

# SPIRIT CHEMISTRY AT SEANCES.

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# LIGHT

A JOURNAL OF SPIRITUAL  
PROGRESS & PSYCHICAL RESEARCH

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etc., etc.

SATURDAY, SEPT. 24th, 1921

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**London Spiritualist Alliance, Ltd.,**  
5, QUEEN SQUARE, SOUTHAMPTON ROW, W.O. 1.  
TELEPHONE: MUSEUM 5106.

### MEETINGS IN SEPTEMBER.

OPENING MEETING of the Autumn and Winter Session,  
MICHAELMAS DAY,  
THURSDAY, SEPTEMBER 29TH, AT 7.30 P.M.

### THE REV. G. VALE OWEN

Will deliver an Address on "St. Michael and All Angels."  
Chairman—H. W. ENGHOLM.

Violinist—Miss Dorothea Walenn. At the piano—Miss Emmeline Brock.

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The Meeting will be held at the Hall No. 6, Queen Square.

Doors open 7 p.m.

Information will be gladly afforded by the Secretary, who is in attendance at the Offices daily, and to whom all communications should be addressed.

### Important Notice to Intending Members.

You can become a Member for the remaining half of this year for Ten shillings and sixpence providing you also pay your subscription of One Guinea for 1922 at the same time. See Special Supplement in this issue of "LIGHT" for full particulars of meetings and classes in October.

**Marylebone Spiritualist Association, Ltd.,**  
ÆOLIAN HALL, 185, NEW BOND STREET, W.1,

SUNDAY, SEPTEMBER 25TH, AT 6.30 P.M., MRS. M. H. WALLIS.  
" OCTOBER 2ND, " DR. ELLIS T. POWELL.

A hearty welcome to all. Admission free. Collection to defray expenses.

MEMBERS' MEETINGS, DENISON HOUSE, 296, VAUXHALL BRIDGE RD. Near Victoria Station.

Tuesday, September 27th, at 7.30 p.m., SPIRIT DESCRIPTIONS by MRS. ANNIE BRITTAIN.

Free to Members and Associates. Visitors, by ticket, 1s. each.

Friday, September 30th, at 7.30, EDUCATIONAL MEETING, Denison House. Debate, "That the Theosophist is more Spiritual than the Spiritualist." Proposer—Mr. W. J. Mowbray. Opposer—Mr. Geo. Craze.

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No tickets sold at door of Denison House. They must be purchased at Sunday meetings or by post from Office of Association, 43, Cannon Street, E.C. 4. Membership invited.

**The London Spiritual Mission,**  
18, Pembridge Place, Bayswater, W.

SUNDAY, SEPTEMBER 25th.

At 11 a.m. ... MISS VIOLET BURTON.  
At 6.30 p.m. ... DR. W. J. VANSTONE.  
Wednesday, Sept. 28th, 7.30 p.m. ... DR. W. J. VANSTONE.

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Thursday, .. 29th, at 3.30 ... MRS. ANNIE BRITTAIN.  
Devotional Group, Sept. 29th, at 6 p.m. ... MISS STEAD.

### Wimbledon Spiritualist Mission.

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

Sunday, September 25th, 11 a.m. ... MR. A. J. MASKELL.  
6.30 p.m. ... PROF. JAMES SCOTT.  
Wednesday, September 28th, 3 p.m., Healing Circle. Treatment, 4 to 6.  
MR. & MRS. LEWIS.

7.30 p.m. Meeting for Members and Associates only.  
Friday, Sept., 30th, Mr. S. Bulford, Lecture on "Esoteric Symbolism."  
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Friday, .. 30th, at 8 p.m., MR. T. ELLA (Answers to Questions in Trance)

### THE BUDDHIST SOCIETY

Public Meetings are suspended until further notice.

Lectures on Buddhism to other Societies are now being booked for the coming autumn and winter.

Those interested in the subject should write to THE GENERAL SECRETARY, THE BUDDHIST SOCIETY, 4, Great Russell Street, London, W.C.1.

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# LIGHT

A JOURNAL OF  
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,124.—VOL. XLI. [Registered as] SATURDAY, SEPTEMBER 24, 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.

Even the minutest molecule of light,  
That in an April sunbeam's fleeting glow,  
Fulfills its destined though invisible work,  
The Universal Spirit guides.

—SHELLEY.

In an article on "White and Black Magic," discoursing of "Fairies and Imps," a writer in the "Times" argued some time ago that "White Magic," as regards fairies, was a matter of regarding the elves as poetical myths in which a child might either believe or disbelieve. Black magic, on the other hand, began "when the child does believe in fairies as facts." That is to say, that bluebells being flowers are also fairies. You can "think them into fairies." The fairy is the ideal side of the flower. If, however, the fairy becomes for you a fact, something "intruded into the waking world," then there is "a nightmare sense of the unreal become real." That, it seems, is "Black Magic"—a dreadful name to bestow upon a confusion between what you imagine and what really is. It is all very charming, idyllic and transcendental, but somehow it does not seem to touch the question, except in a very fanciful way. We have seen some of the realities of existence argued away in precisely the same fashion; but they remained realities. We have seen beautiful things held obstinately at arms' length because it was contended that they were too lovely to belong to earth. They could not touch us in any way—we were too vile and sordid. It would be a sort of contamination, a sacrilege.

To adapt a phrase from politics, this is a sort of "Little World" policy. We are all for the "Great World" view in which there is nothing too good to be true, and nothing so beautiful that it may not in some fashion come into our lives sometimes. A beautiful child has inspired great poets to some of their loveliest songs. But the child is none the less a very material fact. We see nothing in Nature to support these arbitrary divisions between the material world and the worlds spiritual, poetical and transcendental. All our dreams have a habit of turning sooner or later into realities. They suffer something by the transition, it

is true. Of no painter's or poet's vision can it be said that its translation into colours or written words does more than reproduce it in a dull inadequate way, but the reproduction does convey something to us. The idealist's romantic dream of flying through the air has been "materialised" for us in aviation. That the legendary fairy has not also "come through" to us in some physical fashion is an idea not lightly to be dismissed. Being ourselves "such stuff as dreams are made of," we are hardly in the position to lay down laws as to what are dreams and what are facts—except in a very limited fashion.

We said something in our "Notes by the Way" recently on the subject of Fate and Freewill, for ages regarded as a problem almost, if not quite, insoluble. It is a peculiar and perhaps a significant circumstance that the term "Fate" is nearly always used in connection with tragedy or disaster. When that happens we usually find the victim talking ruefully of his fate. Indeed, the term "fatal" has become synonymous with death, and Fate and Fortune are taken as opposite terms. It was perhaps the perception that the phrases were in some way insufficient which led the philosophic Fatalist to coin another name and call himself a Determinist—that is to say, he believes that everything is predetermined down to the minutest incident in his life. And he would be right from that point of view which regards Life as nothing but a vast mechanism—the materialistic or mechanistic point of view. That is one of the prime examples of the dangers of "half-truths," upon which the whole thinking of human kind at one time threatened to come to wreck.

That danger is being gradually perceived by the world's best thinkers who are beginning to see that Truth is a "dual-unity." To put it very simply, one can arrive nowhere along the line of a single idea. We must unite with it its opposite. They may seem to be absolutely opposed, utter contradictions, but unless they are related in a kind of conjugal union the thought becomes sterile. That is the way of Nature—the union of two principles or elements to produce others in endless profusion. And that is how we attack the Fate v. Freewill problem. Life is neither all the one thing nor all the other. The pursuit of the one to the exclusion of the other invariably leads in the end to confusion of thought. Behind and within the apparently remorseless or inexorable machinery is the free creative Spirit bringing out of the iron mechanism all kinds of delightful and unexpected surprises, turning seeming disasters into happiness and blessing and ordaining likewise that much of what the short-sighted regard as fortunate things—riches, prosperity, material success—shall be less propitious than they seem, better deserving the ill-omened title Fate than some of the things which are termed "fatal"—death, for instance.

LORD WEARDALE, chairman of the Save the Children Fund, acknowledges with thanks a donation of £5 from G. H. L., a reader of LIGHT, towards the Fund's efforts to save the 13,000,000 suffering children of the war-stricken lands of Europe and Asia Minor.

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



# SPIRIT CHEMISTRY IN MATERIALIZATION.

## SOME ANSWERS TO QUESTIONS.

We occasionally receive from South Africa some reports of psychic communications of more than ordinary interest and value. We are accustomed to debate many psychic problems amongst ourselves, and offer conjectures which may or may not commend themselves to the judgment of others. It is equally open to us to hear what those "on the other side" have to say, and accept or reject the explanations offered. We have lately had occasion to observe that after many years' experience in these matters, we found that the explanations "from the other side" given sometimes a generation ago were being vindicated by the discoveries of Psychic Science, discoveries sometimes made by persons who had previously derided the spirits' own account of their methods as nonsensical. It is not always wise to discredit "mediumistic stuff." We take the following from a report furnished to us by Mrs. McLaren, of Muizenberg, South Africa, who furnished us with the remarkable messages on "Psychic Photography," which appeared in *LIGHT*, July 9th (p. 446), the medium being Mrs. C—, who has effectively demonstrated the resources of mediumship along intellectual lines.

### QUESTIONS.

1. I understand that the medium Eva C. in Madame Bisson's book, says (in trance) that two separate things emanate from her, (a) the psychic material we call ectoplasm, and (b) the intelligent energy which fashions it. Is this so? And do the sitters present, physically or mentally, contribute any of the "energy," or "force," or whatever you like to call it, which enables the spirit intelligence present to mould the ectoplasm into form?
2. Do animals survive physical dissolution?
3. Is the rarity of the phenomenon of animals materialising due to the fact that animals are not amongst the sitters in a séance?
4. Can you explain why the psychic senses can act through the physical senses so much more readily in some people than others, or, in other words, is the physical organism of a medium different from that of most people?

### ANSWERS.

1. In endeavouring to explain the phenomena of materialisation, much of what I have already told you regarding "psychic photography" could with advantage be applied. Materialisation is, on a larger scale, and perhaps a more complex one (as understood by earth folks), merely another form of psychic photography. I see your thought: "Are these materialised forms merely pictures made solid, and not the real spirits clothed and visible to physical sight?" No, they are not merely pictures made solid, and yet, in one sense that would be a very good way to describe them; rather they are living pictures made solid and visible to mere ordinary physical eyesight. Now, I repeat from our talk on psychic photography, all spirit substances, in order to be visible to physical eyesight, must of necessity be clothed by certain substances, not of the spirit, in order to find a reflection on the physical retina, or be felt as solid substance by physical hands. To make psychic photography a success, there must be present during the process a powerful contrasting element; that is, in other words, a powerful negative and a powerful positive (certainly a negative can be powerful). Our chemists skilled in this art, blend in perfect proportion the positive and the negative in those present; the positive force will, in some instances, emanate from the medium and in other instances, the negative force; it matters not who supplies which, so long as these two forces of nature are present in sufficient strength.

In materialisation, this same process is adopted; but with this difference: materialising mediums are not so frequently to be met with as are mediums who take part in psychic photography; the reason being that the former are gifted in their own personal organisms with both the necessary ingredients to an abnormal extent, namely, the negative quality and the positive quality; the positive substance is drawn from the spirit of the medium, and the negative from the physical part of him. We will give these each a name if you like, simple names which you can easily remember: the first we will call "ego-plasm" (spirit-substance), and the second matter-plasm. Our chemists, those highly

skilled and deeply interested, who are present at the materialising manifestations, draw these two substances—the positive and the negative (ego-plasm and matter-plasm) from the spiritual and physical body of the medium and with it clothe or substantiate these spirits—who gather around, and who if not thus clothed, would only be visible to spirit-sight, instead of being materially solid and able to be seen, felt and communicated with by ordinary physical channels. All the sitters in greater or lesser degree contribute a certain quota in the process of materialising a spirit form. From each and all the chemists draw (according to their deep knowledge) so much ego-plasm and so much matter-plasm, exactly in proportion to what is required, as not to draw too heavily from the medium, in whom, as I have already stated, ego-plasm and matter-plasm are both chemically present. Our chemists are careful not to draw too much of either substance from the medium, and they prefer not to attempt the process unless in the presence of a large circle of persons who can each contribute his or her share, and thus lessen to a certain extent the tax on the strength, physically and psychically, of the medium. You will perhaps understand a little better now why the medium during the process of materialisation is in a state of deep trance: his ego-plasm is being drawn upon to such an extent that he appears as though deeply entranced, and he is, in reality, nearer the state of dissolution during the process than at any other time. Matter-plasm is also drawn upon to the extent of his physical body appearing almost as though dissolution had taken place. The great exhaustion of the medium for a considerable time after these manifestations is easily understood; and until the chemists who draw these substances from him have (to put it simply) given them back to him again, he will remain more or less exhausted. Our chemists and doctors would prefer that the process of materialisation be not submitted to too frequently by any one medium.

All the ego-plasm can be, and is returned, but it is not always possible (especially if the process of materialisation is submitted to too frequently) to return all the matter-plasm, except after a considerable interval.

### ANIMAL SURVIVAL.

2. Yes, animals do survive physical dissolution. They have in them the breath of life, and life can never die. As is well-known, the lower forms of animals and insect life on the earth plane provide food and nourishment for the higher; when dissolution takes place the same process, only now in a spiritual instead of a physical sense, continues; their spirit essence feeds and nourishes higher forms of a spirit essence, and thus they are, as one might term it (I refer here to the lower forms of insect and other kinds of Nature's creatures) dissolved and melted in process of time into the life process, or evolution, of the higher; the higher the form of life, spiritually and intellectually, the longer will it retain its own personal ego; but all forms of animal and insect life, in the course of evolution, will melt into and be absorbed by the higher.

### MATERIALIZATION OF ANIMALS.

3. The reason why it is rare for animals to become materialised is that with them the matter-plasm is always out of proportion to and greatly predominates over the ego-plasm; thus, for our chemists to successfully materialise an animal either the animal would have to be more highly evolved spiritually than most animals are, or else the chemists would have to draw an extra and additional amount of ego-plasm from the sitters in order to supplement what the animal lacks in that chemical (as we may call it if we please). Animals may frequently be amongst the sitters at a séance, attracted thither by feelings of affection for any present, but they would only be visible to spirit sight, and cannot be materialised unless the process I have mentioned is resorted to. Our chemists do not approve of materialising animals, for the reason that the process draws too heavily on the ego-plasm of all present.

