

# A PSYCHIC TELEPHONE DESCRIBED

SEE PAGE 696.

# LIGHT



A JOURNAL OF SPIRITUAL  
PROGRESS & PSYCHICAL RESEARCH

## CONTENTS.

For the Readers of "Raymond."  
An Addendum by Sir Oliver Lodge.

Mr. F. R. Melton's Address on His  
Psychic Telephone.

The Progression of Marmaduke.  
The Messages Continued.

An Inquirer's First Experience.

Spiritualism in Scotland and Ireland.  
By Horace Leaf.

Science and the Superphysical.  
By C. V. W. Tarr.

The Testimony of William Howitt.

Psychic Photography.  
Some Letters.

SATURDAY, OCT. 29th, 1921.

No. 2,129. - Vol. XLI.

Registered as a Newspaper.

Price Fourpence



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

**MEETINGS IN NOVEMBER.**  
THURSDAY, NOVEMBER 3RD, AT 7.30 P.M.  
**MR. JAMES COATES,**

Will deliver an Address on  
"Psychic Photography,"  
at which many of the latest Psychic Photographs will be shown by  
Lantern on the screen.

Chairman—H. W. ENGHOLM.  
Admission 2s., except to Members of the L.S.A. who will be admitted  
free on presentation of their Member's Ticket.  
The Meeting will be held at the Hall No. 6, Queen Square.  
Doors open 7 p.m.

FRIDAY, NOVEMBER 4TH, AT 3 P.M.,  
A conversational gathering will be held in the Large Hall, No. 6, Queen  
Square. To be followed at 4 o'clock by Talks with a Spirit Control  
and answers to questions. Medium, MRS. M. H. WALLIS.

At the Friday Meeting tea and biscuits are provided at 3.30 p.m. at a  
moderate charge.

Members admitted free on presentation of their Member's Ticket—  
non-Members, 2s. These Meetings will be presided over by Mr. Henry  
Withall. Pianoforte selection—Mr. H. M. Field. No admittance after  
the door is closed at 4 o'clock.

### Important Notice to Intending Members.

You can become a Member for the remainder of this  
year for Ten shillings and sixpence providing you also pay  
your subscription of One Guinea for 1922 at the same time.  
For Clairvoyance Meetings and Special Lecture Classes see  
announcements on page 704 in this issue.

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

**Marylebone Spiritualist Association, Ltd.,**  
ÆOLIAN HALL, 135, NEW BOND STREET, W.1.

SUNDAY, OCTOBER 30th, at 6.30 P.M., REV. J. TYSSUL DAVIS, B.A.  
"The Unseen World."

MEMBERS & ASSOCIATES' MEETINGS, DENISON HOUSE,  
296, VAUXHALL BRIDGE RD. Near Victoria Station.  
November 1st, MRS. A. BRITTAIN, at 7.30 p.m.  
EDUCATIONAL MEETINGS, Nov. 4th, at 7.30 p.m., "Psychic  
Gifts," MR. HORACE LEAF.  
Membership invited. Office of Association, 43, Cannon Street, E.C. 4.

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

SUNDAY, OCTOBER 30th.  
At 11 a.m. ... MISS FLORENCE MORSE.  
At 6.30 p.m. ... MR. ERNEST HUNT.  
Wednesday, Nov. 2nd, 7.30 p.m. ... MR. H. J. OSBORN.

**The "W. T. Stead" Library and Bureau,**  
30a, Baker Street, W.

Hours 11 a.m. to 9 p.m. (closed Saturdays and Sundays)  
Restaurant 12 noon to 9 p.m.

Tuesday, Nov. 1st, at 7 p.m. ... MR. A. VOUT PETERS.  
Thursday, Nov. 3rd, at 3.30 p.m. ... MRS. NEVILLE  
Members Free. Visitors 1s.  
Devotional Group, Nov. 3rd, at 6 p.m. ... MISS VIOLET BURTON.

### Wimbledon Spiritualist Mission.

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

Sunday, October 30th, 11 a.m. ... MR. R. A. BUSH.  
" 6.30 p.m. MR. W. P. SWAINSON on "Ancient Masonry."

Tuesday, November 1st, 6.45 p.m. MR. ERNEST W. BEARD will give  
special Control Demonstrations. Coffee and light re-  
freshments provided. Silver Collection for Building  
Fund. Doors closed 7.5 p.m.

Wednesday, November 2nd, 3 p.m., Healing Circle. Treatment, 4 to 5.  
MR. & MRS. LEWIS.  
" 7.30 p.m. ... MRS. WORTHINGTON.

Friday, November 4th, 7.30 p.m., MISS A. B. BARNARD, L.L.A., F.B.P.S.,  
will lecture on "The Story of Phenology."  
Tickets 1s. or 3s. 6d. for course of four.

**Brighton Spiritualist Brotherhood,**  
Old Steine Hall, 52a, Old Steine, Brighton.

SPEAKERS AND DEMONSTRATORS.

OCT. 29TH TO NOV. 2ND, SPECIAL MEETINGS.

First visit of MR. HARVEY METCALF (Kettering) to Brighton.

Worthing Branch. West Street Hall, Every Sunday, 11.15 and 6.15;  
Wednesday, 3.15 and 6.15, best Speakers and Demonstrators.

Telephone:  
PARK 4700

Hon. Principal:  
J. HEWAT MCKENZIE.  
**The British College of Psychic Science,**  
59, HOLLAND PARK, LONDON, W. 11.

Lecture Classes. Mr. J. Hewat McKenzie. Discussion Class every  
Monday at 8 p.m.

Mr. Robert King—Thursday, Nov. 3rd, 3.30 p.m. "The Etheric Body."  
Mrs. Champion de Crespigny—Thursday, November 3rd, at 8 p.m.,  
"Achievements and Limitations of Christianity."

Special Public Lecture: (Lantern) Wednesday, November 2nd, at 8 p.m.  
Rev. Drayton Thomas, "The Times Tests" (Seats can be booked).  
Magnetic Treatment, Healing Classes. Voice Mediumship. Psychic  
Photography. Clairvoyance.

For appointments apply Hon: Sec.

Public Clairvoyance.

Friday, Oct. 28th, at 8 p.m. ... MR. A. VOUT PETERS (Psychometry).

Tuesday, Nov. 1st, at 3.30 p.m. MRS. JAMRACH.

Friday, Nov. 4th, at 8 p.m. MRS. ANNIE JOHNSON.

Town Members entrance fee £2 2s. Yearly Membership £3 3s.  
Country Members, " £1 1s. " " £2 2s.

**PSYCHO-THERAPY**  
(DRUGLESS MENTAL HEALING).  
Neurasthenia, Neuralgia, Insomnia, Epilepsy, Shell-shock and  
other nerve and functional disorders curable by Suggestion.  
Health and Happiness restored by a simple, natural, yet  
scientific method. Booklet 7d.  
Dr. C. G. SANDER, F.R.P.S., D.Chrom., D.Sc.,  
56, BROMPTON ROAD, LONDON, S.W.3.  
Phone: Kensington 6379. Consultations and correspondence.

