Apostles at Jerusalem—his life would have been in danger—but he goes to Arabia. We read nothing as to his progress in religion there, but when he returns he is ready and eager to preach Jesus to the Gentiles. He calls it the great "Mystery," that the heathen nations should come to know of the true God and Jesus Christ. "By revelation was the mystery made known unto me . . . to wit, that the Gentiles are fellow-heirs and fellow-members of the 'body' and fellow-partakers of the promise of Christ." Hitherto the Jews had called them "dogs." The reader of St. Paul's Epistle to the Romans cannot fail to see the great contrast he draws between the old Jewish laws and the law of Christ, much to the disparagement of the former. He says, i.e., "It was a schoolmaster to bring man to Christ," and obedience was only enforced through fear of temporal punishments or by temporal rewards; or as we say of our boys: "a whipping, or a prize for good conduct"; whereas Christ's law is centred in love. "Perfect love casteth out fear." It would have been utterly impossible for St. Paul to have learnt this in any other way than directly from Jesus Christ. Again, nothing was known of repentance and forgiveness of sins under the old system. Jeremiah had a revelation which came to his mind, and observes: "No man repenteth, no, not one." The Baptism of Repentance with the forgiveness of sins was a new feature in the world when St. John Baptist proclaimed it.

A word St. Paul often uses is "Conscience." We are so familiar with it that it does not strike the modern reader as peculiar; but it was a word unknown to the Ancient Greeks, and is totally wanting in the Old Testament.

"Love" and "Conscience" are, in reality, natural traits of man's constitution; but they were never developed before Christ came; on the other hand, St. Paul concludes his "Psalm of Love" with the words: "Of Faith, Hope and Love, the greatest of these is Love." But love did not mean what Peter said: "Lord, thou knowest that I love Thee." That was his deep, personal feeling for Jesus, as a friend. Christ used the word which means the deep affection of a man for his wife and children, for He was giving it a new meaning—well expressed as "the enthusiasm of the spirit of humanity." That would lead Peter to feed his Master's sheep, and this is what Paul meant by love. We may justly conclude that Saul—an ardent Pharisee, utterly opposed to everything we call of the Christian character, i.e., the imitation of Christ—could never have learnt all he says without the direct Revelation, which he positively assures us came to him from Jesus Christ Himself.

As all our readers, we hope, realise that physical health is an important component of spiritual wholeness, there is justification for referring to some of the announcements in our advertising columns which tend in this direction. We may thus draw attention to the Turkish Bath Cabinet and the Pure Water Still advertised by the Gem Supplies Company, Ltd., who will furnish some interesting details of each on application.

FECHNER AND HIS MYSTICAL PHILOSOPHY.

The following article by Antonio Bruers on "Fechner and his Theory Regarding Spirits," which recently appeared in "Luce e Ombra," and has been kindly translated for us by Miss Geraldine de Robeck, will make an especial appeal to all admirers of that profound thinker:—

Fechner (1801-1887) owes his world-wide celebrity as a scientist to his theories and researches in the domain of psycho-physics, a branch of psychology founded by him and intended to open up the study of the relations existing between psychic and physical facts, relations which he believed he could state in the principle that "the intensity of sensations augments in arithmetical proportion whereas that of stimuli augments in geometrical proportions." Less well known to the public is Fechner the mystical philosopher, author of many works on Natural Philosophy, notably, "Nanna, or the Consciousness of Plants," "Zend Avesta," and most notable of all, "The Book of Life after Death," published in 1836.

As a basis of belief Fechner affirms that all nature is conscious; that from plants to animals, from man to the earth and the stars a state of consciousness exists, gradually rising from a lower to a higher state, each degree forming part of a vaster consciousness in which is summed up all the separate awarenesses of the Universe—and that this consciousness is that of God and in Him all are collected and known.

In regard to the special problem which now occupies us—that of human consciousness—that which constitutes human personality is not the whole consciousness of man; between the personal and the Universal (or Cosmic) consciousness, according to Fechner, there exists a "threshold" of communication by means of which man is (unconsciously) in rapport with the consciousness of all other beings. Here the reader will see an undeniable analogy between the Theory of Fechner and that of Myers' Subliminal mind, and it is curious to note that Myers, in his *magnum opus*, makes no mention of the German thinker.