### THE NATURE OF MEDIUMSHIP.

4. While it would not be quite a correct statement to say that "the physical organism of a medium is different from



of most people," to this extent the statement would be true: that while all people, being spirits, either incarnate or discarnate, are possessed of spirit-sight (though they cannot or do not use it for various reasons, and many are ignorant of the fact that there is such a gift as spirit-sight), those known as mediums have in their organisms the positive and the negative, or, as before said, ego-plasm and matter-plasm so well proportioned that they are able to be drawn upon by spirits for the acts of mediumship; these two qualities being present with mediums to such a degree, and in such proportions, that spirits are able to draw themselves visible to the sight, or spirit hearing, or in whatever other form the mediumship may take, and draw upon the matter-plasm from the medium to enable, for the purpose, the spirits themselves to function in the dense atmosphere of the earth-plane. Have I made it clear, that in the case of materialising mediums, these two qualities, matter-plasm and matter-plasm, are present in an abnormal degree, and so proportioned that sufficient can be drawn upon each to make possible the process of materialisation? In the so-called "physical mediums" the matter-plasm is more abundant, and accordingly more drawn upon than in the case of "ego-plasm"; with those who see and hear clearly with spirit senses the ego-plasm is more abundant, and, accordingly, more drawn upon. With materialising mediums, these qualities are in abundance, and so nicely proportioned that both can be drawn upon equally. It is part of the training and study of our chemists to know how, and where best to draw upon and mould the material available in each medium.

### SIR OLIVER LODGE AND THE EINSTEIN THEORY.

"Einstein's Real Achievement," by Sir Oliver Lodge, in the September number of the "Fortnightly Review," is an article which explains the relation of the Einstein theory of Pure Mathematics on the one hand, and to Physics on the other.

It is pointed out that Pure Mathematics takes no consideration of the bulk or nature of an object, but treats it as a point or position in empty space. Thus, if two points were assumed to be moving, either or both, in space, it would not matter—in fact, it would be impossible to tell—which was moving: the only important thing would be how one point moved in relation to the other. Thus, if the observer were in one position, whether he were moving towards, or away from the other position, or the other position were moving towards or away from him, would be precisely the same thing, as long as there was not a third position to which to refer either or both.

In Physics it is found that the nature of the object modifies the condition; it is moving in a medium, and though the medium is so homogeneous and omnipresent that no spot in it can be used for reference, still at infinitely high speeds, the movement does produce a change, in the inertia and gravitational influence, and even the shape of the object.

Also while in Mathematics a point can be assumed to move immediately, at any desired speed, and to stop immediately, in Physics it is found that inertia resists any such immediate start, that the start be gradual, while movement itself produces electrical effects in the ether, which modify the movement.

Einstein has reduced all these secondary effects to mathematical formulæ, as if the position or point experienced the effects of mass, without actually possessing bulk.

Thus Pure Mathematics has not been disproved by Einstein; it is still true in the abstract, but the Einstein theory may be said to have reduced bulk effects to abstract conditions.

The article concludes with a suggestion that there are conditions of influence to which science now turns a blind eye, but which will have to be reckoned with in the future.

The whole article is written in a manner which makes the subject clear to any reader with slight mathematical knowledge. It is probably the clearest exposition that has been given of this apparently intricate subject, and could be read by all those who want to get an understanding of the theory without an undue amount of brain fag.

W. W. H.

**SPIRITUALISM IN HENDON.**—Dr. Ellis T. Powell, as Vice-President, took the chair at the opening meeting on the 11th inst., at Hendon Town Hall, of the new Hendon Spiritualist Centre. In the course of his address he related that Spiritualism was a great scientific movement, as Spiritualists they should not assume an apologetic attitude with regard to it. Respecting its religious aspect as in complete agreement with the earlier teachings of Christianity and its Founder as formulated in His life and teachings, the true interpretation of much of the ancient records being in accordance with the higher tenets of Spiritualism. Mr. Thomas Blyton, the hon. secretary of the Centre (of which Mrs. Etta Duffus is president) related encouraging financial resources, and a steadily growing membership. A brief musical programme was given in the course of the evening.

## SCIENCE AND THE RESURRECTION.

THE "CHURCH TIMES" OMITTS TO PRINT A LETTER IN DEFENCE OF MR VALE OWEN.

Last week we printed a letter which Dr. Ellis Powell had addressed to the "Church Times" in reply to an attack on the Rev. G. Vale Owen. The letter was not printed in the Church journal. Dr. Powell tells us that he has now sent the following communication, registered, to the Editor of the "Church Times":—

To the Editor of the "Church Times."

SIR,—I wrote you a week ago in defence of the Rev. G. Vale Owen, whose opinions, as you said, amounted to a "public scandal." The gravamen of his offence was a demonstration, on modern scientific grounds, of the historicity of the Resurrection. I pointed out, in the first place, that it was difficult to see how a defence of the truth of the central Event of Christianity could possibly be a "public scandal," even when undertaken by a priest of the Church of England. In the second place I indicated, by precise citation of authorities, that my excellent friend was but working on a line of defence already marked out by the labours of the late Bishop of Durham (Westcott) and Professor Bonney, himself an hon. Canon of Manchester and ex-Hulsean Lecturer at Cambridge.

You did not print the letter, though you had ample space for it. As ex-editor of a London daily newspaper I am an expert in matters of space, and I am able to say positively that the letter was not crowded out. It follows that its absence from your columns must have arisen from one or other of two reasons. Either (1) you wanted to verify the references, which you could do in a few hours at the most, since the works I quoted are in every theological library; or (2) you were content to make a baseless attack upon a devoted servant of the Church while at the same time closing your columns against any defence. If the former is the real reason, doubtless you will print the letter next week. If the latter, let me point out that the tactics of the late lamented Burke are out of date, and will not avail to stifle the cause which Mr. Vale Owen represents. These methods were tried by the Pharisees on Mr. Vale Owen's Great Master, and by Nero on the greatest of His Apostles. They did not succeed then, and no better success awaits them now.

Besides, your refusal to print the letter is a breach of the chivalrous canons of the Press. Here again I write as an expert, for many years a member of the Council of the Newspaper Proprietors' Association, as well as a London delegate to last year's Imperial Press Conference in Canada. It is universally recognised among newspapers that a person who is attacked possesses a right of reply, either by his own hand or through some friendly apologist. To refuse it, and thus to create the impression that the absence of reply is due to there being no case on the other side, is unfair and unchivalrous to the last degree, as any man will tell you who is capable of speaking with authority on the spirit which animates the Press of the present day.

—Yours faithfully,

(DR.) ELLIS T. POWELL.

"Rosedene,"

Brondesbury Park, N.W.

September 17th, 1921.

### FECHNER AND SPIRITUALISM.

Mr. J. Arthur Hill writes:—

I have read with interest Miss Geraldine de Robeck's translation of the Fechner article (LIGHT, September 10th), and agree that Fechner was not greatly drawn to Spiritualism. But he approached it more nearly as time went on, and in his last book ("Die Tagesansicht gegenüber der Nachtsicht," unfortunately not yet published in English) he plainly recognises that spiritualistic facts support his philosophy, and he describes two interesting apparition-cases which came within the experience of friends of his. He was evidently much impressed, and it may be that his lukewarmness about Spiritualism (it was hardly "hostility") was a result of his contact with the physical-phenomena side rather than with the higher mental side. He sat with Slade, and, though he expressed no definite opinion in public, he probably did not find the proceedings very edifying, even if the process was accepted as supernatural. This is still a common experience with investigators. Admittedly it is an excuse rather than a reason, for all supernatural phenomena, however unedifying, have a scientific interest and importance. But men of science are human, like the rest of us.

COME, I will make the continent indissoluble,  
I will make the most splendid race the sun ever shone upon,  
I will make divine magnetic lands,

With the love of comrades.

WALT WHITMAN.

## SIR A. CONAN DOYLE ON HIS AUSTRALIAN TOUR.



SIR ARTHUR CONAN DOYLE.

"My God, if they only knew—if they could only know! Perhaps in that cry, wrung from my very soul, lay the inception of my voyage to the other side of the world."

In these words Sir Arthur Conan Doyle, in his new book,\* explains how he came to undertake the great tour of which he now gives us this splendid record. The exclamation was uttered on a memorable night when he emerged from a wonderful séance in Wales, at which "For two hours my wife and I had sat within listening to the whispering voices of the dead, voices which are so full of earnest life, and of desperate endeavours to pierce the barrier of our dull

senses." Thrilled with the experience and realising that after three years' lecturing to large audiences in the British Isles, he could, with promise of rich results, carry his message across a new continent, Sir Arthur decided to accept the invitation of the Spiritualists of Australia and New Zealand and pay them a visit. How overwhelming was the success of his tour we see in the many testimonies that are given.

Everywhere there were crowded assemblages, and in some places the officials were unable to cope with the rush of people who sought to gain admittance. Mr. Carlyle Smythe, Sir Arthur's agent, with all his experience, was amazed, and with justifiable hyperbole, exclaimed, "This is no longer a mere success. It is a triumph. It is an epidemic!" In the course of his journey of 30,000 miles, Sir Arthur addressed twenty-five meetings, averaging 2,000 people in each, or 50,000 people in all. Mr. Smythe who, with his father, had managed the tours of lecturing celebrities for thirty years, expressed the opinion that he had known no previous tour which had won such consistent success.

When the occasion comes to review the history of Spiritualism in our time the great debt that the movement owed to Sir Arthur Conan Doyle will be more fully understood. We can say now, at least, that he will have been proved to be one of the most vital forces in its progress. This stirring narrative of his Australian tour helps us to realise a part of his wonderful work.

Sir Arthur opened his campaign in Adelaide on September 25th, 1920, and his first Australian lecture was an instant and brilliant success. As the "Adelaide Register" expressed it, the audience, large, representative and thoughtful, was a fitting compliment to a world celebrity and his mission. Thenceforward, in Melbourne, Sydney, Brisbane, Perth and the cities of New Zealand, the same gratifying receptions followed.

He records many psychic experiences. In Melbourne he heard an interesting story of medical clairvoyance that occurred with Mr. M. J. Bloomfield. Proceeding down Collins-street (one of Melbourne's principal streets) one day Mr. Bloomfield came close up to a man and woman walking in front of him.

To his amazement he saw the woman's inner anatomy mapped out before him, and especially marked a rounded mass near the liver, which he felt intuitively should not be there. . . . Bloomfield was so certain that the vision was for a purpose that he accosted the couple, and learned that the woman was actually about to be operated on for cancer. He re-assured them, saying that the object seemed clearly defined, and not to have widespread roots as a cancer might have. He was asked to be present at the operation, pointed out the exact place where he had seen the growth, and saw it extracted. It was, as he had said, innocuous.

"I have heard of mediums with similar powers in England," Sir Arthur adds, "but I had never before been in actual contact with one."

Sir Arthur took his son Denis, who had been suffering pains, to Mr. Bloomfield as a test case. Without asking any questions, the clairvoyant correctly diagnosed the seat of the trouble, and explained the cause, at the same time narrating facts in the boy's early history which were quite correct and entirely beyond his normal knowledge. "I have never in all my experience of medicine," says Sir Arthur, "known so accurate a diagnosis."

In Melbourne at the house of Mr. Tozer, chairman of the Victorian Spiritualist Association, there was an interesting experience with a Rescue Circle for the instruction of lower spirits. The spirit control purported to be a well-educated

\*"The Wanderings of a Spiritualist" (Hodder and Stoughton, 12/6 net.) From the office of LIGHT post free 13/3.

Chinaman, and to clerics who manifested through him, his presence and air of authority proved annoying.

"Mr. Love falls into a trance state. He is then controlled by the Chinaman Quong, who is a person of such standing and wisdom in the other world that other lower spirits have to obey him. The light is dim, but even so the characteristics of this Chinaman get across very clearly—the rolling head, the sidelong, humorous glance, the sly smile, and hands crossed and buried in what should be the voluminous folds of a mandarin's gown. He greets the company in somewhat laboured English."

A scene follows with the spirit of a clergyman, and then:—

"A moment later the Chinaman is back with his rolling head and his wise smile, 'He good man—stupid man. He learn in time. Plenty time before him.'"

Speaking of the refreshing vigour of speech and independence of view encountered in this young country, Sir Arthur tells this story:—

Once as I passed a public-house, a broken old fellow who had been leaning against the wall with a short pipe in his mouth, stepped forward to me, and said, "I am all for civil and religious liberty. There is plenty of room for your cult here, sir, and I wish you well against the bigots."

Sir Arthur adds, "I wonder from what heights that old fellow had fallen before he brought up against the public-house wall?"

On another occasion he met one who had imbibed not wisely but too well, who regarding Sir Arthur with a glassy stare, commented on his "most 'staordinary resemblance Oliver Lodge." When Sir Arthur, being interrogated, confessed his inability to see the resemblance, the man, with a slow smile of perception, said, "Blesh my soul—Conan Doyle—that's the name. Yes, Sir, you bear truly remarkable resemblance Conan Doyle." He was not enlightened.

The stories illustrate the traveller's observation that drink is one great curse of Australia. The other is horse racing.

Sir Arthur boldly nails his colours to the mast in the title of his book, and in the opening lines he warns those who have no interest in psychic things not to read it. As a matter of fact it abounds in interest for the general reader, being studded with gems of description and reflection, showing the writer as philosopher, artist and shrewd student of human affairs.

The book is dedicated to Lady Doyle, to whom the author acknowledges his profound indebtedness. She was indeed a loyal and devoted partner throughout the journey. There are many evidences, too, of the warm regard felt for her by those with whom she was brought in contact. On arriving at Brisbane she received an ovation, and was loaded with floral gifts. She made friends wherever she went.

The people on the spot are those best able to appreciate what Sir Arthur did. Here are extracts from two farewell addresses, and the sentiments are echoed in many more. The Victorian Spiritualist Association said:—

We desire to place on permanent record our intense appreciation . . . and our deep gratitude for the great help you have given to the cause to which you have consecrated your life. . . . Many thousands bless the day when you determined to enter this great crusade beneath the Southern Cross.

The Spiritualists at Stanmore Road (near Sydney) said:—

We thank you for the splendidly successful mission on behalf of Spiritualism in Sydney. You are a specially chosen leader endowed with power to command attention from obdurate minds.

Figures also speak eloquently. Sir Arthur, after paying all the expenses of his tour, at a time when the cost of everything was doubled or trebled, and after paying large sums towards local taxation, had a surplus of seven hundred pounds. This he divided among Spiritual funds in Australia, the bulk of it, five hundred pounds, being set aside as a guarantee of expenses for the next lecturer who should succeed him.

As the good ship "Naldera" bore him away from Australia, the traveller recorded this reflection: "My furrow gapes across two young continents. I feel, deep in my soul, that the seed will fall in due season, and that the reaping will follow the seed. Only the work concerns ourselves—the results lie with those whose instruments we are."

The seed has already been sown, and in goodly measure. L. C.

In transcribing the messages received for me by Mrs. Vernon (a New York psychic) I wish first to comment upon the fact that with almost perfect uniformity they bear indications of an origin external both to her and to myself. Telepathy from myself is almost, if not entirely, absent. This may be due to my practice, followed after the first month, of asking definite questions, which elicited definite replies regarding matters of which I was necessarily ignorant.—From "A Cloud of Witnesses," by ANNA DE KOVEN.