### CURATIVE SUGGESTION.

**MR. ROBERT McALLAN,**

who has had many years' experience in the treatment of Moral,  
Mental and Nervous Disorders, and Functional Troubles, with and  
without Hypnosis, offers his services to sufferers. Insomnia, Neurasthenia,  
Obsessions, Depression, Self-conscious Fears, etc., quickly  
yield to this method of treatment.—4, Manchester Street, W.1.  
Phones: Mayfair 1396, Croydon 1888. Explanatory brochure post free.

### Worthing Spiritualist Mission,

St. Dunstan's Hall, Tarring Crossing, W. Worthing.

### SPEAKERS.

The Speaker for Sunday (at 6.30 p.m.) October 30th, is  
MRS. HEATH.

22, Princes Street, Cavendish Square, W.,  
LONDON ACADEMY OF MUSIC.  
**SUNDAY AFTERNOON ADDRESSES**  
on Spiritual, Mystic, and Occult Subjects by  
**J. HAROLD CARPENTER**

at 3.15 p.m.

A short devotional meeting for those desirous of spiritual  
help and guidance will be held at the close of each lecture.  
Admission free. Collection to defray expenses.

**A GOOD LIBRARY ON OCCULT SUBJECTS.** Reasonable  
Subscription Rates.

**THEOSOPHICAL SOCIETY, 153, BROMPTON ROAD, S.W.3**

The subscription library, formerly at 169, PICCADILLY, W. 1, has  
been re-opened at the above address. 3,000 well selected volumes  
on occult, scientific and religious subjects. Rooms open  
weekdays, 11-6 (Wednesday, 11-7.30; Saturday, 11-1).

**FREE READING ROOM. BOOKSTALL. PUBLIC LECTURES.**

Full particulars on application to Secretary.

**Psycho-Therapeutic Society.** Temporary address, 4,  
Manchester Street, W. 1 (Bond Street and Baker Street Tubes).  
Hours: Mondays, Tuesdays and Thursdays, 6.30 to 8.30 p.m. Donations  
earnestly solicited. Membership invited entitling to free admission to  
lectures.—Apply, Miss Linde, Hon. Sec.

**Homely Board Residence for those needing change;**  
every convenience and comfort; central, close to Baths, etc.;  
terms 3½ guineas weekly.—Miss L. K. Spear, 25a, Milsom Street, Bath.

**Typing of all descriptions, efficiently and promptly**  
executed, 1s. per 1,000 words, carbon copy 3d. extra. Post orders  
receive special attention.—S. Alton, Ltd., 165, High Road, Kilburn, 1

**Christian Spiritualist (male) of many years' standing**  
desires admission to a serious circle. Regular attendance promised.  
Accustomed to sit in circle up to four years since.—C. S., 35, Moorgate  
Street, E.C. 2.

**Willesden Green, nicely furnished bed-sitting room,**  
near trams, buses, & Met. station, suit business lady, good address,  
moderate rent, gas fire and ring, no attendance. Write—"A" 19,  
Staverton Road, London, N.W. 2.

# LIGHT

## A JOURNAL OF SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,129.—VOL. XLI.

[Registered as]

SATURDAY, OCTOBER 29, 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.

Lilies and jasmines surge up on the crest of the waves of light.

—RABINDRANATH TAGORE.

During a very long and crowded experience of life both within and without the ranks of Spiritualism and Psychical Research, we had sometimes wondered whether the amount of nonsense uttered or published by the incredulous critic of those subjects did not far exceed the nonsense given out by the more credulous section of believers. Certainly there have been torrents of trash on both sides, the result generally of an incapacity to think clearly, and of a rash desire to generalise largely from a few instances. But the sifting process which has been going on during the last few years has had a marked effect on the general situation. The issues have become much clearer. Indeed, a peculiar position has arisen. We have witnessed recently the spectacle of so-called Psychical Researchers clinging obstinately to the foolish explanation of fraud, while hostile Rationalists have begun to admit that the explanation of trickery has been overdone.

We are already beginning to wonder whether this topsy-turvy state of things may not in the end eventuate in the Rationalist giving a lead to a certain type of Psychical Researcher, ill-informed, perverse, obstinate. It would be quite natural, for some of our Rationalistic critics are much clearer-headed men than those who, posing as investigators and adherents of our subject, are perpetually raising theoretical difficulties and objections. They have carried the explanation of "fraud" to a point when even the materialist himself has become as weary as the biologist in the story who it was said took a boat and put to sea in order to escape hearing any more about "the organism and its environment"! We are dealing with a multitude of facts, attested by witnesses of repute, and all confirming and amplifying a vast volume of testimony given by the Spiritualists of the past, whose good faith and veracity are thereby vindicated. We hear the facts denied, but our withers are unwrung. We see them laughed at—and the sound is as "the crackling of

thorns under a pot." But those laugh longest who laugh last, and we do not think it will be the opponents of Spiritualism who will have the last of the laughing.

\* \* \* \*

We have been favoured with a copy of the "R. P. A. Annual" in which attention is directed to a story, "The Perils of Spiritualism," which it appears is founded on fact. This tale, from the pen of Mr. David C. Roose, is concerned with the career of one Bobbie West, who is depicted as an amiable idiot who "would witness the simplest feat of legerdemain with the naïve wonder of a child." He seems to have spent most of his career in a Government department, which is not without its significance. Mr. Bobbie West took up Spiritualism with ardour, and apparently believed everything he heard or read on the subject—he was that kind of man—and finally came to a dreadful end, seeing ghosts everywhere. We have to give the story in a few words. It covers several pages of the Annual, and is doubtless published as a solemn warning. It comes strangely from a body of persons who are never tired of poking ridicule at the missionary efforts of those religious zealots who circulate tracts describing in lurid fashion the horrible deaths of "infidels." As the article is marked for our attention, we suppose we are expected to say something about it. It is a quite easy task.

\* \* \* \*

In the first place, let us say we came recently into touch with the case of a rather distinguished man of science whose life was clouded and whose death was made a gloomy horror by his Rationalistic belief that death meant extinction. He feared death so much that he could not talk of it without distress. We might write up the case as a little sketch "founded on fact" and call it "The Perils of Rationalism." Of course we should never think of doing so, because, without being rationalistic, we try to be rational. It is not rational to use cases of this kind as arguments in questions which can only be settled by the use of reason. Otherwise a case of religious mania might form the text of an article on "The Perils of Religion," the suicide of an abandoned wife furnish forth material for a story anent "The Perils of Marriage," or a death from over-eating point the moral to a sketch concerning "The Dangers of the Dinner Table." It was Mark Twain who wrote of "those deadly beds" in which so many people died. If Rationalism is reduced to this sort of thing it must be running to seed. We note on the page preceding the story the following sentences:—

Religion rejects new ideas because they are "contrary to Scripture." Rationalism has no Scripture, and is therefore hampered by no such ridiculous scruples.