To the query whether at death the individuality of man is re-absorbed in the totality of Being, Fechner replies in the negative, affirming that personality or individuality survives. He says, for instance:—

"How is it possible that the innumerable lives and experiences of the many should unite without confusion, dissipation, and scattering? Ask thyself how it is that innumerable waves of sound mingle in the same melody, that the multitude of light waves cross each other in the same ether, that memories without number are stored in the same brain, that, finally, the innumerable circles of the lives of men, whereby are prepared their eternal lives in the beyond, already cross each other in this world without confusion—even thus is produced a higher life, a celestial harmony of waves and memories embracing all the living here below, and all life in the great hereafter."

Not only does death not destroy personality (or individuality), but it connects it with the personality of the beloved dead, with the Higher Beings, and the Saints, restoring to the personal consciousness its ampler and Universal State.

According to Fechner, therefore, the theory of individual immortality is not incompatible with a monistic belief. Already in our ordinary life the co-existence of individuality and its connection with the personality of others manifests itself in two ways: normally, by the reciprocal exchange of thought in speech, in example, in writing, and in act. Abnormally or supernormally in somnambulism, telepathy, etc.

But this communion is not only possible between the living—it is also possible between the living and the so-called dead. By means of the current which flows beyond the "threshold," the souls of the living commune (in the strictest and fullest sense) with the dead. We are not habitually aware of this communion—Fechner insists that we can reach this state of consciousness and enjoy the very sense of reciprocative affection by holding the memory of the dear departed perpetually in our thoughts and by the cultivation of the habit of this contemplation. In regard to the posthumous life of man Fechner says:—

"Every worthy man awakes in the next world with an organism created by himself, and having stored in his being a union of infinite creations, acts, spiritual moments, etc., and having a greater or a lesser extension, a greater or a lesser power of development according as the man in his lifetime will have expressed his personality much or little. But of the man who was earthbound and merely used his mentality to feed, amuse and exercise his material body, there will remain in the future state but a very insignificant and vapid being. In this way the rich man will become poor—if he merely spent his money on means to save his physical powers—and the poor man will gain in wealth, having spent all his energies in earning an honest living."

This being the Fechnerian Theory we should expect the great German scientist to have been one of the pioneers of Psychical Research, but he assumed and maintained until his death in 1887 a complete hostility to Spiritualism. Not

that he denied the reality of supernormal phenomena, but he declared that "such phenomena do not imply health in the living," and added: "The man here below must construct the body of the man above solely for use in the beyond, he must not see, here, with those eyes, or hear with those ears. The bud that bursts too soon bears no fruit."

More especially regarding apparitions, Fechner insists:—"The dead must not find themselves amongst the living in this way. It is already a species of death for the living to see the dead so distinctly and so close; hence the repulsion of the living at the sight of the dead."

Very differently did Frederic Myers see things: he saw in the phenomena of spiritism the foundations of a new science, drawing from them a religious faith that we here re-evoked, not indeed in order to confound the scientific with the religious elements, but because in this special case the work of Fechner, having its basis in philosophy and science, rises to the very heights of the religious problem.

Miss de Robeck appends the following note:—

"An extremely interesting notice of Fechner's philosophy appeared some years ago in the "Hibbert Journal." In it Professor William James referred to the great natural philosopher's theory that the earth (like the planets) was a conscious living being, and that its consciousness was "the sum of all the conscious states of the living things on its surface"; therefore, according to him, as man is a spirit, so is the Planetary God a spirit, in Whom all lesser beings have their being, and in Whose memory all their little memories are stored.

TO SEE THE HUMAN AURA.

A SUBSTITUTE FOR DICYANIN.

A correspondent has drawn our attention to an interesting contribution published in the "English Mechanic and World of Science" (December 10th, 1920), from Mr. A. C. Hyde Parker, in which he speaks of a new method of seeing the human aura. In a recent number of *LIGHT* (August 13th, p. 525) we referred to the possibility of there being another agent to take the place of Dicyanin, which, besides being rare and costly, is difficult to manipulate. It has to be dissolved in alcohol, and no glass cells are able to prevent leakage. Then, too, the chemical soon loses its potency and has to be renewed. Now we learn of a new method which is certainly worth trying.

Mr. Parker writes: "A doctor living near London very kindly gave me a glass screen that he made and found satisfactory, and this has the merit of being quite permanent; it is simply a piece of cobalt blue glass and a piece of Chance's Signal Green glass bound together like a lantern slide. These glasses are quite easy to obtain, and give a blue, which though not spectroscopically the same as the Dicyanin, does seem to stimulate the eye for many people so that they can more readily see the human aura or atmosphere.