## SIR WILLIAM BARRETT AT GLASGOW.

## SPIRITUALISM AND PSYCHICAL RESEARCH.

[We referred briefly in "The Lighthouse Window" last week to Sir William Barrett's address at Glasgow. We are now able to present a fuller report.]

Spiritualism, said Sir William Barrett, in the course of his address at the Berkley Hall, Glasgow, on Monday, the 13th inst., opened up for us a spiritual world, and if it did nothing else it taught us a mode of access to that world. Good results could rarely or never be obtained if we entered the séance room in a carping, incredulous and sceptical spirit.

In the earlier part of his lecture, which was illustrated by lantern slides, Sir William referred to the great change which had come over public opinion in the educated world regarding psychical research. While there would always be vociferous Sadducees, yet the deep and widespread interest in the subject which now extended throughout the whole civilised community was the best evidence of the paramount importance of the work being carried on by the Society for Psychical Research. It was a common notion that this work was simply a search for what are derisively known as "spooks," but that was not the case. The first question which the Society had to settle was a fundamental one, viz, whether the mind can act upon mind by avenues outside of the ordinary channels of the senses, and he instanced such methods as those of hypnotism, clairvoyance, automatic writing and speaking, and others embraced in the term Spiritualism.

Referring to Telepathy, Sir William pointed out that wireless telegraphy bore no real relation to it, although it had the result of making the facts of telepathy more acceptable to the minds of the general public. If mind could impress mind by means more instant and direct than those of the physical world, as it undoubtedly could, then surely we could the more readily recognise the possibility of the Divine Mind acting upon the responsive minds of the human family. In such an idea we saw the basis of all inspiration, and one would have supposed that the religious teachers of our time would have welcomed that view of the subject instead of regarding the matter, as some of them did, as something dangerous and devilish.

As to the question of spirit intercourse, it must be regarded as a fact in Nature—part of the natural order—and it seemed clear that the Deity had permitted the return of psychical phenomena, so as to bring back faith once more to nations which had become faithless and were perishing for lack of vision.

Many had asked why a clearer vision of the spiritual world was not permitted. Doubtless one of the reasons was that if the knowledge came too rapidly that a better world lay beyond the gates of the grave, there would be a tendency to suicide to escape the miseries of earth.

## L.S.A. WINTER SESSION.

## OPENING MEETING, MICHAELMAS DAY.

The opening meeting to introduce the autumn and winter session of the London Spiritualist Alliance will take place on Thursday next, September 29th, in the large hall at No. 6, Queen's Square. The calendar seems to have arranged appropriately that this meeting should be held on Michaelmas Day, or what is known to the church-going public as the Feast of St. Michael and All Angels. It is surely fitting that the address to be given on the subject of "Our Angel Friends" should be delivered by the Rev. G. Vale Owen. Mr. H. W. Engholm will preside, and the meeting will commence at 7.30 p.m.

As it is expected that there will be a large gathering we would advise our friends to bear in mind that the capacity of the hall is limited.

We understand that Mr. Engholm, in his opening remarks, will have a good deal to say with regard to the programme which has been arranged for the coming session, and the reason for certain innovations that have been introduced therein.

Dr. ELLIS POWELL, who was to have been the speaker on Sunday next (September 25th) at the opening meeting of the Marylebone Association in their new home in the Eolian Hall, is unable to be present, and his place will be taken by Mrs. M. H. Wallis. Dr. Powell will, however, speak there on Sunday, October 2nd, taking for his subject "The Communion of Saints."

FOR LOVERS OF THE DRAMA.—It has been said, and with a great deal of truth, that the art of writing a play consists in knowing what to leave out. Mr. John Galsworthy's "Six Short Plays" (Duckworth, 5/- net) is an object lesson to aspiring playwrights in the art of vivid characterisation and swift dramatic action produced with the minimum expenditure of words. The plays, which include farce, drama, satire and comedy, and which display an acute insight into human nature, are not all equally "actable," but all make excellent reading.

## RAYS AND REFLECTIONS.

In some remarks arising out of the British Association's meetings in Edinburgh, the "Times," discussing the electrical constitution of matter, finds in it "the possibility of much more amazing miracles than the transmutation of lead to gold"—the dream of the old alchemists. Yes, we are on the verge of great discoveries, but what we make of them depends very much on ourselves.

We may use them for war and devastation of life generally, or apply them to the regeneration of a world already very sick and sorry over the results of the past misdirections of science in the matter of engines of destruction. In these matters I am still optimist, confiding firmly in the "Divinity that shapes our ends, rough hew them how we will."

That reminds me that Mr. A. St. John Adcock, in his latest volume, "Exit Homo," a rather scathing satire on life as it is, has a strong condemnation of Science:—

"Once the sworn foe of suffering and disease,

She turns, for larger fees,

From deeds beneficent and, proud to prank

In uniform of military rank,

Devotes herself to slaughter, and is paid

For healing wounds that she herself has made,

Doing for death, in that insensate strife,

As much as she has ever done for life.

How should she find that any soul is shown

In man or Nature, having lost her own?"

That is a poet's view, and finely expressed. The satire is amply justified. But does not the true explanation of the tragedy lie in the fact that intellectual advance has not been accompanied by moral development, that material progress has not been guided by spiritual vision?

Miss Scatterd very naturally took the opportunity of her visit to Edinburgh to proclaim some facts outside the area of inquiry prescribed by the British Association, of which she is a life member. The Edinburgh "Evening Dispatch" of the 9th inst., gave a portrait of her, and later a substantial report of her address on "Thought Photography" at Picardy Place, on the 12th. Her frank, kindly and alert personality made its impression as elsewhere.

I read with some interest and not a little amusement the report in the "Times" of Canon J. A. MacCulloch's address on the mingling of fairy and witch beliefs in 16th and 17th century Scotland. The Canon pointed out that none of the Judges in witch trials seemed to have seen that the matters alleged were delusions or dreams. The various witchcraft episodes, and the epidemics of fear and hysteria connected with them, were dealt with by the Canon, and he finds in the fact that the learned men who sat in judgment found a reality behind them an indication of the dark mental outlook of the period.

It is curious that the Canon does not "seem to have seen that the matters alleged" arose mainly out of the implicit faith which the people of those days placed in the Bible. And it "throws a singular light on the mental outlook" of to-day that we find a Canon of the Church dismissing matters of which the Bible is full as delusions or dreams, and lamenting that "some scientific minds" to-day concern themselves with such things. May it not be that these things are not all delusions and dreams?

I have been asked for an opinion on dicyanin and the Kilner screens. From the practical point of view I can only say that having once looked through the screens I could see nothing of the aura myself, but the owner of them—a lady doctor—never failed to perceive it. It may well be that the screens, while they help a latent power of clairvoyance, will not create one.

I wrote recently of "The Roadmender," by Michael Fairless, that exquisite idyll in which the beauties of Nature and the graces of the Spirit are depicted in a fashion that has won the love of many thousands of readers. Messrs. Duckworth and Co. have just issued a new edition of the book, beautifully printed and bound, and illustrated with twenty photographs of the Roadmender scenes (in Sussex) referred to in the text.

A leading article on "Mind and Matter" in the "Times" recently should have provided pleasurable interest for those disciples of Pythagoras and Proclus who concern themselves with the mystical side of numbers. After some remarks on protons and electrons and their arrangement in orderly and calculable positions the "Times" observes: "Plainly it is a translation of matter into numbers, and involves the further question as to whether or not numbers are in themselves real or only modes of the human mind."

D. G.

## VALE OWEN AND SWEDENBORG.

## SOME COMPARISONS.

By ARTHUR J. WOOD.

## EIGHTH ARTICLE.

## SOME WONDERS OF HEAVEN.

Extract from a message received by Mr. Vale Owen from his mother:—

"We were bidden to go to another district farther to the East. . . . You again hesitate, but that is the word we want. By the East we mean the direction from which the brighter light is seen over the mountains which border the plain, where the vision of the Christ and the Cross had been given us. We often speak of that direction as the East, because it reminds us of the sunrise."

The above words form a fitting introduction to the first portion of the present article.

It is really remarkable how, according to the angle of view, Swedenborg and the Vale Owen messages, in many respects, supplement and complement one another. In the case of the former we have presented to us in certain of his writings an illuminating philosophy of spirit-world laws and conditions of life; some of which, on account of our inability to see their true inwardness, owing to a mentality almost wholly formed by ideas and impressions derived from space and time, seem almost incredible. We simply note them as "peculiar," and, not being able either to affirm them or deny them, pass on. When, however, we come to the Vale Owen script, we find, to our astonishment, that many of the strange declarations of the seer are not only confirmed but illustrated by actual incidents witnessed by the communicators. Some of those things which were regarded perhaps with a degree of suspicion when mentioned by Swedenborg, and certainly with but little comprehension, might, with equal propriety and reason, have been received in the same way when appearing in the script; but when we find certain of these wonderful but incomprehensible things mentioned by Swedenborg, as existing in the world of spirits, confirmed in the most matter of fact way by the Vale Owen communicators, then we begin to think that, after all, the seer was right, and that it was we who were, perhaps excusably, at fault. It is a case of "every word being established at the mouth of two witnesses."

Having said so much by way of introduction, I now propose to give one or two examples that I have come across in the course of these comparative studies, illustrating my meaning. It may be said at once that, in their different ways, Swedenborg and the Vale Owen messages throw much light one upon the other with regard to conditions in the after-life.

And now let us turn to the extract at the beginning of this article. It comes with something of surprise, no doubt, that there is an East, and consequently by implication, the other three quarters, in the World beyond. But, if earth, as Milton says:—

"Be but the shadow of Heaven, and things therein  
Each to each other like, more than on Earth is thought,"

it need be no matter for astonishment that even the four points of the compass have their spiritual counterparts.

In his great work on "Heaven and Hell," Swedenborg devotes a whole chapter to "The four quarters of Heaven," and says that they are determined as in this world by the position of the sun; the sun in this case being, of course, the Sun of Heaven, the Lord Himself, "Who enlighteneth every man that cometh into the world." This is not a mere figure of speech, but an actual fact in the other life, for from Him all light proceeds, both internal and external. Amongst the remarkable statements Swedenborg makes is one to the effect that the angels have the East constantly before them, no matter which way they turn; and as this, he admits, is difficult to understand, he explains it thus:—

"Angels turn their bodies in every direction like men, but still they have the East constantly before their eyes; because changes of aspects with angels are unlike those of men, and proceed from a different origin. They indeed appear similar, but are not so, because all determinations of aspects, both with angels and spirits, spring from their ruling love."

The East, in heaven, he explains, is where the Lord continually dwells as a Sun, which sun is a sphere of light and heat ambient about Him—an emanation of Divine Love and Wisdom (which is spiritual heat and light) from Him, and in the midst of which He, in Person, dwells far above

all the Heavens, although in Presence Form, often seen within them. It is because the interiors of the angels (i.e., their affections or ruling love) are always directed towards Him, that He appears always before them, irrespective of the direction in which they turn their bodies.

"That there is such a turning towards the Lord," says Swedenborg, "is one of the wonders of Heaven, for it is possible that many may be in the same place, and one may have his body turned in one direction, and another in another direction, and yet all see the Lord before them."

To us on this plane of being, that is a very difficult statement to understand naturally; for where places, spaces and times are fixed and constant, as they are here, anything which upsets our ideas thence derived is bound to occasion a sort of mental disturbance, not to say indigestion, in the endeavour to assimilate the new knowledge. Students of the spiritual, however, are, like the scientists, becoming less prone to dogmatism, in matters that are, for the moment, beyond their understanding, and wisely await more light before definitely accepting or rejecting an unfamiliar statement, particularly as they are, as yet, only on the threshold of a vast unexplored region.

It so happens in this case, however, that there is an incident recorded in the script which illustrates one of the phases of this very law to which Swedenborg refers, and which is so difficult for us to apprehend intelligibly. The communicator is giving an account (too long to quote here in full) of a certain manifestation of Christ, of which I quote just the salient passage relating to this particular mystery of Divine aspect.

"Now we were all around, and above, and below Him. All of us, and each of us, saw Him whole—front, rear, and through and through. You will not understand this. It was so, as we saw Him then."

No, we do not understand it, neither do we disbelieve it; for there are many things that we can only learn fully from experience.

Another statement which is also difficult for us to apprehend is also made by Swedenborg, as follows:—

"It is another of the wonders of Heaven that, although the aspect of the angels is always towards the East, they have an aspect also towards the other three quarters; but their aspect towards these is from their interior sight, which is the sight of thought."

In other words, the angels are able, not only to see what takes place immediately within range of their ordinary vision, but also, if occasion demands, to put their powers into operation to see into other regions than their own, without leaving their own sphere to do so. We are not without some little assistance, even on this plane of existence, in enabling us to understand this possibility, for we have heard of many cases where men and women have had visions of scenes taking place far away from their actual position, and which have been due to abnormal states of psychical activity. We are, therefore, prepared in some measure to accept such a statement as the above.

This faculty of being able to see both "before" and "behind" one, so to speak, is also illustrated for us in the script in the following account. The communicator who tells the story was the director of the experiment which he describes, and which took place with a number of older children, boys and girls, who were gathered together in a secluded valley of Sphere Seven. The experiment was concerned with the visualisation of scenes out of, or away from, the sphere in which they were stationed. Two of the children are witnesses of an incident which occurred in a region inferior to their own, and are puzzled to understand it, because, as the communicator explains, they believed it to have taken place in a sphere superior. Mr. Vale Owen asks: "How was it they made it out?" Arnel? Was it not easy for them to know looked before or behind them?"

I quote Arnel's reply almost in full, because it illustrates very clearly the principle of "aspect by interior sight" mentioned by Swedenborg:—

"But, yes, my son, and surely. You question me so crudely, and I have humour in my make-up; as you know, and you are serious, while you should be smiling along with me."

"The perplexity of these children lay not between the two directions, 'before,' 'behind'; for when they looked into other spheres they looked into infinity to- wards, or infinity through those spheres. You mark me, my son, the operation I have describe was not one ex-



terior in environment to themselves. . . . What they were doing now was of a different process. For instead of moving about in an environment exterior to themselves, they did the other thing. They absorbed their external mental and wilful activity into the interior of their own selves, and there found, for the time, their true environment. Their action was, you note, directed inward upon themselves. . . . It was this reversal of process which created their perplexity. They thought they had penetrated into Sphere Eight or Nine, and there found conditions foreign to those spheres. So it was they blundered."

Now, as I hinted above, it is not easy for us, even with such a statement as here quoted, living under space and time conditions, to assimilate such facts. Indeed, one of the earliest messages in the script lays stress upon the difficulty of adjusting our earth-born ideas to such extraordinary conditions of spirit life as we have just been considering; some of which, this earlier message states, wear a semblance of unreality, so much so, that they who first pass over, "until they have divested themselves of the habit of thinking in three dimensional terms, are unable to progress very far."