No? But is there not a kind of "Scripture" to which the Rationalist himself conforms when rejecting "new ideas"—a kind of "Scripture" that keeps him moving for ever in a circle—the same circle in which we watched him circumvolving thirty years ago?

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

"They live too far above, that I should look  
So far below to find them; let me think  
That rather they are visiting my grave  
Called Life here—undeveloped yet to Life."

—SOUTHWELL.

## THE PROGRESSION OF MARMADUKE.

Being sketches of his life, and some writings given by him after his passing to the spirit-world. Given through the hand of Flora More.

(Continued from page 679.)

THROUGH A.'S HAND. (July 31st, 1914.)

"It is with great pleasure that I find myself allowed to continue my history. Naturally it is but a brief sketch, and any amount of difficulties have to be surmounted. Still, no difficulty need be insurmountable. Now you must not think that my upward path was from this time easy. Indeed, it seemed to me it was full of obstacles; for all my mind was filled with eagerness to make up for a mis-spent life, and to advance morally and spiritually. Old habits are as hard to break through in the spirit-world as on the earth-sphere. The only difference I found was this: on the earth plane I was perfectly indifferent to morality—it was *non est* for me; but here in the spirit-world I awakened to the fact that I was reaping a whirlwind, and such was the enlightenment that I was simply swallowed up by remorse and for a weary time could not shake off the chain of my iniquities. The fact of being forgiven did not make me any the happier, but rather the fire of remorse was fed to burn more actively, and my sufferings were great, but no greater than I deserved, for I knew when I sinned I was breaking *The Law*.

"So active was this hell-fire that I was literally forced to flee from myself, and this I did through the compassionate love of my friend, who besought me to try to help others, to bring the Light home to them; and to dwell continually on my own short-comings and bemoan them was not the right attitude. Rather should I face the present with the knowledge bought by suffering, and turn that knowledge to good account until the good outweighed the evil. And this *could* be, he said, for though the past might have borne a grievous record, the present might be such that its brightness could not only hide the miserable past, but expunge it.

"It was as my dear friend had said. I found that by humbly waiting, ready to help others, the opportunities came thick and fast, and as my spirit became compassionate and helpful towards suffering in others, so the sting of my remorse was rendered less active, though it always acted as a goad if I ever hesitated to help another. So much had I been forgiven that I used to marvel at the repentance of others for not a third of *my* record! But everything that is against right-doing is sin; be it great or small, and I am more than certain the greatest sin is that of selfishness—this is the root of all evil; at least I think so; knowing from personal experience how, from my youth upwards, it rendered me callous to the sufferings of others where my own wishes were concerned.

"How complex is man! Music and nature at one time appealing to the God within; discord and animal emotions feeding the devil within! The mind is a battlefield, attacked on all sides, it would appear, and wretchedly equipped to play a good part—ancestry, that bane and curse, stamped on a poor puny infant, swathed in purple and fine linen; the weight of a coronet hanging by a thread over that sleeping form; in later years proving a veritable crown of thorns, with the sins of the fathers attached to it, and spreading roots in all directions, so that when the infant becomes a youth he is fast bound with the sins and trespasses of past ages, and 'needs must' when the devil of ancestry and circumstances drives! Believe me, the rich man's child and the prison slum-child, there's not much to choose between them—they are both in the grip of a spiritual law; the law by which the sins of the fathers are visited on the children; only *one* hides the flame burning within for the sake of caste; the other is at war with society, and lets the flame escape, naked and bare!

"What a mystery is life; the whole scheme a bewilderment! I am told this is not so to those who have attained the Heights, and their message to all such ignoramuses as myself is this: 'War against evil by *living* rightly. Right living is the way to the knowledge of good and evil, and directly that knowledge is gained, Divine Wisdom reflects in the mind a solution of many unsolved problems, and the plan of life, instead of appearing disorganised, proves to be a masterpiece of wonderful organisation, pressing ever towards perfection.' It was comforting and re-assuring to hear this, for at present, when I see the gross injustice and cruelty meted out to both men and animals, I cannot say: 'God's in His Heaven, all's right with the world.' Far from it: all's *wrong* with the world, and will be until sinners

like myself grip hold of the knowledge that not only is Omnipotence in the Heavens, but on Earth as well. I have not yet got a firm hold of this knowledge, and the amazing mercy shown here astounds, bewilders, and perplexes me.

"My friend tells me I am arguing from surface values only—that beneath the outward appearance runs a deep under-current of circumstance—force, acting in collusion with heredity and environment. Well, that's what I inferred originally, but it seems to me that this knowledge should be an incentive to fight against adverse conditions. My friend again explains: 'The *will* has become perverted; for "as the twig is bent, the tree's inclined," and omnipotence judges a man not by the surface, but sees the deep under-current of circumstances that have all gone to build up his character.' If that is so, where does man's responsibility come in? My friend again answers: 'In letting slide the golden opportunities that have been within his grasp. No will becomes perverted all at once; it means a gradual deterioration; and where a soul is responsible is in being deaf to the moral persuasiveness of good, and clinging to evil. No one is accountable for an ancestor's backslidings, but knowing of them and not turning his knowledge to good account, he makes himself part of that ancestry by repeating "the sins of the fathers." As the right spirit grows, so the power of resisting evil increases and develops in us.'

"I feel you want me to tell you more of my personal history. Had I no relatives? It seems to me their name was Legion. Do you know a man's soul can be murdered by his relatives? Do I grieve you by this bitterness? I am sorry, and *should* be, for I have a man's best friend here in my dear mother; so do not think of me longer as friendless, but as a brother learning to walk on the cliffs and not scramble on the rocks: holding a mother's hand, and sunning himself in a loving companionship that has much more in common than when on earth.

"Your devoted brother, MARMADUKE."

NOTE BY MISS FLORA MORE.

This is the end of the writing through A., who found she had not the time for continuing the communications, and by mutual consent it was arranged they should now be taken up by myself, through whose hand all that follows was given. Marmaduke's greetings and farewells at the commencement and end of all the writings are omitted for the sake of brevity. Each paper is signed "Your grateful brother, Marmaduke."

"October 10th, 1915.

"When last I wrote I was philosophising over the difficulties of getting into touch with the conditions in the spirit world, and was saying that all repentance seems futile as long as it is only repentance, and does not grow to *deeds*. I began by helping those whom I saw immediately around me; then little by little I was introduced to a wider sphere, and for some time I have been allowed to go on the battlefield and accompany the spirits who pass over to their new home. That brings me to the effect such work has on oneself. At first there is renunciation: the dreadful sights are distasteful and very often, too, one cannot make the 'dead' realise that they are so, but if one perseveres one gradually reaches the higher plane of real service. I think I have arrived at that now, and so I am hoping I shall be allowed to write my experiences more fully as we get better *en rapport* together.