"The blue screen may be merely used as a filter for a minute or so to stimulate the eyes (that is to say, look at the light through the blue screen, holding it close to the eyes). This has some action, apparently, on the eyes, and makes them more sensitive to the delicate aura that will be seen surrounding all living things, and which is especially noticeable on the hands if these are held in a moderately good light or against (but not close to) a really dead black background. The eyes should be focussed at the distance of the hands, and not on the background, and surrounding the hands should be seen a faint veil of matter, especially coming off the points, somewhat resembling an exceedingly soft sort of silent electrical brush discharge."

A caution is given against mistaking a retinal fatigue effect for this auric emanation, though it is only the uninitiated who are likely to need warning against the result of an undue straining to see.

Mr. Parker says: "I prefer a fair amount of direct light on the object: others prefer to place themselves between the light (day or artificial) and the object; but it is very important to get a really dead black background, because although on other backgrounds it may be seen it is difficult to be sure that it really is the aura, and not some stray light on the background; at any rate that is so for those who have only a moderate aptitude for this kind of vision."

Now here is an interesting opportunity for research, and we hope our readers will avail themselves of it and let us know the result of their endeavours.

Those who find any difficulty in procuring the requisite coloured glasses can obtain them from the office of *LIGHT* for a merely nominal sum.

"GHOST GLEAMS" (Heath Cranton, 7/6 net) is dedicated to "eight dear boys" for whose amusement these creepy yarns were invented by Mr. W. J. Wintle, F.Z.S., as he and they crouched together on Sunday nights over a wood fire on a wind-swept island. The stories which met with the best reception were the most ghastly—those in which some quite innocent person meets a horrid fate at the hands, or claws, of a malign invisible Something. There is evidently no accounting for a boy's tastes or his notion of what is amusing.

A TINY ECTOPLASMIC FORM.

MADAME BISSON'S INTERESTING EXPERIENCE.

An extraordinary manifestation which occurred at a séance with Eva C. in Paris, on May 25th, last, at 4:30 in the afternoon, was described by Madame Bisson in a paper she read at the Congress of Psychological Research held in Copenhagen last month. On that occasion, from the ectoplasm proceeding from the medium there was built up a beautiful and perfectly formed little lady some sixteen inches in height. Madame Bisson says: "This little woman walked about on Eva and advanced gently towards us. She placed herself in Eva's hands, outside the curtains, then in a sitter's hands, then in my own."

M. Maurice Jeanson, another of the sitters, who made notes of the séance, is quoted by Madame Bisson. He said that after an interval of three-quarters of an hour there suddenly appeared in the medium's hands a little grey and white substance. This increased to the size of an orange, and then took on an oval shape measuring some twenty centimetres, with a diameter of six centimetres. Then in full daylight, the materialisation freed itself from the medium's hands.

M. Jeanson proceeds: "Everyone notices that the left extremity transforms itself into fine hair, and the middle becomes white and as though lighted up. She models herself rapidly, and we can all recognise, admirably moulded, the waist curve of a woman's back. The whiteness spreads rapidly right and left, and the substance transforms itself progressively into a little nude woman of faultless figure."

"The little apparition is beautifully refined, with long fair hair falling below the waist, the bosom displayed, all the lower limbs are of a startling whiteness. She is clearly seen by all present, by the light from a large window. At the end of two minutes she disappears; then shows herself anew. The hair is differently arranged, and shows the face. The legs have movements proper to them; one is bent, showing the play of the hip and knee joints. The apparition disappears suddenly. Hardly any of the substance can be seen between the medium's hands; then there is the momentary glimpse of a delicate woman's face, illumined by its own light. It is on a scale five times larger than the preceding. We admire the blue of the eyes, the crimson of the lips. This disappears."

"I introduce my free hand into the opening of the curtains and feel an indefinable sense as of touching a spider's web. Soon after, the medium opens the curtains, and we see again the little nude woman lying on her lap. She is in her original form, but smaller by five cm. She lies face downwards, her head turned to the left, her arms free of her hair."

"Mme. Bisson asks her to move, to prove that she is living. She at once moves, and without changing her place, turns over, showing her right side, then the face again. She crosses her legs, now right, now left, supports herself on her arms in approved gymnastic fashion, stands up, and lies down again in a new position. The medium takes my hand, and makes me explore her mouth, which I find quite empty."

"Meanwhile the little form goes on with its evolutions, rising and descending before the subject's breast like a gymnast. At this moment the medium frees her hands from ours, and seizing the little body, puts it into my hands, 40 cm. (32 inches) outside the cabinet. The apparition stays on my hands ten seconds. Everyone can observe the perfection of the form."