However, it is interesting stories like those mentioned above—which the script is so full—that throw much light upon, and enable one the better to understand, many of the more difficult and perplexing statements of the Swedish Seer. Thus, as I said at the beginning, Swedenborg and Vale Owen, according to the point of view, often supplement and complement one another to a remarkable degree. The former, writing as the philosopher pure and simple, is mainly concerned with his statements of spirit-world laws as he had come to know them; whilst the latter, or rather his communicators, not so much concerned with philosophy, are more interested in the conveyance to us of interesting details of the tide of life which ebbs and flows around them, but which, at the same time, inevitably relate to those same laws, illustrating them, and enabling us the better to understand them.

### THOUGHT PHOTOGRAPHY.

MISS F. R. SCATCHERD LECTURES IN EDINBURGH.

On Monday, 12th inst., Miss F. R. Scatcherd delivered a lecture, entitled "Thought Photography and Other Photographic Phenomena," in the Free Gardeners' Hall, Picardy Place, Edinburgh. There was a large audience.

Miss Scatcherd referred to the fact that in 1903 she discovered that images could be received on sensitive films without exposure to light, that is to say, without the use of a camera.

Feeling that the camera would be an invaluable instrument in the investigation of the finer forces of nature, she pursued her experiments, and did her utmost to induce the scientific world to take an interest in the question. Realising that the term "spirit" was a stumbling block as introducing what was regarded as an unproved assumption, she had decided to leave that question aside, and confine herself in general to the formal side of the subject. She divided her results into two classes—images by the camera and those obtained without its use. The latter she termed skotographs (from the Greek *skotos*, darkness), while for the former she retained the usual term "photographs."

The lecture, which included much material familiar to readers of *LIGHT*, was illustrated by lantern views.

There was one passage in the address, however, which may be new to many. It concerns an incident which took place at Crewe.

Sir William Crookes had a portrait taken of himself, and across the plate was discovered the message: "I most earnestly ask you, Sir William, to tell Sir Oliver Lodge that when— Here the writing stopped, and they could get nothing further.

Sir William left, taking the plates with him. A fortnight later a friend of his was photographed and the following was received: "—he is ready the invisible helpers, with the Christian circle at Crewe, will do all that we can for dear Harum-Scarum.—T. Colley."

On comparing notes Miss Scatcherd found that the message completed the broken one to Sir William Crookes. It was signed by Archdeacon Colley, who shortly before his death declared he would never cease, in this world or the next, to endeavour to convince Sir Oliver Lodge of the truth of the Crewe phenomena.

"Harum-Scarum" was a playful name applied to her by the Archdeacon.

In concluding her address, Miss Scatcherd remarked that so far every conflict between orthodox science and convinced Spiritualists had terminated in a victory for Spiritualism. The latest discoveries in science were proving the facts for which Spiritualists had so long contended. She instanced the fact of human radio-activity, the existence of which was now recorded by instruments in exactly the same way as electricity or any other form of energy.

### A MANUAL OF SELF-HEALING.\*

MR. W. OWEN HUGHES'S SUMMARY OF THE ANCIENT CHRISTIAN PRINCIPLES.

REVIEWED BY ELLIS T. POWELL, LL.B., D.Sc.

Mr. Hughes is a Christian healer of seventeen years' standing, and his book is a crisp summary of the principles that lie behind his treatment. They are, needless to say, all of them based upon the methods of Christ, and illustrated by a marvellous aptness and amplitude of quotation. Their nucleus might be found in a paragraph on page 53:—

"Let us dwell in thought on the Absolute, in Whom we live and move and have our being, that is, Mind; and as we dwell on and realise man's oneness with God, the one Mind, the One Life, we know that we are not a number of separate lives jotted about all over the world, but man is Life, Mind, God manifested in consciousness."

This, of course, is an expression of the deeper psychic law that all consciousness, whether divine, human, or animal, is of one species, an identical part of the universal consciousness, but limited by the various vehicles through which it manifests. To bring one's self into harmony with this consciousness is to enlist its aid against evil of every kind, and the aid is effective up to the degree to which the harmony is intimate and real. Herbert Spencer defined life as "correspondence with environment," adding that "perfect correspondence would be perfect life." The aphorism is truer in the psychic sense than in the merely physical. All our highest strivings now, and in the eternity that lies before us, will be devoted to the attainment of a closer and closer correspondence with the Divine Mind and the Divine Policy.

Conversely, to the extent to which we allow our consciousness to fall away from the correspondence, we lose our grip on the Divine aid. So that Mr. Hughes is quite right when he declares that—

"All false emotions such as fear, anxiety, grief, anger, envy, revenge, depression, spitefulness, lust, false ambitions, unkind criticism, obstinacy, avarice, selfish dealing, harshness, timidity, falsity, over-sensitiveness, bigotry, cruelty, and the like, are the fore-runners of sickness, disease, and death."

The present writer, however, is a trifle sceptical about Mr. Hughes's illustration of the evil effect of anger as shown by "the presence of pus and bile" in the microscopically-analysed blood of a man who had "purposely made himself angry about a matter." Is it possible for a man to "make himself angry" where his passions are not really roused, and where the whole process is pretence? If that were so, we should not envy the actor who gave a daily conscientious performance of Shylock or Othello, with pathological consequences equivalent to those which must have followed in the case of the original Jew and the original Moor, if such ever existed.

I doubt the wisdom of adopting the word "metaphysical" and its cognate terms to describe the processes employed by Christ. Thus the publishers characterise Mr. Hughes's book as a "metaphysical work," and Mr. Hughes as a "practical metaphysician." As for Christ, Mr. Hughes tells us that He was "the greatest metaphysician Who ever lived." No doubt He was, in the sense that He employed His knowledge of meta-physical, or ultra-physical laws and forces to do the beneficent works which are associated with His name and religion. But this is not the sense in which the word "metaphysician" is generally employed and understood. In ordinary parlance the term "metaphysics" means the branch of philosophical science which is concerned with an endeavour to reach the ultimate realities that lie behind the visible and palpable phenomena of the universe. In established scientific terminology the word "metaphysics" does not connote healing, or any of the allied processes; and to attempt the fixation of this new significance upon it is to my mind a mistake, and one likely to lead to no small amount of misconception and mystification. At the moment there is no English word which will exactly express what Mr. Hughes means when he calls Christ a "metaphysician," though "psychiatrist" would come very near the mark. "Psyche" is the soul, and "iatreus" is a physician; and Christ was in a very real sense a soul-physician, healing the body by means of super-physical forces.

Taken altogether, however, the book is a storehouse of Christian lore and language on the subject with which it is concerned, and deserves the high commendation that is certain to follow its careful perusal.

THE CREATURE OF CIRCUMSTANCE.—The fire, when first kindled, said to the smoke, "Go up, my son, straight to Heaven." And the smoke said, "I go"; but anon the North-east took and turned him South-west, then the South-west turned him North-east, and so of the other winds; but it was in him to go up straight if the time had been quieter.—"Becket," by LORD TENNYSON.

\* "Self Healing by Divine Understanding," by W. Owen Hughes (Williamson & Co., 10, Hamlet Court-road, West-cliff, 6/- net).

## LIGHT,

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## ON EARNING A LIVING.

AN OLD PHRASE AND A NEW MEANING.

Lately the newspapers have given us accounts of the sad plight of various classes of the community whose incomes, even when they were employed, had become insufficient for the bare necessities of life. We have read, for example, distressing accounts of the straits to which many of the clergy were reduced, meagre meals, shabby clothes, no holidays or amusements, and the dreariest subterfuges to maintain even the semblance of respectability. We have read of scientists whose incomes a mechanic would scoff at, of authors who earned less than road-sweepers. It is only necessary to touch upon a few instances in a long list of melancholy examples. They are too well-known. Everyone who follows intelligently the annals of the time is aware of them, and too often is himself numbered amongst the victims.

We are all apt to generalise, and the prevailing distress is usually attributed solely to the war and its aftermath of bad trade, high prices and griping taxation. The war, indeed, has much to answer for, but not everything. It reduced the condition of vast numbers who before the war were known as the "comfortable classes," but it raised multitudes to a degree of affluence which they had never known before. It brought about

## A GENERAL TOPSY-TURVYDOM.

in which Dives became the beggar and Lazarus strutted it in purple and fine linen.

It was not all due to the war. Many of us remember the frenzied struggle of thousands at the dock-gates to earn sixpence an hour; we recall "The Bitter Cry of Outcast London," and the boast of the capitalist who said he could buy the best brains in Fleet-street for five pounds a week. These things were occurring long before the war.

Let us leave the economic aspects of the question. They are admittedly complex, although they can be reduced to simplicity by the consideration that the world is not at present producing the means of subsistence for its population: there is, in short, "not enough to go round."

The economic problem will settle itself, howbeit vast multitudes will suffer in the process. Those who have attained to a comprehensive view of the question will see that the spiritual and moral sides of it are by far the more important. The changes wrought by the war are by no means confined to the physical world. There are thousands to-day who in the light of Spiritualism have gained a clearer view of the matter and discovered a larger meaning in the phrase "a living." They have become aware of themselves as

## INHABITANTS OF ANOTHER WORLD

than the material one and to that extent the pressure on the physical side has been relaxed. It is a process which is going on all the time, for the most part unseen and unsuspected by the casual observer. Only the few so far have grown into the full consciousness of it. For the mass it is a matter of gleams and faint

intimations of a life beyond the thick swathings of the flesh. Often the change has come about by the very stress and terror of the time. These things have thinned the veil of the flesh and released the soul that until then had been "coffined in dull clay."

Here and there we meet the more advanced who have "put the world under their feet," and who go through penury, living precariously, but living calmly, confidently, even joyfully, having "earned their living" in a wider and nobler sense than the phrase ever carried of old.

A larger, fuller, stronger life is now beating against the shores of the older world we knew. The ancient dams and mouldering walls of habit and custom will not hold it back much longer. It will flood the desert places like the rising of the Nile.

We are here to proclaim the coming of this newer life, which is to carry us far above the ruins of the old, and in the earning of our spiritual living ensure that our lower needs shall not go unsatisfied, since the greater includes the less.

## LADY GLENCONNER AND PSYCHIC PHOTOGRAPHY.

IN DEFENCE OF MR. WHATELY SMITH.

The following is an extract from a letter recently sent by Lady Glenconner to a correspondent:—

"I feel I did not make myself clear in my letter of yesterday respecting the mediumship of the particular branch in Spiritualism that we know as 'Psychic Photography.' I believe the characteristic features of this activity are so perplexing (the truth lying, in this particular branch of the science, in a 'well' deeper than usual) that the scepticism of analytical minds, such as Mr. Whately Smith's, is more than justified. If you think about the subject dispassionately, you will surely agree. You would not have the whole world bringing the same unthinking, weakly-partial and emotional bias towards the subject that—say Miss —, or Mrs. — do? These kinds of minds, in my opinion, do far more to destroy the chance of Spiritualism being rightly understood than those of Whately Smith and his confrères. And if we show ourselves vexed and angry with such as they, surely we suggest, justifiably, that we don't want investigation on sound lines carried on at all. We ought to welcome it. I feel thankful there are such opponents to the subject and such a healthy strain of watchful interest as the scientists display. Never before have they shown such readiness to investigate this subject, and to my mind we should give them every opportunity and the freest scope, to do so.

"If a medium presents difficulties in the matter, it is a mistake to foster their sensibilities. I think it is this very sheltering that the Spiritualists have given the mediums that has provided the rich openings for fraud that have been so greatly taken advantage of—and I think the time has now come for a new era in these activities. We must welcome those who have the truth at heart even though, through them, we have to overthrow some of our idols. Why should mediums, if they are genuine, dislike investigation? We have to educate the mediums to the new idea, and brace them to meet these new friends."

## "COMMUNICATION."

SOME COMMENDATIONS OF THE STEAD MESSAGES.

The book is really fine. I only wish that we had some central authority which could say, "We are prepared to recommend this as final and standardised so far as it goes," for we need some firm ground from which we can work, and this bears every mark of a wisdom beyond our own, both in its matter and in its genesis. For my own part, I am prepared to accept it as it stands, and to frame my philosophy upon it, since we must have something if we are ever to get anywhere, and I can't think of anything more stable than this. I shall hold it always for reference.

I am glad of the sombre side also. We tend to make things too easy. It is good that we should say "We are in a muck-raker, 'You are in very deadly danger.' Have a care! It is not a visionary, priest-invented Hell, but it is very real and imminent and terrible."

—SIR A. CONAN DOYLE.

"I consider it one of the best books on the subject, and bound to do great good."—LADY GLENCONNER.

"SPEAKING ACROSS THE BORDERLINE."—We learn that a sequel to this book will shortly be issued under the title, "Further Messages Across the Borderline," by Mrs. F. Heslop, with a Foreword by the Rev. G. F. Vale Owen, and an Introduction by Dr. Ellis T. Powell. Further particulars will be given in due course.



## FROM THE LIGHTHOUSE WINDOW.

The Rev. G. Vale Owen is to speak at the opening meeting of the L.S.A. winter session on Thursday, September 29th.

"The Ethics of Suicide" is the title of an article by Sir Oliver Lodge to appear in the October "Fortnightly Review." It will be awaited with the keenest interest, especially as we understand that Sir Oliver has touched on the psychic aspect of the question.

Sir Arthur Conan Doyle's new book, "The Wanderings of a Spiritualist," in which he describes his recent Australian tour, has received many flattering Press notices. The "Daily Chronicle" writes: "It would be impossible for Sir Arthur, a trained observer and keenly interested in the world and men, to be other than interesting. So one might read it for its living travel pictures and its stimulating thought alone. Into the first fifty pages are condensed perhaps the most vivid sketch of the voyage from England to Australia that has ever been written." A review of the book appears elsewhere in this issue.

Very great interest has been shown by our readers in the coloured glass screen, designed to enable ordinary non-psychic people to see the human aura, and the demand for it has been large. In the past, writers on the aura spoke of it as "visible only by the aid of clairvoyance." That seems not to be a correct statement, unless it be that far more people are clairvoyant than was supposed, or that the screen (whether of coloured glass or the Dicyanin cell) induces a temporary lucidity, as we know is often the case under hypnosis.

With this issue the London Spiritualist Alliance announces in an illustrated four-page supplement, a very attractive and comprehensive programme for the coming session. The Council are certainly to be congratulated on having introduced the Lecture Class series, and we are pleased to note that amongst the instructors are such able exponents of our subject as Mrs. F. E. Leaning, Mr. George E. Wright, and Mr. Ernest Hunt. We are sure that these classes will prove most popular. As they start the week after next we would advise intending members to make early application for admission to whichever class appeals to them, and to commence at the outset, and thus avoid missing any of a series which we feel sure will prove invaluable to everyone.