"The human mind seems composed of various portions capable of responding to different emotions, all distinct and separate, and some even contradictory. Therefore, when one passes over and sees one's mind laid bare before everyone for all to read, one is appalled at what it has contained in earth life. It is like the map of the world, with civilisation elbowing its way through savagery and jostling aside other countries still in darkness. I thought I was a cultured man till I came over here. Then I saw that culture, as I had deemed it, was merely habit, impressed on one from the earliest childhood. A cultured man (so called) can often be the greatest savage, and this I was, so now you will be prepared for any revelations I may make concerning myself. Thank God I see now where I have failed, and I hope to be allowed to atone in the eternity to which I now look forward."

(To be continued.)

## THE TESTIMONY OF WILLIAM HOWITT.

The names of William and Mary Howitt in English literature are "familiar in our mouths as household words." The connection of William Howitt with Spiritualism is not so well-known, and we therefore give the following testimony from him written as long ago as 1862, when as author and editor, he was a well-known figure in literary circles:—

Whilst others speculate about odic force and an action on the brain, we cut the matter short and say, "There stand the spirits themselves, seen, heard, felt, and conversed with."

More than six years ago I began to examine the phenomena of Spiritualism. I did not go to paid or even public mediums. I sat down at my own table with members of my own family, or with friends, persons of high character, and serious as myself in the inquiry. I saw tables move, rock to and fro, and raised repeatedly into the air.

I heard the raps (sometimes a hundred at once) in every imaginable part of the table, in all keys, and of various degrees of loudness. I examined the phenomena thoroughly. Silly but playful spirits came frequently. I heard accordions play wonderful music as they were held in one hand, often by a person who could not play at all. I heard and saw handbells carried about the room in the air; put first into one person's hand, and then into another's; taken away again by a strong pull, though you could not see the hand touching them. I saw dining and drawing room tables of great weight, not only raised in the air, but when placed in a particular direction, perseveringly remove themselves, and place themselves quite differently. I saw other tables answer questions, as they were suspended in the air, by moving up and down with a marvellous softness. I heard, sometimes, blows, apparently enough to split the table, when no one could have struck them without observation; and I breathed perfumes the most delicate. I saw light stream from the fingers of persons, or while mesmerising someone. As for communications professedly from spirits, they were of daily occurrence, and often something wonderful. Our previous theological opinions were resisted and condemned when I and my wife were alone.

Many persons whom we know, draw, paint, or write under spiritual agency, and without any effort or action of their minds whatever; some of them even having never learned to draw. I wrote a whole volume without any action of my own mind; the process being purely mechanical on my part. A series of drawings in circles, filled up with patterns, every one different from the other, were given through my hand—one each evening. The circles were struck off as correctly as Giotto, or a pair of compasses, could have done them; yet they were simply made with a pencil. Artists who saw them were astonished, and, as is generally the case in such matters, suggested that some new faculty was developed in me; when, lo! the power was entirely taken away, as if to show that it did not belong to me. The drawings, however, remain; but I could not copy one of them in the same way if my life depended on it. A member of my family drew very extraordinary and beautiful things, often with written explanations, but exactly in the same mechanical, involuntary manner. In fact, most of these drawings are accompanied by explanations spiritually given, showing that every line is full of meaning.

I may add that I have never visited paid mediums, but I have seen most of the phenomena exhibited through Mr. Home, Mr. Squire, and others. I have seen spirit-hands moving about; I have felt them again and again. I have seen writing done by spirits when I laid a pencil and paper in the middle of the floor, and very good sense, too. I have heard things announced as about to come to pass, and they have come to pass, though appearing very improbable at the moment. I have seen persons often, in clairvoyant trances, entering into communication with the dead, of whom they have seen nothing, and giving those who had known them the most living descriptions of them, as well as messages from them.

Now, it is idle to talk of odic force in the face of facts like these, which are occurring all over America and in various parts of Europe, and which accord with the attestations of men of the highest character in all ages and nations. In Greece, Plato, Socrates, Pythagoras, and numbers of others asserted this spirit-action; in Rome, India, Egypt, Scandinavia, and aboriginal America, as well as in Judea, and amongst the most eminent fathers of the Church, the leading minds of every age but this have but one voice on the subject.

It is the last vain clutching at shadows to avoid coming to the substance, which makes those educated in the anti-spiritual theories of the past century seize so eagerly on the odic force as their forlorn hope. It will be torn by advancing truth from their grasp. The cry that all is imagination is gone already; odic force is the present stage, and it must go too.

WILLIAM HOWITT.

\* \* "Odic force" as an explanation of psychic phenomena was one of the precursors of the "telepathy" theory.

## SCIENCE AND THE SUPERPHYSICAL WORLD.

A PLEA FOR A PSYCHICAL LABORATORY.

By C. V. W. TARR.

I have read with the deepest interest Sir William Barrett's article (p. 664) in the latter part of which he pleads for the re-investigation of the phenomena of organic and inorganic luminosity along the lines taken by Reichenbach.

Not until a psychical laboratory is founded by the S.P.R. will the work of the pioneer psychical scientists be justly and correctly valued as part and parcel of the historical progress of the science. As things are now, we are in that position which makes it possible for the most painstaking and long-continued experimental work, leading to the discovery of the deeper facts and laws of psychophysiology and the general phenomena of nature, to be forgotten or ignored after the lapse of a few years. It is true that such a state of affairs has been paralleled in the development of orthodox science; the story could easily be unfolded of important discoveries ignored or forgotten until a time ripe for their understanding and acceptance. But it is also true that the extraordinary conditions of our subject, whereby we have to deal, not with one world at a time, but with

### TWO WORLDS OR MORE

at the same time, resulting, as they do, in the production of (even at the best) necessarily evanescent phenomena, lead naturally to such an attitude on the part of our sceptical contemporaries.

The late Lord Avebury, in one of his delightful essays, mentions the fact that Sir Humphry Davy discovered the anæsthetic effect of nitrous oxide, or "laughing gas" as it was then called, fifty years before anyone thought of putting the knowledge thus gained to practical use. It seems that in the same way, orthodox scientists, many of whom know the fundamental facts of psychical research, are likewise unable to see the practical influence of these facts on the bases of the other branches of science. When we reflect upon the wide range of psychical phenomena which have been observed and established by the leading savants of the world, it seems incredible that Psychical Science should have to huddle timidly up to the older sciences as if craving for nourishment and shelter. Yet can we doubt that the phenomena with which Psychical Science deals are ultimately bound to become the

### VITAL AND SPIRITUAL BASES

of all other scientific knowledge? The wonder is, after all, that a National Laboratory has not been established by a nation which has contributed so much of the first importance to the world's science. But doubtless this cannot be hoped for until some psychical Edison can disclose a material benefit to mankind in psychic research, such as might come from a discovery of how to utilise the energy of auric emanations, or some other discovery of practical utility.