"This little body has weight, to the touch it is dry and soft; it does not give the impression of being either hot or cold. It disappears from my hands, and is seen for a moment moving on the knees of the medium before disappearing finally. It is an unforgettable séance, both for the interest of the phenomena and for the admirable control."

The report of the séance is signed by the six sitters who were present. It is worth noting that during the sitting Mme. Bisson controlled Eva's right hand, and M. Jeanson her left.

THE HARROW OF PAIN.—I found that trials come, as I had guessed, either from one's own fault, or to develop and move on the soul. All that some spirits need to become aware of their divine kernel is emotion deep enough to stir beneath the surface calm, or hardness, or thoughtlessness, and it is usually sorrow which furnishes the harrow.—"THE NEXT BEYOND."

THE LIMITATIONS OF SCIENCE.—If the fish in the sea possessed learned institutions, observatories, laboratories, knowledge of mathematics, photography, etc., what would be the results of their investigations of phenomena reflected in the depths of their watery habitat—the shadows of ships, the rays of light, and the thousands of mysterious objects obliquely projected into their element? They would resemble very much the same, in their plane, as the results of astronomical, radiological, and other methods of investigation employed by human scientists. Phenomena that register visibly in the plane of the earth's environment have causes that lie beyond the range of any methods of observation man may devise to discover them.—"Koinonia," the Ek-klesia Magazine.

THE CURSING OF THE FIG-TREE.

A correspondent who read Mrs. Toye Warner-Staples' article on "The Cursing of the Fig-tree" (page 479) was puzzled why Jesus should come to the tree "if haply he might find anything thereon" when, as Mark states, "the time of figs was not yet." The point being put to Mrs. Warner-Staples, she has replied as follows:—

We must remember that the writers of the Gospels frequently misunderstood or misinterpreted Christ's sayings or doings, and we read that He was often "grieved" by their want of faith and understanding. The lesson of the incident was undoubtedly the "power of faith" and of well directed "thought." Secondly, even if it were not the "time of figs" Christ could tell by His clairvoyant power whether or not that particular tree would be fruitful in future—which by His action I take it would *not* be. Thirdly, its leaves—or rather its *abundance* of leaves by which it attracted His attention—were evidently premature, for we read "a solitary tree," the only one in such a condition of growth. In other words, it promised that which it had not and probably never would have. Christ, who knew so much of Nature, must have known that the season was not advanced enough for the ordinary fruit to be ripe—but the tree in question gave such signs of advancement that He was justified in expecting a sign of fruit also. As I said, it had probably deceived many other travellers also and was a type of that vice He so vehemently opposed in the Pharisees and Sadducees—hypocrisy. "The time of figs was not yet"; therefore it should not have shown forth the signs of fruitage—should not have made any "profession." In any case, taking the usual popular interpretation, the lesson He taught was worth any number of such trees—His disciples had always to see things before they would believe them, and forceful methods were therefore necessary.

Remember He had to illustrate the vital power of directed thought—He did not "curse" in the popular meaning of the word; He simply said that which would happen and directed His "force" towards it so that it was accomplished.

Occultists explain the "herd of swine" incident also by telling us that Christ had to use the swine as media—to transfer the evil spirits from the man to them before they could be sent back to their own plane of existence. And swine were unclean animals which it was unlawful for a Jew to keep or eat.

"SIGNS AND WONDERS." AN APPRECIATION.

Those who can enjoy delicate humour, and a treatment of psychic matters as unassuming as it is incisive, will find that pleasure in Mr. J. D. Beresford's latest book. Some of the stories are very striking, though only one of them deals with what are usually called "phenomena." When we hear of a new star suddenly blazing out in the heavens, and accept the astronomic explanation that it must be due to the enormous heat generated by the collision of two planets, we seldom think that, for all we know to the contrary, that might be the ultimate fate of this on which we live, and that such an end might be considered either from the Agnostic point of view that man is an experiment that has gone wrong, or from the religious standpoint:

"He that with His Hand the Vessel made
Will surely not in after Wrath destroy."

The story of the man who brought on the Revolution by prophesying that "the English temper" would never countenance violence might very well come true, and is told with a vein of irony which is quite delicious.

"The night of Creation" is the more strictly psychic part of the book, and is so skilfully handled that one can quite understand one reviewer's pathetic plaint that Mr. Beresford does not tell us what he really believes about it. Well, it is a story, and as in most accounts of apparitions which claim to be more, the witnesses deal with it each after his own manner, as they do here.

It is so rarely that stories containing psychic allusions commend themselves at once to psychic knowledge and dramatic sense that it is refreshing to find those that do.