How disease is tackled direct from the spiritual side, by spirit healers, is described by the Rev. G. Vale Owen in an article in his series appearing in the "Weekly Dispatch." He writes: "One department of science which has been invaded by Psychic Research is Medical and Surgical Science. Our spirit friends have been found to be able to diagnose the ills which affect the human body in a very remarkable and efficient manner. There are spirit-doctors set apart for this purpose, many of whom were eminent specialists when on earth. These have colleges in the spiritual world where they train others for the work."

Mr. Vale Owen continues: "These students are taught the mechanism of the human frame and the various ways in which illnesses and diseases may be detected and dealt with. But there is one great and fundamental difference between the method pursued by their medical brethren in the flesh and the way in which this task is dealt with by those who have passed over into the wider realms of spirit. These latter have one great advantage over the others. They can approach the matter from the inner side. That is to say, they diagnose the state of the patient's material body by carefully studying the state of his spiritual body. For this reason they are able to get straight at the seat of the trouble. Then they set to work to treat the patient by bringing into operation certain forces which they have at their disposal and which they are carefully trained to use."

To celebrate the birthday of their president, Mrs. Annie Besant, there is to be a social gathering of members of the Theosophical Society at Mortimer Halls on October 1st.

Mr. John Spencer, writing in the "Occult Review" (September) on "Some General Principles of the Occult Development," drives home his points with some homely similes: "Every kingdom divided against itself is brought to desolation," and if a man is simultaneously seeking to awaken his higher spiritual faculties and to indulge his lowest passions in lust or drink or dishonesty, the resulting psychological conflict may well end in serious nervous disorder or actual insanity. To this extent there may be some truth in the popular superstition among the ultra-orthodox that dealings with psychic phenomena of any sort tend to drive people mad. As in any other case those who wish to

achieve a particular purpose must adopt their means to the end and lead the suitable life. If the Oxford and Cambridge crews trained on suet pudding and unlimited tobacco we should probably have a popular outcry demanding the suppression of a sport which killed everyone who took part in it. The answer would be, of course, the danger is not in the boat-race, but in the boat-race on wrong training."

He continues: "So, to the outcry against the dangers of Spiritualism and occultism the true answer is: The danger is not inherent in occultism or in Spiritualism, but arises because people are foolish enough to rush into these things without attempting to live lives appropriate to them or to undertake the necessary study before they begin experimenting rashly. An electric power station is a perfectly safe place for the electrician in charge, but if an amateur starts fooling around there without even taking the trouble to put on proper rubber appliances he is asking for trouble."

Father Bernard Vaughan, in a recent sermon at Edinburgh, said, "I know a great deal more about the next world than the mediums, whose description of this and the other side is not encouraging. If their pictures of the Beyond are true, then all I can say is that the other side ought to be a preparation for this and not this for that. Going to Heaven for me would be like going from Mayfair to Clapham Junction." Possibly the change will prove to be an even greater one than that.

The Rev. C. L. Tweedale informs us that for some time past he has been engaged on the production of a hymn-book suitable to the needs of Spiritualists and acceptable to the churches. The book, which is to be published shortly under the title "Spiritual Songs," will include several hundred hymns, some original, and special care has been paid to the music.

The story of the French psychic photographer Buguet and his trial and conviction for alleged fraudulent practices is ancient history, but it has remained for an absurd, slanderous person in New Zealand to couple with Buguet, Stainton Moses. In Wellington, in July last, a Mr. L. C. Prudhoe, described as "an enthusiastic photographer," in a public address, made the ridiculous statement that "Two photographers named Buguet and Stainton Moses were arrested in their studio," and after confessing that they had faked spirit photographs, were imprisoned. It is quite unnecessary to state, unless for the benefit of ignorant ones at the Antipodes, that the whole story with regard to Stainton Moses is devoid of foundation.

At the British Association in Edinburgh last week the Rev. Canon J. A. MacCulloch, D.D., Bridge of Allan, read a paper on the mingling of fairy and witch beliefs in the sixteenth and seventeenth centuries in Scotland. Although the fairy and the witchcraft superstitions had, on the whole, he said, separate sources, they had many things in common. Both were also regarded by official and orthodox ecclesiasticism as connected with the devil and the kingdom of darkness. The folk gradually accepted this view, at least with regard to witchcraft. The common aspects of the two beliefs, and the common ban under which both were placed, would inevitably tend to mix them up together.

In comment on the above the Liverpool "Daily Courier" observes: "Has the fairy a real existence? Though every literature in the world describes the 'little people' at full length, though every child knows their glens and rings and castles, the British Association solemnly discusses them as a problem, a myth, a figment of coloured and excited minds. Last year photographs of actual fairies, taken in a Yorkshire wood, were exhibited—but savants are not easily convinced. During the past generation hoaxes have been perpetrated on the scientific community, and its members are for ever on their guard. But if every literature, every cycle of legend from the Samoyed to the Patagonian, is in agreement on the past, if not present existence of fairies, there must be some basis for the world-wide belief."

Dr. Lindsay Johnson lectured recently before the Durban Spiritual Alliance on "Evidences of a Future Life." In the course of an able address, reported in our contemporary, the "South African Spiritualist," he used an apt illustration from Emmanuel Kant, who once remarked that any single phenomenon of Spiritualism was by itself insufficient to convince him, but when all the phenomena were taken together they became irresistible.

The Berlin correspondent of the "Daily News" states that failing to find the murderers of Erzberger, the authorities invoked the aid of a clairvoyant, who gave a remarkable account of the hunted men's doings. He adds, "It is an astonishing fact that a second medium gave precisely the same details, and the police are following up the information."

## EVAN J. POWELL, MINISTER AND MEDIUM.

In reporting last week the termination on the 4th inst. of Mr. Evan J. Powell's connection, as resident minister, with the Spiritualist Church at Merthyr Tydfil, and his removal to Paignton, we promised to give our readers an account of some of the wonderful evidential phenomena obtained through his mediumship. *LIGHT* for September 27th, 1919, contained a description by H. W. S. (the initials are those of the name of a well-known Merthyr journalist) of two remarkable private sésances for materialisation, at which he was present, given by Mr. Powell; and in the local paper with which he is associated, this gentleman now adds to his former testimony. Referring to some of the striking and convincing evidence obtained at Mr. Powell's sittings under conditions which place fraud, imposition, and chicanery beyond possibility, H. W. S. says:—

Not only were the severest tests imposed, but the best evidence of their truth and reality lay in the private knowledge of the means of test which were unknown to the medium or unrelated members of the circle: I have had these tests in the instances of my wife and my son, again and again. On the last occasion when they manifested my wife, amongst other things, placed in my face something which appeared to me from its softness to be like a silk lace shawl such as she habitually wore in the house. To have my own senses corroborated I requested her to repeat the act to every person present. She did so, and they all one after another thanked her as they felt the hand and the article in their faces.

I shall never forget the sésances given by Mr. Powell at my house, at which Sir Arthur Conan Doyle and Lady Doyle were present. I sat next but one to them and heard every word of the conversations of four members of his family—three gentlemen and a lady—with them. Every voice was clear and distinct from the others—not a trace of the medium's. The conversations must have lasted nearly ten minutes. Sir Conan's brother "Ted" discussed with him the condition of his widow, and gave directions for her removal from the place where she was then receiving treatment. The talk between Kingsley (Sir Arthur's son) and his parents was emotionally affecting and brought tears to my eyes. The lady's beautiful voice in opening her conversation with Lady Doyle was lovely. While these conversations were proceeding two other members of the circle were holding animated conversations with their friends.

An equally remarkable manifestation was made on the occasion of the visit of Count Mijatovitch, formerly Serbian minister at the Court of St. James. During the sésance at The Chase I happened to be sitting next to His Excellency, and I suddenly heard a deep contralto voice speaking in a language that I could not guess at. Here was a language that I never heard before in my life. An earnest conversation took place between the spirit visitor and the Count, punctuated by what appeared to me to

be deep sobs. I heard repeatedly the name of Draga spoken. When it was over I whispered to His Excellency, "Could you tell me who the visitor was who spoke to you in that strange language?" And he replied, "It was Queen Draga of Serbia, who was assassinated with her husband in a most brutal fashion." Here was evidence of an irrefutable character, because Mr. Evan Powell's knowledge of language is extremely limited, and there was not a soul in the circle among the few linguists there who had any knowledge of Serbian whatever.

The earnest and eloquent address which Mr. Powell delivered on the occasion of his farewell meeting on the 4th inst., when the hall was packed and hundreds had to be turned away, will probably never be forgotten by any of those present. Alluding to the great number of times he had spoken from that platform, he said that for once it hurt him to speak, and hurt him very much, and that not because he was leaving Merthyr altogether, and leaving behind him many friends, but because he was leaving behind a little child of his own—the church of his creation. Glancing at the history of the movement in Merthyr and the many and various vicissitudes through which it had passed, he found he was able to trace it back for somewhere about twenty-two years. One of his first recollections of modern Spiritualism was during the six months' strike about that period. Spiritualism was then, though not actually in its infancy, practically a suckling, only supported by a few stalwart friends, of whom he instanced first William Scott, who had his business partly ruined because he believed that "the dead could return," and had to endure hearing women in the street throw callous remarks to him as to how God had visited him with the hand of affliction by taking away his beautiful and gifted daughter as a "curse because he called back the dead." Mr. Powell then went on to describe the "Circle of Light," with which some of the Merthyr Spiritualists were associated, and Mr. Geo. Spriggs, to whom he referred as "the greatest materialising medium Wales, England, nay, the whole world had ever produced." He referred to other veterans, some of whom were still with them, to levitation, apports, and other phenomena witnessed in those days, and to the difficulties which the movement had had to face, and how the Society had to move from one small meeting place to another, having no abiding home. Coming at last to the erection and



EVAN J. POWELL.  
The Famous Medium

opening in 1910 of their present building he claimed that Spiritualists generally owed more to that Temple and the circles held in connection with it than many of them thought or realised, for Sir Arthur Conan Doyle had attributed to the Southey sésance the inspiration that led him to "go and tell my brothers across the ocean the story of modern Spiritualism." From the day that Sir Arthur set forth upon his task after that sésance a different outlook had been seen, and they could say, with Joshua of old, that the land was being "subdued before them."

On Monday night, the 5th, a social gathering of members and friends was held by way of giving Mr. Powell a pleasant send off.

## MYSTERIOUS MUSIC AT A FUNERAL.

Some time ago we dealt in "Notes By the Way" with music heard at the bedside of the dying. We have now received from an American correspondent, Mr. Neiburg, of Oakland, Nebraska, a cutting from the "Omaha World-Herald," from which we take the following excerpts:—

Special Dispatch to the World-Herald.

O'Neil, Neb., August 28th.—Divine music, played by celestial hands perhaps, coming from no discernible source, and filling only the room in which the body lay and the mourners sat, thrilled and awed those attendant at the funeral of the daughter of Mr. and Mrs. W. F. Parker, of Wood Lake, recently.

Mr. Parker is cashier of the Citizen's State Bank of Wood Lake. Not only Mr. and Mrs. Parker, but also Ben Mickey, Wood Lake banker, Michael Flannigan, Long Pine banker, and many others who attended the funeral, which was one of the largest ever held in Cherry county, heard the heavenly strains, which welled but a short time before the final service, and sought by search and investigation to determine from whence it came. They were unsuccessful and still are at a loss for an earthly explanation.

The phenomenon lasted not more than five minutes, or about as long as the rendition of an instrumental selection would require. The faint harmonies of beautiful

chords, sounding as from afar, first were noticed by the mourners, who supposed them to be played by some organist in another room.

Gradually they grew in volume and swelled and throbbed until they filled the room, the measured rhythm of a definite theme.

Then they died away again, softening and diminishing until they seemed only an echo of a memory, and then they ceased. The mourners waited several minutes for the remainder of the service before they realised that the invisible player was no one then in or around the house of sorrow.

The reporter adds that after strict search of the premises these present satisfied themselves that there was no earthly explanation of the music.

OLD-FASHIONED IDEAS.—I feel at moments appalled at the terrible bigotry and ignorance with which we have been instructed concerning this dear, happy, natural life that is being led by those we love. Yet ancient beliefs die hard. And you cannot often convince Mr., Mrs. and Miss John Bull that, should they quit their physical bodies to-morrow, they would be very uncomfortable and unhappy if they had to sing hymns all day for ever and ever. At present soft beds, hot baths, and four-course dinners seem necessary to them; and one must realise that the body only demands the things which the ego, the spirit, craves.—"Rachel Comforted," by Mrs. FRED MATURIN.



## MATERIALISATION PHENOMENA.

EXPERIMENTS AT THE INTERNATIONAL METAPSYCHIC INSTITUTE.

BY STANLEY DE BRATH.

It is interesting to see the experiments of cautious and dispassionate scientific men leading to the same conclusions as those of the common-sense observers of fifty years ago.

The experiments in Paris recorded in the "Revue Metapsychique" for July-August on the materialisation of faces with Franek Kluski, as medium, under rigid test conditions, recall vividly the same phenomena with Cecil Husk in London, in 1889 and earlier. The Paris séances were conducted with dim red light, but the figures were illuminated by phosphorescent screens such as Husk was in the habit of using.

Dr. Geley writes:—

"It is difficult to separate phenomena of a physical from those of an intellectual order in our séances with Franek; the two were generally closely connected. The latter manifestations were never incoherent or disorderly, but were always intelligently directed to a definite purpose. The contacts with materialised hands, the lights, the appearances of faces, all denoted a directing idea, conscious and apparently self-moved. The making of (paraffin) moulds called for a regular co-operation between the operating entities, whatever these may be, and ourselves. They endeavoured to do their best to satisfy us. . . . These entities did not seem to me to be of a high intellectual order. As with Dr. Crawford, they seemed to have the mentality and the functions of the artisan.

"I remarked a very curious fact: we have said already that the moulds were the act of one particular entity. Now, the other entities seemed as interested as ourselves in the results obtained. I saw, in my experiments at Warsaw, one of these beings take up the phosphorescent screen and direct its light on one of the paraffin 'gloves,' looking long at it with lively curiosity. The psychism of the 'invisible assistants,' as Crawford calls them, would need a long notice devoted to them alone.

"Apparently, the initiative for the phenomena comes neither from the medium nor from the experimenters. Certain features in the experiments show very clearly the operation of an external Will. No doubt this Will, though seemingly external, may possibly have its real source in the subconscious; but that is a hypothesis at once complicated and difficult to sustain. It may seem convenient to say peremptorily, 'All comes from the medium, the matter, the power, and the directing intelligence.' But this is not always in accord with the facts.

"It is advisable to hold judgment in suspense on this important question, and simply to say: Everything in such séances takes place as if:—

"1. The starting of the phenomena, their initiative, and primary directive idea comes from independent and self-active entities;

"2. This primary directing psychism being combined, in a manner which defies separate analysis, with mental factors both conscious and subconscious, derived from the medium and the experimenters."