The greatness of the work of Baron Reichenbach lay in the fact that he sought to discover a universal law underlying the phenomena of luminosity in magnets, crystals, etc., which he investigated. Thus I may mention his brilliant generalisation that the phenomena of the

### AURORA BOREALIS

form the great natural analogue of the polar luminosity of magnets, the facts of which he has indisputably established. When one remarks that the modern theory of magnetism is highly unsatisfactory, it may well be that the lines of the Baron's researches will prove the most fruitful in the end. Yet in a treatise on magnetism which I read recently the name Reichenbach was ignored, nor was any mention of his great work made in a copious bibliography of the subject. What a rich field for research lies to hand, if an S.P.R. laboratory should be established, in such phenomena as auric emanations, water and metal divining, and the general physics of mediumship! Here lie all the possibilities of union with the material sciences strictly so-called. The lines of research opened up by Reichenbach and Kilner, for example, point the way to the actual scientific demonstration of the existence of

### A SUPERPHYSICAL BODY

in man. Now the evidence is only indirect; we depend upon clairvoyant demonstration, and upon the deductions derived from general psychic phenomena and spiritual communications. Talk about the energy of the physical atom: what possibilities lie in the investigation of the energy of the invisible emanations of animate and inanimate things!

These are the lines of research which will bring about the scientific demonstration of the facts of a superphysical physiology, which will link up superphysical science with the physical and natural sciences, and make the knowledge of the higher worlds the informing principle of all knowledge.



# "THE PSYCHIC TELEPHONE AND HOW I DISCOVERED IT."

ADDRESS BY MR. F. R. MELTON, B.Sc.,

Before the Members of the London Spiritualist Alliance, Ltd.

A man of evident sincerity, gifted moreover not only with a pleasant frankness of speech and manner and a captivating sense of humour, but with a clear brain and quick perception, a man whose every faculty was alert and wide awake. Such must have been the almost immediate judgment formed by every member of the crowded audience assembled in the hall at 6, Queen Square, on the evening of Thursday, the 20th inst., regarding the personality of Mr. F. R. Melton. Curiosity had been active as to whether the impressions conveyed by the remarkable articles which had appeared under his name in *LIGHT* would be strengthened or weakened by a nearer acquaintance with their author. It, therefore, is most satisfactory to record that any misgivings that may have been entertained on that score were at once set at rest. We have never witnessed at any meeting of the L.S.A. greater appreciation and enthusiasm than that which was excited by Mr. Melton's address. In following the wonderful story he unfolded his hearers could not doubt that they were listening not to any wild romance due to an over-active imagination or inability to make correct observations and deductions, but to a narrative of sober fact.

Mr. H. W. ENGHOLM, in opening the meeting, alluded to the old story that the devil when he first saw the ten commandments exclaimed, "What a rum lot!" That was the thought which most people had on first getting into touch with psychic phenomena, but on closer study they discovered that these phenomena, however strange they might appear on first acquaintance, were just as orderly as any other which took place in the realm of nature. Mr. Melton, in the early days of his investigation, had faced these strange facts with a perfectly broad mind and a calmness of observation which enabled him to take in details which less observant persons often overlooked, and to-day he had arrived at a point at which he was able to utilise in a strictly scientific way the psychic laws he had discovered, by producing an instrument by which the Direct Voice could be brought down to our material senses, and explained and analysed.

Mr. MELTON, who was warmly received, said that when he was invited to address the members of the London Spiritualist Alliance, he thought he was lending himself to the invidious task of carrying coals to Newcastle. To come to tell anything fresh to such a body seemed impossible. He intended to speak to them about his Psychic Telephone. Now, if one went back to the origin of any great discovery he had to go a long way back. Columbus was led to embark on his voyage of discovery by seeing the seaweed, sticks and foreign leaves thrown by the tide on his native shore. He knew from this that there must be beyond the Atlantic some huge continent. So that evening he proposed to tell them how he was first brought into connection with the subject of psychic science.

It was in 1887 that he returned from Australia and New Guinea, and settled in Birmingham. He and his wife took a house which they discovered to be haunted by a little old woman in brown, who was seen at different times by all the members of the household, also doors and windows were mysteriously opened. Mr. Melton was able to trace the previous tenants of the house, and through them he learned that it had belonged to a grasping old lady, who resembled

the figure seen by them all. Through those disturbances he was led to consult the police. They could do nothing for him, but the Deputy Chief of Police gave him an introduction to a gentleman interested in psychic matters, Mr. William Ashford, who had had some extraordinary experiences. Together they went to many mediums, some genuine, others not. For nine months they obtained no results, and were just on the point of giving everything up when one evening they attended a Spiritualist meeting. The woman medium, on going under control, went straight up to a doctor friend of his, and speaking in the character of his deceased sister, said she had something to communicate to him privately. They left the room together, and when they returned, the doctor, previously a thorough sceptic, was looking serious. He said, "She has told me very secret and confidential things known only to my sister and myself." They subsequently visited the home of the medium and her husband—both plain working people—and had a number of sittings. Mr. Melton relates how this medium, under control, was able to play the organ in a masterly way. He took her to the church where he (the speaker) was organist, and found that a certain peculiarity which this organ possessed—and which only a person familiar with church organs would detect—was at once recognised by the control. On being asked for his earth name, the control said, "In the third drawer of your music cabinet you have three compositions of mine," and gave the name of a well-known composer of organ music, Mr. John Pridham. It was a fact that Mr. Melton had these pieces. He carried on his investigations with this medium for two years, and thus received the impetus which led him on to further discoveries.

Then he went abroad for four or five years, and on his return went to live in Bristol. Here he met his doctor friend again, and they renewed their investigations. With them it was no question of wonder-mongering. They set out to discover the laws underlying the phenomena. It was not the philosophy of the subject which they studied, but its scientific aspect.

Some two years ago he joined a circle held at the house of a lady doctor. Soon he received a message requesting him to have sittings at home with members of his own family, where the manifestations would surprise him. His wife was very pleased at the idea, reminding him that she had three brothers who were killed in the war, and that the young lady to whom their eldest boy had been engaged had also passed over.

They sat in their family circle for the first time on Good Friday last. During the sitting his eldest son, aged twenty-seven, came in. They were then receiving a message from the young lady already mentioned. She had in her earth life been connected with the electrical trade, and understood the Morse code. The son started rapping on the table in Morse, and the raps replied. After a while he said, "It's J. right enough; she's given me our own private code. It's marvellous." He said further, "She wishes me to tell you there is a gentleman on her side who will be able to control me, and who can help you." Two or three weeks afterwards, his son was sitting in the arm chair, apparently asleep, and he himself was playing the "Moonlight Sonata," when suddenly he heard himself ad-



MR. F. R. MELTON, B.Sc.

dressed by a deep voice, the speaker introducing himself as "W. B.," of whom Miss J. had spoken. They had a long conversation, and W. B., before his departure, promised to come again, saying that he would be able to give them great help in their investigation.