S. D. B.

INDIAN PLAYS.—With the spreading branches of a great tree overhead, and under an afternoon sky of the most intense blue, we found ourselves last Saturday seated amid a large gathering of ladies and gentlemen on the lawn of Lord Leverhulme's Garden at Hampstead, watching the performance of three Indian plays—"The Farewell Curse," by Rabindranath Tagore; "Kunala," by Dhan Gopal Mukerji; and "Savitri," or "Love Conquers Death," adapted by K. N. Das Gupta from a touching and beautiful legend in the Mahabharata. The characters were well realised, the elocution was excellent, and a certain dignity and poetical charm characterised the whole. The Union of East and West, under whose auspices the plays were given, deserve high credit for their endeavour to help the West to a better acquaintance and sympathy with the literature and ideals of the East.

"LIGHT" PUBLICITY BONDS.

WHAT THE ADVERTISING CAMPAIGN FOR "LIGHT" DEPENDS ON.

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

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

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

"LIGHT" PUBLICITY BONDS

to the total amount of £10,000.

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

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

These Bonds will be issued in denominations of—

£25, £50, £100, £250.

The Trustees for the Bondholders are:—

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

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

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

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

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

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

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

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

HOW TO OBTAIN "LIGHT" PUBLICITY BONDS.

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

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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.

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FOR

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

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

Name in Full.....

Address.....

Date.....

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

DO ANIMALS SURVIVE?

INCIDENTS FAVOURING AN AFFIRMATIVE ANSWER.

Mr. Ernest W. Duxbury sends us the following contribution:—

Whether any animals survive the dissolution of their physical organisms and preserve their selfhood is a problem which apparently can only be solved, if at all, in any scientific sense by an adequate amount of reliable evidence of phenomena relative thereto, and by the rational inferences to be drawn therefrom. Philosophical disquisitions must, it would seem, ever leave the issue undecided.

The following incidents may, perhaps, be properly regarded as suggesting the possibility, at least, of such survival. The first is of very recent occurrence, and I cite it largely because, whatever conclusions may be drawn from the facts, I feel that I can vouch for the veracity of the witness, a lady of conscientious character, whom I have known for some years. This lady has shown marked indications of the possession of mediumistic faculty, which, however, has never been developed in any definite direction. She has given me a signed statement of the incident which I quote below, while preserving her anonymity. I may add that I was personally acquainted with the circumstances which preceded the occurrence she relates:—

Having arrived unexpectedly in England from abroad, I rented a bed-sitting-room in an old-fashioned house in London, only to find that it was infested with mice, which made a great noise and ran across the floor during the night. As a protection against them, I borrowed a young kitten to stay in the room at night, and it seemed quite happy there.

I am very fond of cats, and the kitten seemed to take a great fancy to me, sleeping on my bed, purring loudly, and putting its paws round my neck, which almost prevented my sleeping. Unfortunately, it soon became very ill, and on reaching my room one evening about 10 o'clock I found that it was dead, which greatly upset me.

On going to bed that night the mice made so much noise that I lit the gas, and read in bed for some time, as sleep was impossible. The meter being a slot one, at about 3 a.m. the gas gave out, and I then lit a nightlight and put my head under the clothes, feeling very frightened. Suddenly I heard

A SOUND OF LOUD PURRING

for about a minute, and lifted up my head to see what it meant. Looking at the wall by the bed, at about the level of my head, I then saw a kind of dark disc about a foot in diameter, in the centre of which gradually developed the form of a small black and white kitten, resembling the one which had died. It moved its head up and down several times, as the living kitten had done, and then the appearance grew fainter for a few seconds, but grew again more clearly visible than before. This time the kitten turned its head upwards, as though looking at something. The appearance gradually faded away, but had been so realistic that I spoke to the kitten in my usual way. This spectacle only seemed to remain visible for a few seconds, but after its disappearance I heard no noise of mice again throughout the night, although I only slept fitfully.

There was no possibility of any living cat or kitten getting into the room without my knowledge, as the door was locked and the window securely closed. The next morning, on rising, I did not find any trace of a living cat or kitten in the room. I had not been to sleep at that night when the above-mentioned phenomena occurred, and was conscious of being fully awake at the time.

(Signed) X. Y. Z.

27th August, 1921.