The experiments read just as they might if the "invisible assistants" were incarnate laboratory assistants adapting their procedure to the wishes of the experimenters. In one experiment dealing with automatic writing detailed by Count Potocki, the script is a dialogue between two or more invisibles, relations of the Count, who communicate with him and with each other, expressing their surprise at seeing their relation there, and addressing him with some degree of hesitation. The dialogue is too long to give here, but the evidence of discarnate personality is very strong, referring to events with which the persons claiming to communicate were concerned during life.

### ANALYSIS OF THE ECTOPLASM.

The same issue of the "Revue" contains an account of experiments with Mme. Stanislaw P., by P. Lebedzinski, an engineer who is the President of the Central Committee of the Polish S.P.R. Many instances of materialisation are given, which do not differ markedly from others; but the most interesting is the account of the separation of a portion of the ectoplasm.

Mons. Lebedzinski writes:—

"We had long endeavoured to induce Mme. Stanislaw to permit the removal of a small part of the substance, but she feared the results on herself. I succeeded, however, in convincing her that the loss of a very small portion, just enough for analysis, could do her no harm, and she consented to this. I, therefore, prepared a sterilised porcelain capsule to contain the portion to be detached. On the 20th February, 1916, the ectoplasm twice emerged from the medium's mouth, and was re-absorbed. The entranced medium then said, 'I will try; now give the capsule.' This was placed in her lap. Some few minutes later a third emanation took place, from which a small portion detached itself, and fell into the capsule. No particular result on the medium was observable. The detached piece was about one centimetre in diameter, and resembled white of egg beaten

up. On the following day, when dried, its diameter was about half a centimetre, and its weight 0.101 gram. This was divided into two portions, one being sent to Dr. von Schrenck-Notzing, and one to the bacteriological laboratory of the museum of Agriculture and Industry at Warsaw."

The results of analysis differ somewhat, but both agree in the presence of numerous leucocytes. The Warsaw analysis is much the more detailed, and sums up as follows:—

"The substance analysed represents albuminoid matter, with an admixture of fat, and cells belonging to the human organism. Starch and sugar detectable by Fehling's reagent, are absent."

The extremely small weight available, only one-tenth of a gram in all, makes the determination of the actual weight of each component impossible, but what seems to me deducible from the analysis, is that the substance is really albuminoid in its essential nature, and not, as some have hastily concluded, an etheric condensation or a non-material appearance, but is plain chemical matter. The formation of visible forms from this ectoplasm seems to me in no small degree analogous to the growth of plants. A flower, for instance, is often 90 per cent. water, 8 per cent. carbonaceous matter, and 2 per cent. mineral salts. It likewise is the materialisation of a predetermined form. Similarly, the ectoplasm is at least 50 per cent. water, and the chief solid component is of the nature of albumen whose general character is: Carbon about 50 per cent., hydrogen about 7 per cent., nitrogen about 16 per cent., oxygen about 22 per cent., with sulphur about 1 per cent. The general formula may be  $C_{720}H_{1134}N_{218}S_6O_{248}$ , or something resembling this. The ectoplasm seems, in fact, not to be very different from the "tough, slimy, granular, semi-fluid" constituent of plant-cells that is known as "protoplasm," and is regarded as the physical basis of all life.

### THE APPEARANCE OF DOUBLES.

CASES RELATED BY SIR HENRY LUCY.

Sir Henry Lucy, in his "The Diary of a Journalist," in the "Liverpool Daily Post" (August 29th) recalls the interest excited in 1909 over what was known as the Norfolk vicar's ghost. The story is that on December 10th, 1903, Dr. Astley, Vicar of East Rudham, left his parish to winter in Algeria, engaging as substitute the Rev. Robert Brock. One Saturday while the acting vicar was seated in the dining-room of the vicarage, the housekeeper entered and invited him to "come and see Dr. Astley," he at the time being in the flesh at Algiers. "Following her to the study, and looking through the window on to the lawn, Mr. Brock avers he distinctly saw the figure of Dr. Astley in clerical attire standing against the wall. The vision remained for ten minutes, and was seen and recognised by Mr. Brock, the housekeeper, and the housemaid. On the morning of the day after the apparition appeared Mr. Brock received a letter informing him that Dr. Astley had been in a railway accident in Algiers, and had been seriously injured."

Sir Henry goes on to relate a similar but better authenticated story, the scene of which was the House of Commons. He says: "In the last session of the Unionist Ministry, Sir Carne Rasch was attacked by influenza in so serious a form as to keep him in bed for a week. One night when the scourge was in fullest force, he was seen in his place in the House of Commons. Amongst the witnesses was no less a person than Campbell-Bannerman, who, in company with Sir Arthur Hayter, on the front Opposition bench, noted Sir Carne's presence, and commented upon it. On his own side of the House he was seen by Sir Gilbert Parker and Sir H. Meysey-Thompson. When the story got about Carne Rasch personally assured me that on the night in question he had not left his bed, for the sufficient reason that he was not able to rise from it."

**HOMILIES ON HEALTH.**—We have been sampling three out of a series of fifteen sixpenny booklets by Mr. and Mrs. Eustace Miles (40, Chandos Street, W.C.2), entitled "Milestones on the Road to All-round Efficiency and Health." One of our three (No. 8 in the series) gives useful "Hints on Self-Suggestion." To the question: "Is not the 'self-suggestion' of health to an unhealthy person a lie?" Mr. Miles replies that it may be untrue of the outer and apparent self, but it is not untrue of the inner self. Of the fact that "self-suggestion works successfully in practice" he has abundant evidence. In the second—"About the Subconscious Mind" (No. 3), the writer suggests that our minds may be parts of a great cosmic or universal mind. He disputes the assumption that the subconscious must be unconscious because we are unconscious of its activities. "Suppose that each one of us is like a cell in a Great Person, what," he asks, "should we think if that Great Person believed that we were not conscious because He was not conscious of us?" Most suggestive again is the booklet on Daily Sacraments which, taking in succession a number of the commonest actions in the common round of human life, points out how each of them may be turned into a sacrament—a something which has a value beyond the mere performance of the act.

## THE RELIGIOUS QUESTION.

### SOME INSTRUCTIVE QUOTATIONS FROM THE VALE OWEN SCRIPT.\*

Mr. W. H. Moyes, as one who has studied carefully the whole of the published script of the Rev. G. Vale Owen, especially those portions which have a direct bearing on the question which is now agitating the Church, writes as follows:—

I would call special attention to the following important and vital quotations from the Vale Owen Script in order to urge that as careful consideration should be given to their weight as to the extracts already published in *LIGHT*:—

#### SIGN OF THE CROSS.

"Leader" says, under the above heading: "The sign of the Cross is but one of the signs of holiness which we knew and have in past and present made known to the children of earth. But it is at the present stage of evolution the sign more powerful than any else. For it is the sign of Life from the Living One poured out for earth's progression. And as other ages have been periods of God His Majesty, so this age is a peculiar of that Christ of God Who, coming last of that high band, is *Prince of all, Son both of God and man.*"

#### IN OTHER WORLDS.

Mr. Vale Owen asks, under this heading in his Script: "About the descent of Christ. When He descended from the Father's Home to become incarnate, I suppose it was necessary for Him to condition Himself to the spheres, one after another, until He reached the earth sphere?"

"Leader": "So far as we have been taught, friend, the Christ was present in the earth sphere when it was without form; that is, when it was non-material. When matter began to be, He was the Master Spirit through whom the Father wrought into orderly constellations the material universe as now you understand it. But, although He was present, yet He Himself was also formless, and took upon Himself, not material form, but spiritual form, as the universe became endued with its outer manifestation, and so took form of matter.

#### THE MASTER SPIRIT.

"He was behind the whole phenomena, and the whole process passed through the Christ as the Ages went along and matter grew from a chaos to a cosmos. . . . It was the contact of the Christ sphere with chaos that resulted in the cosmos. . . . The Creator of all, working through the Christ, produced, after ages of continuous urge, the cosmos. Now, if we have in any degree been able to make clear to you what is in our minds, you will see that the Christ was in the material universe from its inception. . . . See you in what this eventuates? It means no less than that Earth and the whole cosmos of matter is the Body of Christ."

Mr. Vale Owen: The Christ Who came to earth?

"Leader": "The Christ Who was One with the Father, as of the Father's Selfhood. . . . And in due time He came forth of the invisible into the visible world. He, who had made man, was Himself made man. . . . He took on expression in Jesus of Nazareth."

#### SACRIFICE AND SERVICE.

Under this sub-head, "Leader" afterwards described a wonderful manifestation of the Christ, in the Temple of the Second Sphere, and a Spirit from a much brighter Sphere tells "Leader": "We cannot penetrate, brother, into all the great Heart of God. . . . but the hope arises that some day we may be better able to understand. . . . So the Man of Sorrows returned to the steps of His Father's Throne, His task accomplished. But not as He had gone forth did He return. He went forth white in purity and holiness. He came again the Crimson Warrior Prince and Conqueror."

#### FACE OF THE CHRIST.

Mr. Vale Owen, asking later of "Leader": Was the Face of Christ (in another manifestation described) like the conventional idea we have of pictures of Him? "Leader" replies: "But little, friend. But you must know that His face is not of the same features in detail in every manifestation of Him. As I saw Him now His face was that of a King. The Sufferer was there, but Regality was the

dominant note. We read Him as One Who had won His Kingdom."

When questioned by Mr. Vale Owen as to his name, "Leader" replies: "I am known by another name in those spheres that are to the Temple superior, but, in those below I am called 'Arnel.'"

#### THE DIVINITY OF CHRIST.

Speaking later of the Christ, "Arnel" says: "We have spoken to you of the Christ, and indicated a larger view of Him than Christianity has been wont to approve. Let us now pursue this theme a little further. . . . Men called Him God, and said He was Divine. They said too much and meant too little. On the one part, the Christ is not the Only Supreme, the one Being of Being consummate. The Father Himself is not so, but is the highest expression of Being man wots of. And the Father is greater than the Christ, Who is of the Father, God's Son. On the other part, the Lord Christ is of powers and glories greater far than any of those with which men invest the Father God. . . . When He is stripped of His robes of Divinity woven in the looms of earth, then we have another, a Royal Robe of Divinity woven in the looms of the heavens, shot with rays of eternal light, made soft with the silken threads of love divine, and begemmed with pearls of angels' tears, caught up as they fell towards earth when they bowed their heads to look upon the doings of men, caught up and spread upon the pavement before the stairs of the Father, His Pavilion."

#### "ZABDIEL'S" MESSAGE FOR SCEPTICS.

In one of "Zabdiel's" most impressive messages, given in the same script, "for sceptics," occurs the following passage: "It is on our part a marvel that men should be found who hesitate on the way, and fear that to speak to us is a wrong, and displeasing to Him Who Himself came into the world for this same reason: that He might show how both spiritual and material were but phases of one great Kingdom, and the unity of both together. Throughout His teaching this is the one great motive, and for this it was that His enemies put Him to death. . . . and to-day there is remaining too much, as we see it, of their sentiment, both in the Church and in the world outside. . . . Blind guides there are too many, friend, and they displease us much. Had they known they would not have killed Him—the Lord of Glory. No, surely, but they did kill Him withal."

Other convincing extracts from these illuminating Messages could be given, if required, to prove that Christ is far greater than has yet been imagined, but enough has surely been quoted to illustrate the fact that man's puny efforts to belittle the Divine can only have the effect of revealing the truth of Shakespeare's words:—

"Ignorance is the curse of God, knowledge The wing wherewith we fly to heaven."

\*Vol. IV. of the "Life Beyond the Veil," entitled "The Battalions of Heaven," is now published by Thornton Butterworth, Ltd. Copies can be had at the Office of "Light," post free, 8s.

#### VALE OWEN AND SWEDENBORG.

Mr. A. J. Wood writes:—

I was much surprised on reading Mr. Thomas Raymond's appreciation (which I fully endorse) of the Vale Owen script in *LIGHT* of September 17th (p. 603) to see his reference to Swedenborg's spiritual philosophy "as suffering much from the admixture of the theology of his time." Surely, this is a most extraordinary statement. Swedenborg's works were written wholly against the theology of his times! In his days reason was subordinated to faith in mysterious dogmas; but he insisted most emphatically upon the emancipation of the intellect in matters spiritual. So far from subscribing to the theological dogmas of his time, he demolished them with high explosives, and declared their utter inefficacy to effect the regeneration of mankind.

He laid the foundations of a new order of things which is only now beginning to materialise.

## EXPERIMENTS WITH THE AURA.

A large number of our readers have applied for the two-coloured glasses in order to experiment in seeing the human aura. It is too soon yet to learn to any extent the result of their efforts. In view of the necessary delicate adjustment of conditions, as outlined in the remarks of Dr. Kilner quoted by us last week, there are likely to be disappointments at first. Here, however, are a few expressions of opinion that will be read with interest. The first is from Mr. A. C. Hyde Parker (Abingdon) from whom first came the information about the use of the glasses as a substitute for Dicyanin. He writes:—

When I heard of Dr. Kilner's work in 1912 or thereabouts I seized the opportunity to investigate a little for myself. I tried to make cells for myself, and got at fabulous cost (on a small scale) a little dicyanin from Fuerst Bros.: it appeared to be used sometimes for colour sensitising photographic plates. But the colour of the alcoholic solution did not appear to be the same as Kilner's screens, which were made in Germany. Recently I tried to make a solution with a little of the dicyanin left in the bottle, and I find the stuff has gone brown, and so useless. I do not know anything of the chemistry of the dyes, so do not know if the stuff is irretrievably spoilt. After this I got Kilner's book and set of screens, and after trying under varying conditions was able to assure myself of the reality of the aura: but I found the conditions more important than the screens. Then I wrote to Dr. Kilner, and went twice to see him at his house, and on the second occasion he arranged to have a model so that he could demonstrate some of the details to me. He told me that he had not succeeded in photographing the aura; neither have I, though I got a quartz doublet lens for the purpose; but I did not get a background as good as it should have been, I think, for this: I should like to use the open doorway of a room lined dead black. I find that a very large proportion of the people who have tried can see the aura at once, without any aid, when the conditions are right: that is, a dead black background some little distance away, and uninfluenced by the shadow of the subject. I do not see the aura as distinctly as many people appear to do; but still at any time I can see it on my own hands if I hold them against a dark corner of the room or against the shadow under the table, for instance. So I cannot say really whether the cobalt-blue and signal green glasses are of real benefit or not: but the doctor referred to thought they were, and others say so, too; but I would not like to give an opinion on it myself. Dr. Kilner said that dicyanin was the best dye he found. There may be many things that may do, possibly, but for me the conditions seem to come first.