A strange thing was that when Mr. Melton's little eleven-year-old daughter sat in the armchair which her brother had occupied, and put her head against the upper part, she declared that she could hear mumbling sounds. One evening Mr. Melton sat in the chair himself and heard what sounded like voices speaking in the distance. On his asking W. B. for an explanation of the sounds he was told that that part of the chair was entirely saturated with ectoplasm from the medium (Mr. Melton's son), and it was by this means that the sounds were produced. W. B. said, "With a little practice we could communicate by means of the power thus drawn." His son then suggested that they should make a very sensitive telephone. Mr. Melton here described the apparatus he constructed, details of which were given in our issue of August 20th last (p. 536.)

This instrument worked with perfect accuracy, but could only be used in an atmosphere of dead silence. It was so sensitive in picking up external sounds that these obliterated the low psychic waves set up by the spirit friends. Consequently it was impossible to employ the instrument in anything like a public way for demonstration. He consulted W. B. as to remedying this defect, and the latter made many suggestions. One evening the little girl, who was a great favourite with W. B., had, unknown to the other members of the household, taken her toy balloon and placed it on the top of the piano behind a photograph, in order that her small brother should not be able to interfere with it. When the lights were turned out for a sitting, W. B. at once playfully remarked to Dolly that it was very kind of her to bring him a balloon to play with! She asked how he knew it was there, to which he replied that he sensed its presence because it contained a portion of herself. This she was quite unable to understand, till he explained that as she had blown the balloon up she had imparted a portion of herself to it. He added that he would bring the balloon over to her, and he did so, dropping it into her lap. Mr. Melton immediately asked W. B. whether the fact that the child had blown up the balloon enabled him to lift it across the room. He replied in the affirmative, stating that it was a psychic link, making it possible for him to do so. He said further that if a balloon of similar character were to be inflated by the medium it would respond to any of his (W. B.'s) actions. It then occurred to Mr. Melton that this method might be used in connection with transferring the "waves" set up by W. B. to the transmitter of a telephone, an idea which was confirmed by W. B.

After a little experimenting, Mr. Melton made a new telephone, which was simply a box twelve inches square containing a telephone transmitter with a hook attached to its diaphragm. A toy balloon enclosed in a lady's silk hair-net, was then inflated with the medium's breath, attached on one side to the hook, and poised with a delicate aluminium spring fastened to the other side of the balloon and then to the wall of the box. The ordinary battery contact was then set up to convey the current to the head-piece of the receiver, the box being closed to shut out all external sounds. The spirit was then able to use the psychic link between the medium and the balloon. As the balloon was agitated by the voice-waves of the spirit it affected the diaphragm of the transmitter, and so conversation could be carried on—in other words, waves of motion were converted into sound waves.

Referring to his visit to London, Mr. Melton said that on the previous evening he had sought to get in touch with W. B., who said, "I cannot get into full communication as your boy is absent. Go upstairs and get a suit of his clothes and throw it on the chair." He did so, with the result that it was just as if his son were present. W. B. promised to accompany him on his visit, and he had no doubt that he was present that night.

The lecturer gave some striking illustrations of the power of W. B. to inform him of what was going on at a distance. A case in point was his being told exactly what his sister was doing at a certain hour in the house in which she lived at Gorleston. This was confirmed in a letter from her on the following morning.

Those, said Mr. Melton, were just the lines on which they had gone. When anything fresh happened he asked, "Can you explain to me how this is done?" and the reply was, "Yes, but the difficulty is to translate into your language."

Next Mr. Melton referred to the subject of psychic photography. He had tried to impress plates by thought, and had succeeded. With regard to W. B.'s power to impress plates, he instanced an occasion where the spirit operator offered to produce psychic effects on one or more plates named in their order in an unopened packet, and this was carried out in accordance with the requests made by Mr. Melton. This was a sufficiently arresting experiment as showing the supernatural character of the forces at work. A significant example of the perplexities connected with this branch of research was shown when W. B. complained that he found a difficulty in carrying out a certain experiment because an "earth-form" continually got in the

way. On inquiry Mr. Melton discovered that the "earth-form" was that of the photographer, who admitted that the experiment had been constantly in his mind. This, said Mr. Melton, suggested the advisability of being as passive as possible in conducting these experiments. An interesting point in psychic photography which the lecturer touched on was the fact that when we exposed a plate we could not tell what was on it until it was developed. But those on the Other Side were able to do so. Details of this being done were given, as previously published in *LIGHT* of August 6th last (p. 511).

On the Other Side they had laws and conditions, and he thought it was our duty on this side to try to find out those conditions. (Hear, hear.)

Our spirit friends saw much of the inner side of events in this world which we were unable to see. He often discussed with them the terribly tangled conditions of humanity. They told him things which were going to happen, in all probability, and urged him to point out to men and women their true place in the universe, and show them that the tangled conditions in which they were living were not the full development of their lives, that this life was only a nursery, a training ground for a grander and a fuller life.

"It must not be forgotten," said Mr. Melton in conclusion, "that there are upon this earth all the great possibilities and potentialities for bringing into existence the true significance which was undoubtedly apparent to the mind of the great Nazarene when He taught His disciples to breathe the divine prayer, 'Thy Kingdom come.'" (Loud applause.)

The Chairman remarked that they had listened to wonder upon wonder. It might be that they would yet find that one of the greatest discoveries of the age had originated through a child's toy-balloon.

Lieut.-Col. HARDWICK, in proposing a vote of thanks, reminded the audience that some little while ago Mr. Edison had stated that if there was anything in the experiences we claimed to be true he would make a machine to prove it. They had not had to wait for Edison. (Applause.) As an illustration of Mr. Melton's extreme care in checking his experiments he might adduce a fact told him by the lecturer but which the latter had omitted to mention in his address. Mr. Melton, as an organist, knew of an instrument by which it was possible to get the exact pitch of an organ pipe, and by means of this instrument he was able to satisfy himself that when the voice appeared to come from another part of the room from that in which his son was seated it was no auditory illusion—it actually did so.

Dr. ABRAHAM WALLACE, in seconding the vote of thanks, said he thought that that evening would prove to be an important one in the history of the movement. At a recent séance he had been told that we should soon have a revelation in psycho-physics, and he considered that was what Mr. Melton had given them. At present we did not know where the psychic began and the physical ended. He heartily congratulated Mr. Melton on his achievement. (Applause.)

An interesting incident which marked the close of the meeting was that Mr. Vout Peters, who was among the audience, being asked by the Chairman whether he saw any spirit friend in the neighbourhood of the platform, gave a description which was recognised by Mr. Melton as applying to his friend W. B.