As isolated cases rarely have much cogent force, it may be useful to correlate with the above account the following statement made by one of the witnesses of the materialisation phenomena which occurred at the "Villa Carmen," Algiers, in the year 1905, and were investigated by Professor Charles Richet and M. G. Delanne. Their reports gave rise to the usual superficial criticism which accounts of such phenomena always seem to arouse in the mind of the sceptic. The evidence was published in "The Annals of Psychical Science," 1905-1906. Madame X., whose statement is quoted below, was described as a reliable and careful witness, of good intelligence. She merely referred, incidentally, to the following occurrence as a curious happening:—

"Professor Richet has spoken only of phenomena in close connection with the central figure of B. B. But, although this will be straying from my path, I hope he will allow me to relate a curious incident which occurred on September 5th.

"A small kitten had, unnoticed, followed the sitters into the séance room; she jumped on to my lap and remained there for about half an hour. During this time a few phenomena were forthcoming—e.g., the curtains were drawn aside (leaving Marthe and Aischa exposed to view) by a hand enveloped in drapery. This hand, more

or less hidden in drapery, showed itself frequently. Now the kitten suddenly left my lap and ran into the cabinet, jumping on to the knees of Marthe. However, its attention appeared to be turned to something in corner A of the cabinet. To a remark from one of the sitters, 'What is she looking at?' a voice from the corner answered, 'She sees me,' accompanying the words with action—that is, a hand, covered with drapery, stretched out and played with the kitten; the latter responded, seizing hold of the drapery. But suddenly the kitten let go the drapery, turned round, facing corner B of the cabinet, and acted for all the world as though in presence of something hostile. It 'put up its back,' growled, and spat. 'She sees another cat,' said the voice at angle A, and at the same time a long 'miau' was heard to proceed from corner B. The kitten sprang from Marthe's lap and came back into the circle, settling itself on Paulette's lap. We heard twice more the sound of 'miau,' 'miau' from corner B.; then suddenly a black, shapeless mass appeared on Marthe's lap. It remained there for about two minutes, and then disappeared. Its disappearance was peculiar, for it seemed to fade away gradually into nothing, so that I was inclined to ask myself if the phenomenon had been a reality or an hallucination. Of course, the sound of miauing might have been imitated by Aischa, but it may be asked whether a kitten would be likely in such a case to be deceived into making angry and vicious response. Then the strange, dark mass on Marthe's lap, which occupied about the same space a large black cat might have occupied, and disappeared again so strangely, without any apparent movements on the part of Marthe and Aischa, remains to be explained."

ANSWERS TO CORRESPONDENTS.

HENRY LEDGER.—The experience you relate does certainly look like a warning.

J. W. G.—You make "decision" rhyme with "religion"—or at least attempt to do so. We suggest that "pigeon" would be a better rhyme, and it would not be at all incongruous in such verses as those you send us.

A. H. L. (Broadstairs).—We are grateful for the appreciation of LIGHT expressed in your letter. As to the lines you enclose there is feeling and a sense of rhythm, but they are not quite up to our standard. We thank you none the less.

PAMPHLETS THAT WILL HELP YOU

POST FREE AT PRICES QUOTED.

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Investigation, from the Spiritualist Standpoint. By Abraham Wallace, M.D. 8d.

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By A. E. S. (Lady Stapley) 8d.

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and of Spiritualists to Christ. By Rev. F. Fielding-Ould, M.A. 7d.

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for those Investigating the Phenomena of Spiritualism. By W. J. Crawford, D.Sc. 7½d.

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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.

HUMAN ORIGINS.

H. E. D.—We think it better to deal with your letter in this place as doubtless the article by Mr. Melton (page 568) will cover some of the points you raise. We do not think Spiritualists shrink from the recognition that man had a very lowly origin. Indeed, they hold that he worked up from the lowliest beginnings to his present stage, and will continue to progress to unimaginable heights. We have heard many psychic lectures dealing with this question, and pointing out that the "Fall of man" was really a "fall upward." To that extent the philosophy of Spiritualists runs entirely counter to that of the theology of the past, and bears out your own argument. We would counsel you to continue reading *LIGHT* so as to get a fuller knowledge of our standpoint and the scope and tenor of the teachings which we are trying to put before the world.

PUZZLING EXPERIENCES IN SPIRIT INTERCOURSE.

B. S.—We can quite enter into the advice of the communicator at the circle to which you allude, i.e., that the sitters were to realise that they were not assembled for mere phenomena, but were engaged in the solemn task of enabling earthbound spirits to escape from dark and unhappy conditions. A great deal of what might be called "rescue work" has been done in this way, for it is a strange fact that some spirits in degraded conditions can be better helped from this side than from the other. There is a good reason for this, but we need not go into that question.—With regard to the sensation which you felt at the circle in question, it would be quite impossible for us to explain it except by reference to the fact that pain suffered by one person may be felt sympathetically by another if he or she happen to be of a sensitive temperament. These things are not confined to psychic experiments, but happen occasionally in daily life, revealing mysterious regions of consciousness which rarely come under our attention. In psychic conditions it is quite common for a medium to "sense" a pain from which some other person is suffering, or to feel the conditions accompanying the death of some returning spirit.