Mr. H. Ernest Hunt writes:—

In experimenting with the coloured glass screens as supplied by the L.S.A. in substitution for the Kilner dicyanin light filter, so far as I personally am concerned the result is nil. But in the case of four members of my household there certainly seems to be an increase in the range of vision. The auric emanations from the finger-tips are readily visible, as also auric clouds of colour from the shoulders and the head. These emanations have been seen to emerge from the two hands, to expand, join, and form into recognisable shapes apart from the individual; the forms taken being an anchor and a letter of the alphabet. The vision has not extended to anything in the nature of spirit-forms. There has as yet been little opportunity for further trial, but evidently there is scope with these screens for careful and systematic observation. By tabulation of a sufficient number of results we ought to be able to arrive at something worth attention.

Dr. Serrell Cooke, who has had a great deal of experience in X-ray work in connection with diseases of the lungs, says that he has found it is a difficult matter to see anything on the screen in an X-ray examination of the chest until the eyesight has become accustomed to the surroundings, and that a trained observer can much more readily see than one unaccustomed to such work. The eye has to become accustomed both to the changes of light and to the recognition of any change that may appear on the screen. The same thing is likely to be the case with those making tests with regard to the human aura.

**THE ANGELS' ASSURANCE.**—A short time after my attendance at this school began I received a bite from a dog as we were going along the lane one morning. It proved a very serious one, and I was very ill; my parents were much alarmed, as I was delirious for some time, and it was three months before the wound healed. How vividly I remember my dear mother's anxious face and gentle loving care, and my little brother Selby throwing himself down on the grass and crying that he saw the sky open and the beautiful angels hovering over him, and saying to him, "Meadows won't die!" What did the child see? Long years after I questioned him about this, and he said the vision was firmly rooted in his memory!—"The Story of My Life," by the late COL. PHILIP MEADOWS TAYLOR.

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## "THE MAN FROM THE OTHER SIDE."

## A CRITICISM.

In a book so charming and so well written as "The Man from the Other Side," by Ada Barnett, lately reviewed in *LIGHT*, it seems perhaps ungracious to pick holes; in my opinion, throughout a story in which the reader's interest never lags, there is only one hole to be picked, and in the picking an interesting point for speculation is raised.

When the man of purely utilitarian aims, egotistical and self-centred, who had made his money in leather, Mr. Pithey, complains to Ruth Seer that his roses are not so fine as hers, she recommends him as remedy to "try giving them away." There, it seems to me, we have the only unsound note in a very sound book.

Surely, to give with that object would be to discount anything in the giving that might count for righteousness? and by counting for righteousness I mean, the obtaining of any reaction that would result in even the material benefit of finer roses. To give with an ulterior motive of self-interest is to rob the giving of its magic. There was not even the question of any self-denial on Mr. Pithey's part; he could give and never feel it. Therefore, one may ask, from what would the reaction accrue? Had there been, at the least, self-denial and consequently self-mastery in the effort of giving, possibly finer roses might have resulted, but merely to give in the hope of receiving reward is to stultify results. The blessedness in giving lies in the love and self-forgetfulness that prompts it. The reaction should come automatically, without thought of it beforehand on the part of the giver.

Could any travesty of the blessedness of giving be more complete than the hymn in the hymn book of orthodoxy:—

"Whatever, Lord, we lend to Thee  
Repaid a thousandfold will be;  
Then gladly will we give to Thee,  
Who giveth all."

That was surely written by a mind with an eye to the main chance. "The Man From the Other Side" is one of the best novels dealing with psychic matters that I have read, so much that is subtly indicated, on so high a spiritual level, and showing so true a knowledge of the governing laws—so far as we know them—that the one note open to controversy hits one possibly more forcibly than it should. I recommend everyone to read it, and judge for themselves.

ROSE CH. DE CRESPIGNY.

## A CRY FROM HUNGARY.

"But hearing oftentimes  
The still, sad music of humanity."

—WORDSWORTH.

We give the following extracts from a letter received from E. B., a correspondent in the suburbs. The case is a touching one, and as there are those who by power of thought and sympathy can help, we commend it especially to their attention:—

"I have a friend in Hungary; her name is Enike Buchinger, a Pole by birth, and she is struggling to keep herself and her little girl of four alive by teaching. Her husband is in Vienna, trying by passing examinations to qualify himself to earn a living eventually, but now she has to help him, as he is too starved to work properly.

"She is highly educated, speaks and writes English, French, German, Magyar, etc., equally well, and before her marriage she was a governess, holding situations in very good schools, and doing well. Now, of course, she is practically starving, and in need of everything, and she does not think she and the child can survive the winter. She is very brave, and if she says that, I know things are bad.

"I have sent her what I could, but it is nearly all stolen—except the weekly copy of *LIGHT*, which she gets all right, and in which she is intensely interested. She says that she translates it, every word, to a group of friends who do not know English. They simply hang on her words as she reads, and many more would come to hear if she could arrange it, but she cannot do what she would, as she is tired from teaching, keeping her little room in order, attending to the child, etc., and so continually sleepy from hunger, that she cannot steal many hours out of the night to help these friends whose minds are as hungry as their bodies.

"Enike has taught her little girl to speak English, and she says all the children there regard King George as Father Christmas, as his head is stamped on all the packages that bring them food and clothes."

Our correspondent adds the following pleasing remark: "Everything I have to do with *LIGHT* is lucky in some way or other."

SCIENCE is nothing but trained and organised common-sense.—HUXLEY.

DISHONEST minds shut their eyes to evidence, and even to proven facts, and with them disputation is wasted labour.—STANLEY DE BRATH.

## ANSWERS TO CORRESPONDENTS.

LA VIDA.—We have a rule against noticing letters which bear neither name nor address. However, now that we are replying we may say that we do not undertake to explain all statements that are made in connection with this subject; but, in any case, it would seem that the allusion is to the spiritual and not the material side of things. As to the physical condition of the planet in question scientists are very much at variance.

W. W. ROBERTON.—Thank you. We are following the Dean's remarks with interest in other papers.

THOS. RAYMOND.—R. Blatchford was clearly referring to facts. You are dealing with spiritual realities—belief in truth and goodness, quite another matter.

A. L. B.—Your letter rightly outlines the position. But the argument has been stated so often in one form or another, that we do not think it necessary to repeat it.

F. TURNER.—We have read your coincidences with interest, and commend the motive which led you to record them so carefully. We are sorry they are not suitable for publication, curious as several of them are. Many people have experience of these curious duplications of thought and incident. Oliver Wendell Holmes, in one of his "Breakfast Table" books, deals with some queer coincidental experiences of his own. We may say something on the question later.

A. W.—You are to be commended for the suggestion, but a similar plan has already been tried. Unfortunately, it is quite ineffectual and does not afford any real protection, for reasons which we cannot enter into here.

## NEW PUBLICATIONS RECEIVED.

"The Wanderings of a Spiritualist," Sir A. Conan Doyle. (Hodder and Stoughton. 12/6 net.)

"Six Short Plays," John Galsworthy. (Duckworth. 5/- net.)

"The Road Mender," by Michael Fairless. (Duckworth. £1 1s. net.)

Proceedings of the American Society for Psychical Research, 1920. Also Journal of the same Society for August, 1921. (12-26, South Water Street, York, Pa., U.S.A.)

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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.

### CLAIRVOYANCE: THE SUN AND THE PLANETS.

H. W. S. K.—There have been many clairvoyant (or alleged clairvoyant) descriptions of the planets, and the discrepancies are large and various. The fact is that true clairvoyance is the rarest of faculties, and unless it is of the first order it is seldom reliable except in small matters. One of the greatest of clairvoyants was undoubtedly Andrew Jackson Davis, whose range of vision was immense, and many of whose discoveries have since been confirmed by science. As regards the place and influence of our sun in the spiritual world, it is obvious that as the sun belongs to the physical Universe, it can have no special relation to post-mortem life. We would advise your studying this question and the other matters to which you refer in the best literature of the subject. Doubtless some of the points have been covered, more or less, many times in *LIGHT*, but final solutions are still to seek.

### CLAIRVOYANCE: PERPLEXING VISIONS.

H. W. R.—We receive frequent letters from clairvoyants describing visions of a mystical or symbolical character, and asking for interpretations. These are usually beyond us, especially as some of the things seen doubtless have some personal application to the seer. Apart from this, it is plain that on occasion a clairvoyant may see things not necessarily designed for his vision, and relating to the inner side of the mechanism of life. We are unable to do more in the case you describe than to suggest that the things seen are evidences of clairvoyant power in its elementary stages—that is, before it has become matured to convey the appearance of definite forms.

### DISTINCTION BETWEEN PSYCHIC PHENOMENA SELF-INDUCED AND THOSE PRODUCED BY SPIRIT AGENCY.

W. B.—Many of the books dealing with Psychic Phenomena as evidence of human survival would furnish the criteria you ask for. It is not easy to give you the distinctions in a few words, especially as many of them have an application personal to those who have the experience—whatever it may be. They recognise their departed friends by many little tokens of habit, character and mannerism. The main thing is to establish the proposition that a human intelligence is at work independent of the persons concerned in the inquiry, and this is a matter constantly being proved in séance experiments. In the instance of psychometry to which you refer, it has been found by experiment that psychometrists are frequently aided by spirits. See, for example, the book, "Spirit Psychometry," by Dr. T. D'Aute Hooper.

### COINCIDENCES.

EXPLORER.—Some of the "coincidences" you describe are striking ones, and the subject is worth following up, although some of them strike us as being coincidences of the ordinary kind. Howbeit some telepathic faculty is possibly involved. These things, of course, need careful discrimination. Here is an instance of a strange coincidence, yet one that could have hardly been anything more as it led nowhere and had no significance: A certain man about to leave his native town for a long time passed through a street at nightfall, and, as he did so, saw two lovers about to part. The male lover said, "Well, good-bye, we meet again on Thursday." This episode lingered in the observer's mind. Many years afterwards the traveller returned to his native place, and reaching it in the evening saw again two lovers in exactly the same spot, who parted as he approached them, the man making precisely the same remark: "Well, good-bye; we meet again on Thursday." A queer coincidence, but nothing more, so far as we can see. Yet, on the other hand, there are many cases in which the "coincidence" has a real purpose and significance. It is of a providential nature, and shows us clear signs of what may be called "spiritual direction," part of the underlying system whereby some lives are guided and destinies achieved.

### DO SPIRITS DWELL ON OTHER PLANETS?

THESPIAN.—It is an old question and one that has been answered many times. It should be plain that spirit beings cannot dwell on a material world. No doubt certain spirits densely ignorant of their true conditions give misleading accounts of their dwelling places, but it is logical to infer that they do not live on the planets, although they may, for all we know to the contrary, be in some cases dwellers in psychical or spiritual regions associated with planetary worlds. To go into the question, "Where is the Spiritual World?" would take far too much space, and it is not yet susceptible of very definite treatment. It is enough for the present to establish the actual existence of spirits residing outside of time and space conditions. The question of exactly where and how they live will fall into its place, and be settled in due time.

### THE AURA AND ITS COLOURS.

F. H.—It would be impossible to deal with so large a subject in a few sentences. You would do well to consult some books on the subject. There is for example a small work by the late Mr. W. J. Colville on sale in our Book Department. Interpretations of the colours seem to vary, to take the two examples you mention, but purple always seems to denote spiritual inception, and a golden aura to denote the highest of all grades of spiritual development.

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To the Editor of LIGHT.

DEAR SIR,—Encouraged by the splendid response of the public to our first appeals on behalf of the starving Russian children, we are glad to inform you that the Save the Children Fund has now come to the conclusion that it is justified in promising Dr. Nansen to feed a quarter of a million children in the Russian famine areas, an increase of 150,000 on the number already undertaken.

This tremendous obligation, involving the supply of 1,750,000 meals a week, has been accepted by us because of the need of immediate and sustained action. We can, however, only carry out our task through the winter if your readers and the public will support us in the future as in the past. We confidently appeal to them to second the greatest effort ever attempted by a European charitable institution.

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—Yours faithfully,

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H. D. WATSON, Treasurer.

26, Golden Square,  
Regent Street, London, W.1.  
September 14th, 1921.

## SUNDAY'S SOCIETY MEETINGS.

**Lewisham.**—*Limes Hall, Limes Grove.*—6.30, Mr. T. W. Ella.  
**Croydon.**—*Harewood Hall, 96, High-street.*—11, Mr. Percy Scholey; 6.30, Mr. G. Woodford Saunders.  
**Church of the Spirit, Windsor-road, Denmark Hill, S.E.**—11, Mrs. H. Checketts; 6.30, Mr. Porteous.  
**Shepherd's Bush.**—73, Becklow-road.—11, public circle; 7, Mr. G. R. Symons. Thursday, Mrs. Clara Irwin.  
**Holloway.**—*Grovedale Hall, Grovedale-road (near High-gate Tube Station).*—To-day (Saturday, 24th), annual outing to Broxbourne by char-a-banc, leaving Grovedale Hall; 1.30 p.m. Tickets, 7/6 each, including tea. Sunday. Harvest Festival; 11, Mr. and Mrs. E. J. Pulham; 7, Mr. R. Boddington; 3, Lyceum (Mr. Drinkwater). Monday, 8, public circle (members only). Wednesday, 8, Mrs. Mary Crowder, address and clairvoyance. Friday, 8, free healing class.  
**Peckham.**—*Lausanne-road.*—7, Mrs. S. Podmore. Thursday, 8.15, Mrs. Mary Crowder.  
**Brighton.**—*Athenaeum Hall.*—11.15 and 7, Mrs. Gladys Davies; 3, Lyceum. Monday, 8, healing. Wednesday, 8, Mrs. Ormerod.  
**St. John's Spiritual Mission, Woodberry Grove, North Finchley (opposite tram depot).**—7, Mr. S. J. Campaigne. Wednesday, 8, Mr. T. W. Ella.

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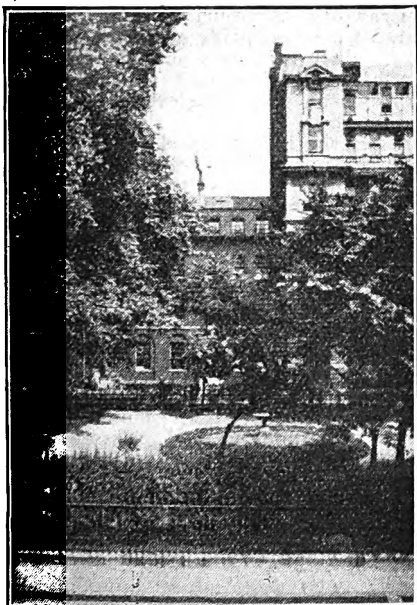
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The present membership of the Alliance is a very large one, and includes representatives of the Church, the Press, the Medical Profession, Science, the Law, the Army and Navy, Literature, Art and the Stage; in fact, people in every walk of life can be found on its roll.