### A COUNSEL OF PATIENCE.

It is very human to be irritated by cheap and shallow criticism, by questions which betray a lack of the most elementary common sense, by the parade of objections, fondly regarded as insuperable, which a little sober thinking would speedily dissipate. The attitude of mind which in psychical matters "suffers fools gladly" is only to be acquired, as a rule, after a good deal of experience and the cultivation of that mental detachment which can enable one to place himself in the position of the questioners and the critics and view the matter from their standpoint. Then it will frequently be found that the stupidity shown is merely the result of inexperience, and that as a rule the man who is very foolish in his dealings (either as convert or critic) with psychical phenomena may be singularly able and intelligent in his own particular business. His apparent stupidity, therefore, is simply the effect of that rashness which leads so many to "lay down the law" on subjects concerning which they know little or nothing.

"THE NIGHT LAND," by William Hope Hodgson (Holder and Hardingham, 2/6 net) is a book of weird imaginings. It contains a description of the world thousands of years hence, when the population appears to be gathered together into two great pyramids, the rest of the earth being filled with horrors of darkness. Nevertheless, a pretty little romance runs through the story, a romance as charming as those of the days of chivalry. It is an oddly phrased book, but it will have its appeal to those who love thrills.—E. K. G.

## FOR READERS OF "RAYMOND."

SOME EXPLANATORY NOTES BY SIR OLIVER LODGE.

To the tenth edition of "Raymond" Sir Oliver Lodge added an explanatory addendum which, it is possible, most of the readers of the earlier editions have not seen. For that reason we print it here so that those who possess these earlier editions may, if they wish, cut it out and paste it into their copies of the book. In any case it should be useful as explanatory matter covering many questions arising out of a study of "Raymond" up to and including the ninth edition.

### EXPLANATORY ADDENDUM TO EARLY EDITIONS OF "RAYMOND."

I propose to take advantage of the opportunity afforded by the tenth and later editions to make a short explanation or commentary, which may incidentally meet some of the objections raised by the more reasonable type of critic—namely the critic who is willing to devote some time and attention to a book in order to arrive at its real meaning.

The main object of a book like this is to help to bring comfort to bereaved persons, especially to those who have been bereaved by war. I do not indeed recommend all sorts of people to visit mediums or try to investigate the subject for themselves. If they do, it must be on their own responsibility. When sane people desire, on sound and good motives and in a reasonable spirit, to gain first-hand experience, in the hope of thereby mitigating their sorrow, there are people who do their best to help them; but it is unwise to take the responsibility of urging such a course. And some should be dissuaded. Nevertheless, a considerable number of bereaved people have been helped; among them many who knew nothing of the subject beforehand. People in distress have gone with careful instructions to a reputable medium, quite anonymously, and have got into touch unmistakably with their departed. This has happened in numerous and some noteworthy cases. The result has been a considerable addition to the bulk of cumulative evidence in favour of the genuineness of the phenomenon, and incidentally of the power of mediums who normally knew nothing whatever about their visitors, but who in trance gave many intimate family details. It is absurd to suppose that people who had never been to a medium of any kind were recognised; still more absurd to suppose that every anonymous stranger is personally known and has been looked up.

The best mediums are simple straightforward people, anxious to do the best they can with their strange gift for the help of people in sorrow. Occasionally individuals may be encountered who pretend to powers which they do not possess, or who eke out their waning power by guesswork and subterfuge; but in so far as these imitators are fraudulent they are not genuine mediums. If inexperienced novices go to charlatans who advertise by sandwich-men and other devices, they deserve what they get.

On the other hand, I have not usually found bereaved people too ready to be convinced. Some are; some are foolish enough to give evidence away in a careless manner; but as a rule it is a mistake to suppose that people who are really seeking for consolation are ready to be misled. They are often quite critical, and reasonably cautious. Their anxiety sometimes makes them excessively anxious not to be deceived in so vitally important a matter. And even after they have had quite good evidence, they sometimes go back on it—very naturally—and become sceptical again. Many years of experience were needed in my own case before I was ready to admit the cumulative outcome of the whole body of evidence as finally conclusive.

Concerning the particular case of my son Raymond, I have had many further talks with him since the book was published: but the stress and anxiety to communicate has subsided. The wish to give scientific evidence remains, but, now that the fact of survival and happy employment is established, the communications are placid—like an occasional letter home. He has, however, been successful in bringing to their parents a number of youths, some of whom he knew before death, and the weight of evidence has accordingly heavily increased.

I hope that in time, when the possibility is recognised and taken under the wing of religion, people will not need individual and specific messages to assure them of the well-being of their loved ones. They will, I hope, be able to feel assured that what has been proved true of a few must be true of all, under the same general circumstances. Moreover, it is to be hoped that they will be able to receive help and comfort and a sense of communion through their own powers, in peaceful times, without strain or special effort, and without vicarious mediation.

The power, or sensitiveness, or whatever it ought to be called, seems to be a good deal commoner than people think. I anticipate that in most families there will be found one member who may be able to help others to some knowledge in this direction. Elaborate proof is necessary at first, as it has been in connection with many now recognised and familiar things—such as the position of the earth in the solar system—but when once a fact or doctrine is generally accepted, people settle down in acceptance and

enjoyment of the general belief, without each striving after exceptional experience for himself. The inertia of the human mind and of the body-politic is considerable: right beliefs take time to enter, and wrong beliefs take time to disappear; but periods of anxiety and doubt and controversy do not last as a permanent condition. They represent a phase through which we have to go.

One difficulty which good people feel, about allowing themselves to take comfort from the evidence, is the attitude of the Church to it, and the fear that we are encroaching on dangerous and forbidden ground. I have no wish to shirk the ecclesiastical point of view; it is indeed important, for the Church has great influence. But I must claim that Science can pay no attention to ecclesiastical notice-boards; we must examine wherever we can, and I do not agree that any region of inquiry can legitimately be barred out by authority.

Occasionally the accusation is made that the phenomena we encounter are the work of devils; and we are challenged to say how we know that they are not of evil character. To that the only answer is the ancient one—"by their fruits." I will not elaborate it. St. Paul gave a long list of the fruits of the Spirit. Yet I do not mean to say that no precautions need be taken, and that everything connected with the subject is wholly good: I do not regard as wholly good any activity of man. Even the pursuit of Science can be prostituted to evil; as we see now only too clearly in the war. Everything human can be used and can be abused. I have to speak in platitudes to answer these objections: they are often quite unworthy of the sacred name of religion; they savour of professionalism. The Chief Priests were always ready to attribute anything done without their sanction to the power of Beelzebub. The Bishop of Beauvais denounced Joan of Arc's voices as diabolic. It is a very ancient accusation. In the light of historical instances, it is an over-flattering one: I wish to give no other answer.

Concerning the substance of the communications received from the other side, perhaps the most difficult portion is the account given of the similarity of the conditions as described "over there" to the conditions existing on the earth; and it is asked, how can that be possible? I reply, in all probability because of the identity of the observer. I do not dogmatise on the point, but I conceive that in so far as people remain themselves, their power of interpretation will be similar to what it used to be here. Hence in whatever way we interpret a material world here and now, so, in like manner, are we likely to interpret an ethereal world—through senses not altogether dissimilar in effect, however they differ in detail.