SUBCONSCIOUSNESS AND DREAMS.

J. C. asks us to explain what is subconsciousness and what are dream states. It were easier to give descriptions than definitions in both cases since the terms are variously used to carry both very narrow and very wide meanings. Contributors and correspondents of *LIGHT* have handled the question of subconsciousness many times in *LIGHT*, especially of late months, and we do not expect to improve on the interpretations of the term given by some of them, at least. Still it may be useful to give our own especial views on both

the questions raised by our correspondent. The subconsciousness, we take it, is that part of the human consciousness outside the region of the will, that part of us which without our directive attention carries on the work of life and mind. We admit it is a brief and bald description of a matter of wide range and infinite complexity, but it may serve for the present. As for "dream states," these, whether they relate to ordinary dreams or those of the psychic variety, are clearly the outcome of conditions of mind in which the direction of the controlling will is temporarily suspended.

REALITY AND ROMANCE.

F. H. R.—We are interested in the story of the naval man who dreamt of the sinking of the "Titanic" on board of which at the time was a man whom he knew. We can readily believe the account, in view of the thousands of similar stories of knowledge psychically gathered of events occurring at a distance. We have frequent personal experience of such things. If we have warned you of the "romantic" side of the question it was because of an extensive acquaintance with possibilities of error and illusion where due vigilance is not employed. Many people, having opened the door to a few facts, are afterwards tempted to show the same hospitality to very doubtful visitors—stories which will not bear the strictest investigation and scrutiny. Moreover, there is in psychical literature a mass or apparently "romantic" matter which may be true or may not, but which certainly cannot be put into the list of "evidences," from the scientific point of view. The serious Spiritualist must be a good deal more rigid in his standards than the anti-Spiritualist, for whom any loose argument or spurious tale appears to be good enough if it tells against our subject.

ETERNAL PUNISHMENT.

C. T. (Florence).—Even the mere fact that "eternal" and "eternity" are now recognised as bearing quite another meaning than never-ending time should be sufficient to correct the notion of never-ending punishment. But apart from that, we know that the essential principle of punishment is that it should be remedial and corrective, so that it ceases when its purpose is attained. That is the philosophical view of the matter. It is overwhelmingly confirmed by messages from instructed spirit communicators who testify to its truth. The old doctrine of eternal torment belongs to the barbarous past. That there are so-called Spiritualists who believe in it matters little. These people are still in bondage to obsolete ideas, and while we need not be angry with them on that account, we need not, on the other hand, be at all frightened by anything they may say. They may even do some good, for as Burns said, "The fear of hell's the hangman's whip that hauds the wretch in order."

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

SUNDAY'S SOCIETY MEETINGS.

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

Lewisham.—*Limes Hall, Limes Grove.*—6.30, Mr. Ernest Meads.

Croydon.—*Harewood Hall, 98, High-street.*—11, Mr. Percy Scholey; 6.30, Mrs. Mary Gordon.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Mrs. E. M. Ball; 6.30, Mr. H. E. Hunt.

Shepherd's Bush.—73, *Becklow-road.*—11, public circle; 7, Mr. and Mrs. Pulham. Thursday, Mrs. E. Smith.

Holloway.—*Grovedale Hall, Grovedale-road (near Highgate Tube Station).*—To-day (Saturday) 7.30, whist drive in aid of building fund. Sunday, addresses and clairvoyance; 11, Mr. W. North; 7, Mr. A. Punter, of Luton; 3, Lyceum (Mr. Drinkwater). Wednesday, 8, Mr. G. A. Sharpe. Monday, 8, Members' circle. Saturday, 24th, annual outing to Broxbourne by char-a-banc. Tickets, 7/6 each, including tea.

Brighton.—*Athenaeum Hall.*—11.15 and 7, Mr. Aaron Wilkinson (S. Counties Union tour), also throughout the week; 3, Lyceum. Monday, 8, healing. Wednesday, 8, Mr. A. Wilkinson.

Peckham.—*Lausanne-road.*—7, Mr. Austin, clairvoyance. Thursday, 8.15, Mr. T. W. Ella.

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

SPIRITUALISM is now coming to its own, leavening the thought of the world even where its label is not used, and itself becoming almost respectable!—J. ARTHUR HILL, in "Psychical Investigations."