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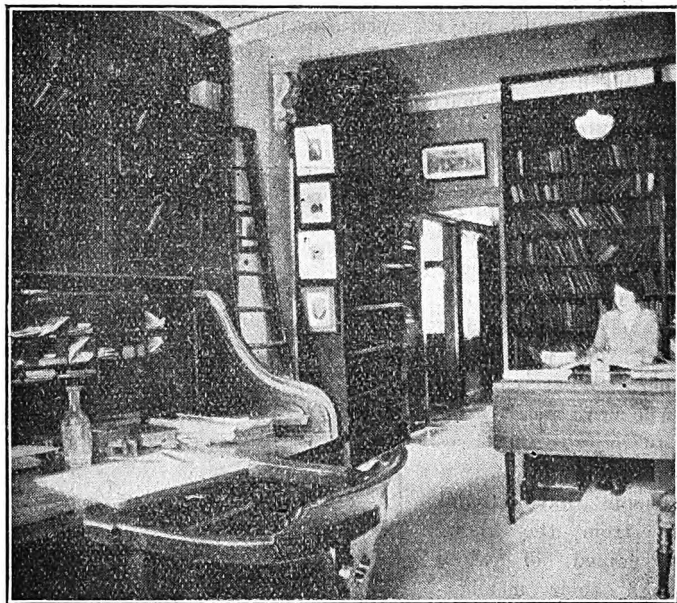
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## THE WONDERFUL LIBRARY OF THE L.S.A. ITS IMPORTANCE AND PURPOSE.

**I**N a peaceful room in a quiet square in the heart of our great English capital are some three thousand books, the Library of the London Spiritualist Alliance. A great Library indeed, yet modest if one counted upon mere numbers, and were it not for Bloomsbury dust and the marks of the usage of years by the many, many eager hands of youth and age alike seeking the answer to that eternal question, "Whence and whither?" the outer vestures covering these ever-living human minds would turn a shade more dingy in bashful contrast with more imposing libraries. Yet, for revealing true life-values where could it be surpassed?

Every lover of books knows the thrill of delight on entering a library and looking over the titles of books and authors. Why? Either for the remembrance or promise of some stimulus, mystical, emotional, imaginative or intellectual. A general appeal is to be found in the ordinary library. The L.S.A. library makes the great particular appeal. It offers, by way of different lines of study, definite evidence of human survival after the dissolution of the body. In comparison with other special libraries, such as



A Corner of the L.S.A.'s magnificent Library which contains over 3,000 volumes of reference on Psychic matters.

those dealing with branches of science, what a veritable mountain-top vista is presented to the amazed glance!

The particular appeal of Psychical Research lies in the fact that by practical, experimental means we are able to obtain knowledge to support the faith found in every race since the dawn of history. It is eminently suited to, and indeed the corrective of, the materialistic scientific mind, that peculiar heritage of the nineteenth century, the materialism which constituted the swing from faith to fact; in Spiritualism the return swing is back from fact to faith. Spiritualism is practical so long as the whole range of experimental facts is under consideration. Psychic facts form a solid though springy diving board. From that substantial board of fact we plunge into the lucid pool in the depths of which are perceived spirit life and values. Then according to one's religious and philosophical thought will life expand. Certain cautious psychical researchers have been seen for ever swinging at the end of that board without ever making the plunge.

True mystical insight is not the birthright of the many, and perhaps with such exceptions all would have much to gain from a knowledge of Spiritualism, and from the library of the L.S.A. which goes direct to the heart of things. The ever-groping questioning human soul seeks expansion and expression. The object of the quest—where is it? It may be in the Arts. Often it is sought in politics and social reform, that fertile field of palliative catch phrases that soothe and but temporarily satisfy. Dare one risk such apparent bigotry as to suggest that in a study of the solid facts of Spiritualism which bring about the ever widening perception of life and its mystery and the understanding

of the human soul, lies the key to the right ordering of life and the rational explanation of why life should be rightly ordered?

That is the great romance embodied in the Library of the London Spiritualist Alliance. It is the romance of reality and a human message. It is fitting that it should be so human with its mingling of points of view, inclusive enough to meet the needs of innumerable minds.

The following is an attempt in limited space to classify the main features of the Library. The phenomena fall mainly into two classes known as physical and mental, and although inter-dependent, in some mediums the physical dominates and in others the mental.

The earlier researches by eminent men were chiefly concerned with physical mediumship. We have the works of Crookes, Alfred Russel Wallace, Zollner, Judge Edmonds, Aksakoff, Epes Sargent, Denton, T. P. Barkas. Later, are the books of Lodge, Myers, Barrett, Richet, Lombroso, Flammarion, Flournoy, James, Sidgwick. Recently into the Library have come the books of Hyslop, Maxwell, Grasset, Joire, Boirac, Geley, Crawford, Schrenck-Notzing.

These are the pillars of the scientific group and books by all are in the library. With this class must be included the Proceedings of both the English and the American Societies for Psychical Research and the eleven volumes of the Annals of Psychical Science.

Another school comprises the inspirational work of seers who have produced philosophies of life and descriptions of future states beyond their normal capacity. In chronological order they are Swedenborg, Andrew Jackson Davis, Hudson Tuttle, Stainton Moses, and George Vale Owen. In this class should be included the unique work of the "Oxley Circle," known as "Angelic Revelations," and "Life and Its Manifestations." Elizabeth Stuart Phelps has a place of her own in "Gates Ajar," "Gates Between" and "Beyond the Gate." There are also excellent books automatically written by Stead, Heslop, Nancy Dearmer, and many published anonymously.

There are autobiographies of mediums, D. D. Home, Mme. d'Esperance, E. Hardinge Britten, Amanda Jones, Vincent Turvey, J. J. Morse, and Julius Magnussen.

Mesmerism, Animal Magnetism, and Hypnotism, are represented by Reichenbach, Gregory, Moll, Binet, Féré, Braid, Milne Bramwell, Bernard Hollander and others.

Healing, spiritual, mental and subconscious, has its exponents in W. J. Colville, Dr. Elizabeth Severn, Dr. Edwin Ash, Ernest Hunt, etc.

Ghosts are considered by Savile, Andrew Lang, Stead, Miss Goodrich Freer, Violet Tweedale, Baring Gould.

The mysterious and exclusive subjects of Transcendentalism, Magic and Alchemy are found in the works of A. E. Waite, MacGregor Mathers, Miss Attwood, Eliphas Levi, Eireneous Philaletha.

Religion, Mysticism and Philosophy are dealt with by Eugene Crowell, Professor William James, Wallis Budge, Carl du Prel, Fechner, Anna Kingsford and Ed. Maitland, Thos. Lako Harris, Gerald Massey, Evelyn Underhill, and G. R. S. Mead.

Theosophy is well represented by Sinnett, Olcott, Blavatsky, Mabel Collins, Besant, Leadbeater; and there are books by various writers on Occultism.

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Once the inner meaning of this library is grasped it is possible to say with Fechner, "Rejoice, whose spirit is being tried and refined here below by grief and suffering. You are only learning to be patient and persevering in removing every obstacle which would hinder your progress and on being born into a higher life will find yourself the better enabled to make up for all it has been your lot on earth to leave undone."

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These very popular meetings are held in the large hall at No. 6, Queen Square, every Thursday evening at 7.30, and are free to all members. Visitors, however, are admitted on payment of two shillings.

#### Programme for September and October.

- September 29th.—Address by the Rev. G. Vale Owen: "St. Michael and All Angels."  
October 6th.—Address by Dr. Ellis T. Powell: "Did Christ Rise from the Dead?"  
October 13th.—Address by Mr. R. H. Saunders: "My Sittings with Mrs. Wriedt."  
October 20th.—Address by Mr. F. R. Melton, B.Sc., of Nottingham: "The Psychic Telephone and How I Discovered It."  
October 27th.—To be announced.

Particulars of all Thursday meetings in November and December are sent post free to all Members, and announcements of these meetings are also advertised on page ii. of *LIGHT* every week.

### SPECIAL FRIDAY MEETINGS.

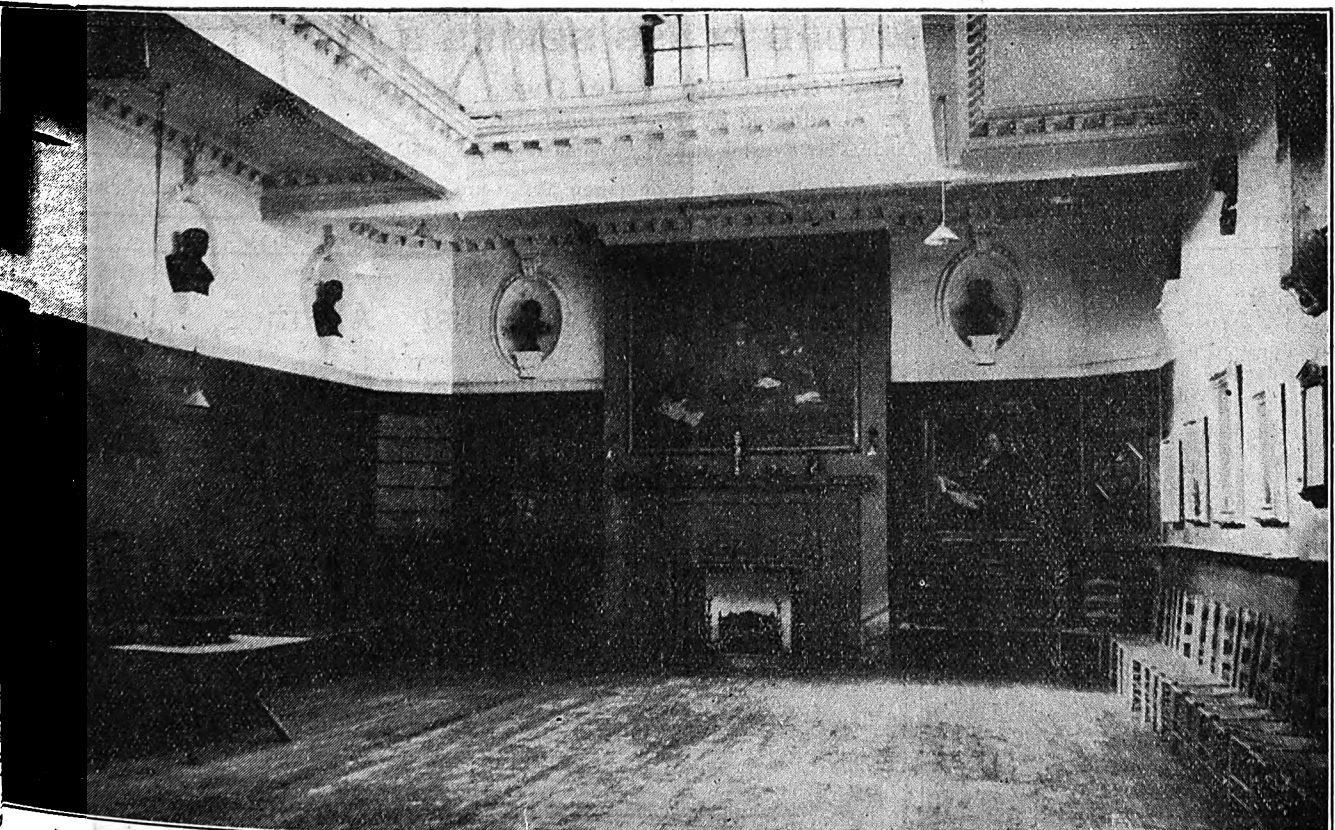
Commencing Friday, October 7th.

These meetings are held in the large hall at No. 6, Queen Square every Friday afternoon from 3 to 4 p.m. These is a conversational gathering for members and friends at 3 o'clock. "Morambo," the control of Mrs. M. H. Wallis, will (except where otherwise specified) speak on special subjects relating to spiritual life and conduct and its relation to this and the future existence.

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See next page for particulars of afternoon and evening lecture classes.



A View of the Hall at No. 6, Queen Square, where the Special Meetings and Classes are held.  
(See Programme of Arrangements for dates, etc.)



## PROGRAMME OF LECTURE CLASSES OCTOBER TO DECEMBER.

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#### Lecture Class, Series B., on Psychic Phenomena and their Relation to Science and Religion.

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Author of "The Church and Psychical Research,"  
Member of the Society for Psychical Research.

Every Wednesday Evening at 7 o'clock,  
From October 5th to December 7th.

Fee for the Series of 10 Lectures:  
Members of L. S. A., 15s. Non-Members £1.  
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#### Lecture Class, Series C., on The Mind in Relation to Psychic Research.

Conducted by **H. ERNEST HUNT**,  
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### 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:

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. 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 pitious. 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'S EMOTION—PITY AND HUMAN SYMPATHY."

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### 35,000,000 STARVING.

The figures are appalling! To think that thirty-five millions of people should be starving—to think that they should be ravaged by pestilence—to know that they die in thousands from Cholera, Typhus and Dysentery, is heart-breaking. Can anything be more awful than the prevailing conditions in Russia? Can we let these helpless children suffer and die without raising a helping hand?

### WHAT THE "SAVE THE CHILDREN FUND" IS DOING.

Feeding 100,000 Children at Saratoff. 30,000 Children in the Border States.

In accordance with the wishes of Dr. Nansen, the Save the Children Fund has been entrusted with relief in the Province of Saratoff, regarded as the worst spot in the famine district.

Thanks to the wonderful generosity of the great-hearted British public the "Save the Children Fund" has undertaken to feed a minimum of 100,000 children at once. We have every reason to hope and believe that we shall be able to increase this figure in the near future to 250,000. It depends entirely on whether you decide now while you are reading this appeal to send us just as much as you can.

### WHOLE FAMILIES DEAD ON THEIR DOORSTEPS.

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."



Hoping against hope Mothers stagger on day after day in search of food until sheer exhaustion calls a halt. They can struggle no longer, they see their dear ones drop dead by the wayside, and they give up in despair. Oh! the agony of it! Can you realise the terrible sufferings and fail to do ALL in your power to help! Of course not. So send TO-DAY to the utmost of your ability.

"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."

Bear in mind that the children are the greatest sufferers. To the children only is our relief given. Other Organisations care for adults, but our policy is "Children First"—and in that we are supported by the great-hearted British Public.

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 Fund" organisation is established under capable direction and relief work is proceeding apace.

Oh! do not delay! Give your help freely and generously. Helpless bairns starve and suffer in MILLIONS—remember their need is urgent and GIVE IMMEDIATELY in Mercy's name.

Throughout the country various funds are being started to help Russia. This is an excellent thing, but if you contribute to any fund other than the "Save the Children" Fund, be sure that you clearly earmark your contribution as follows:

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Better still, send your money direct to Lord Weardale, "Save the Children" Fund, 22, Golden Square, W.

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Name .....

Address .....

"LIGHT," September 24th, 1921.

T. C. B.