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

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

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Every Minute is Precious—So Send ALL You Can NOW!

THE whole civilised world has been stirred by the awful news of Starvation and Pestilence in Russia. Reports from widely divergent sources speak of suffering beyond human comprehension. Terrible as these reports are, they are restrained in tone because the actual conditions are too shocking for publication.

Mr. Lloyd George, speaking from official information on August 16th last, said that

"In the Russian famine we are witnessing the most terrible devastation that has afflicted the world for centuries. It is estimated that 35,000,000 people will require relief. I am sorry to say that such news as we have received points to a most appalling catastrophe.

"The inhabitants of the famine-stricken districts, seeing there is no possibility of help reaching them in time to prevent starvation, are moving in large masses in different directions. They are travelling to Turkestan, to Siberia, to Poland the latter travelling through the Steppes. There are no food supplies and no shelters, and they appear to be doomed to annihilation. Of these migratory bodies only some 20 per cent. are able-bodied and MORE THAN 30 PER CENT. ARE CHILDREN. The condition of these last is piteous. Many of them have been abandoned to their fate by their parents. The people are eating grass, roots, and other rubbish.

"There is no doubt that this will end in one of the greatest scourges that ever afflicted Europe—pestilence on a gigantic scale.

"THIS IS SO APPALLING A DISASTER THAT IT OUGHT TO SWEEP EVERY PREJUDICE OUT OF ONE'S MIND, AND ONLY TO APPEAL TO ONE EMOTION—PITY AND HUMAN SYMPATHY."

—LLOYD GEORGE.

The Paris Edition of the *Chicago Tribune* says:—

"The majority of the refugees were women and children, who wept piteously as they spoke of their long, hungry journey from Saratoff in the famine area.

"Near Saratoff I saw hundreds of peasant families returning to their ruined homes to die, having appealed in vain . . . for food. I passed whole families dead on their doorsteps. Some parents have thrown their children into the Volga, preferring to see them drown rather than hear their cries for bread."

Such scenes as these are multiplied a thousandfold throughout Russia, and this once great Nation is writhing in her death-throes. Not hundreds, or even thousands, but MILLIONS of helpless, suffering children are doomed to die unless immediate help is forthcoming!

WHAT THE "SAVE THE CHILDREN" FUND IS DOING.

The "Save the Children" Fund through its agents is at this very moment dispensing much-needed relief to Russian children. By giving to this Fund you give relief at once. There is no waiting while Committees are formed, decisions taken, and the whole machinery of charitable effort set in motion. The "Save the Children" organisation is established under capable direction, and relief work is proceeding apace. Widespread efforts are being made to save the child victims of this dire catastrophe. Generous donations are urgently needed—surely you will not fail in the first and most vital duty of all mankind—the giving of relief to stricken children. Give of your Charity NOW! By massing our efforts through the medium of the "Save the Children" Fund we can save many thousands of children. Other organisations care for Adults but our policy is "Children First."

DR. NANSEN APPEALS TO THE "SAVE THE CHILDREN" FUND.

Dr. Nansen, in charge of Russian Relief on behalf of the Joint Committee of the International Red Cross and the League of Red Crosses, knowing the remarkable achievements in Child Welfare of the "Save the Children" Fund in the past, and realising the importance of its wonderful organisation in the tremendous relief measures now necessary, has made the following appeal:—

"Hundreds of thousands of Russian Children are dying and millions more are threatened with the same fate. Persuaded that only by unprecedented effort, made at once, can they be saved, I appeal to the 'SAVE THE CHILDREN' FUND to call upon MEN, WOMEN, and CHILDREN to give quickly all they can spare to the RESCUE OF RUSSIA'S STARVING LITTLE ONES."

Never in the World's history has help been more desperately needed. Every minute is precious. I thank you for your offer to work under my general direction, and I guarantee just distribution of all your gifts to Russia made through me.

"(Signed) FRIDTJOF NANSEN."

By sending your Mercy gift to "Save the Children" Fund you ensure the immediate help and relief of starving, stricken children. Dr. Nansen, knowing the actual conditions, will direct our relief efforts, but all relief will actually be administered by Britons, who will see that help is given through the right channels in the right direction.



Hordes of starving, disease-infected people have left all that remains of their homes and are sweeping along the roads—suffering untold anguish and pain. They stagger on and on in their fruitless search for food. Each day brings a greater exhaustion and more intense agony. Ultimately and inevitably—unless succour from the outside reaches them—their sufferings become unbearable, they fall by the way victims of THE GREATEST CATASTROPHE THE WORLD HAS EVER SEEN.

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