Surely the external world, as we perceive it, is largely dependent on our powers of perception and interpretation. So is a picture, or any work of art. The thing in itself—whatever that may mean—can hardly be known to us. I admit it is a difficult proposition, but the evidence is fairly consistent on this point of similarity, ever since Swedenborg; the next world is always represented as surprisingly like this; and though that obviously lends itself to scepticism, I expect that it corresponds to some sort of reality. It looks almost as if that world were an ethereal counterpart of this: or else as if we were all really in one world all the time, only they see the ethereal aspect of it and we see the material. The clue to all this seems to depend on the similarity, or rather the identity, of the observer. A nerve-centre interprets or presents to the mind each stimulus in the specific way to which it has become accustomed, whatever the real nature of the stimulus; a blow on the eye, or a pressure on the retina, is interpreted as light: irritation in the auditory nerve is interpreted as sound. So, it may be, to our personality experience will interpret itself in the accustomed way.

To come to smaller details. If the accusation has been brought that such things as smoking and drinking are represented as in vogue among the denizens of the other side, that accusation is utterly unjustified and untrue. A statement detached from its context is often misleading. What is revealed in my book, if it has any trustworthy significance, implies clearly and decisively that they do not thus occupy their time; nor are any such things natural to their surroundings. Nothing but common sense is needed to understand the position. If there is a community over there, it cannot be a fixed and stationary one, new-comers must be continually arriving. My son is represented as stating that when people first come over, and are in a puzzled state of mind hardly knowing where they are, they ask for all sorts of unreasonable things; and that the lower kind are still afflicted with the desires of earth. After all, this is really orthodox moral teaching, or I am much mistaken: it is one of the warnings held out to sensual persons that their desires may persist, and become part of their punishment.

A friend has recently sent me a sentence extracted from Swedenborg's "Spiritual Diary," Vol. 1, paragraph 333.

"The souls of the dead take with them from the body all its nature, insomuch that they still think themselves in the body. They have also desires and appetites, of eating and the like; so that those things which belong to the body are inscribed upon the soul. Thus they retain the nature which they take with them from the



world; but this, in process of time, is delivered to oblivion."

The same idea is independently expressed by me in the chapter on "The Resurrection of the Body," towards the end of the "Raymond" book. And in fact the slander referred to in the preceding paragraph is so perverse and pernicious as to be essentially wicked. The truth of the position can be quite easily realised, and there is no excuse save stupidity for what must otherwise be purposed misrepresentation, akin to the accusations of devil-worship and necromancy.

Imagine an assembly of clergymen in some Retreat, where they give themselves to meditation and good works; and then imagine a traveller arriving, mistaking their hostel for an hotel, and asking for a whiskey and soda. Would that mean that alcoholic drinks were natural to the surroundings and part of the atmosphere of the place? Would not the feeling aroused by the request mean just the contrary? The book says that in order to wean these newcomers from sordid and unsuitable though comparatively innocuous tastes, the policy adopted is not to forbid and withhold—a policy which might over-inflame and prolong the desire—but to take steps to satisfy it in moderation until the new-comers, of their own free will and sense, perceive the unsuitability, and overcome the relics of earthly craving; which they do very soon.

Whether the statement be accepted as true or not, or as containing some parabolic element of truth, I see nothing derogatory in it; and the process of weaning may be wise.

It must be admitted, however, that games and songs are spoken of; and I have heard it claimed that "spirits of just men made perfect" ought not to be occupied in any such commonplace ways, even during their times of relaxation. To this I reply that when perfection or saintliness is attained that may be true: it is not a subject on which I am a judge. Games and exercise are harmless and beneficial here, even for good people; and surely, if young fellows remain themselves, games and exercise and songs will not seem alien to them there,—at any rate not for some time. People seem hardly to realise all that survival with persistent character and personal identity must really involve. It is surely clear that the majority of people, whether in this or in another life, are just average men and women, and neither saints nor devils; and ecclesiastical teaching has surely erred in leading people to suppose that the act of death converts them into one or the other. Progress and development are conspicuously the law of the Universe. Evolution is always gradual. Youths shot out of the trenches—fine fellows as they are—are not likely to become saints all at once. They cannot be reasonably spoken of as "just men made perfect." Let a little common sense into the subject, and remember the continuity of existence and of personal identity. Do not suppose that death converts a person into something quite different. Happier and holier, pleasanter and better, the surroundings may be, than on earth; there is admittedly room for improvement; but sudden perfection is not for the likes of us.

It is, moreover, highly unlikely that the experience of everybody on that side is the same: the few saints of the race may have quite a different experience: the few diabolical ruffians must have a different one again. I have not been in touch with either of these classes. There are many grades, many states of being; and each goes to his own place.

If it is urged by orthodox critics that the penitent thief went to heaven; I reply, Not at all: according to the record he went to Paradise, which is different. A sort of Garden of Eden, apparently, is meant by the word; something not too far removed from earth. As far as I can make out, the ancient writers thought of it as a place or state not very different from what in the book is called "Summerland."

Against this it may be urged that Christ Himself could not have stayed, even for a time, at an intermediate or comparatively low stage. But I see no reason to suppose that he exempted Himself from any condition appropriate to a full-bodied humanity. Surely he would carry it through completely. Judging from the Creed, which I suppose clerical critics accept, they appear to hold that Christ even descended at first—descended into hades or the underworld—doubtless on some high missionary effort. Anyhow, and quite clearly, the record says that for forty days He remained in touch with earth, presumably in the state called Paradise, occasionally appearing or communicating with survivors—again after the manner of transitional humanity. And only after that sojourn, for our benefit, did He ascend to some lofty state, far above anything attainable by thieves, however penitent, or by our young soldiers, however magnificent and self-sacrificing. After æons of progress have elapsed they may gradually progress thither.

Meanwhile they are happier and more at home in Paradise. There they find themselves still in touch with earth, not really separated from those left behind, still able actively to help and serve. There is nothing supine about the rest and joy into which they have entered. Under the impact of their young energy, strengthened by the love which rises towards them like a blessing, the traditional

barrier between the two states is suffering violence, is being taken by force. A band of eager workers is constructing a bridge, and opening a way for us across the chasm; communication is already easier and more frequent than ever before; and in the long run we may feel assured that all this present suffering and bereavement will have a beneficent outcome for humanity. So may it be!

## RAYS AND REFLECTIONS.

Pressure on our space has prevented an earlier reference to a letter from Mr. A. C. March in allusion to my comments on the "Indian Rope Trick." Mr. March points out a connection between this performance and psychic photography. "Many critics," he writes, "allege that 'spirit photographs' and 'fairy photographs' are due to thought impressions, mind concentrations affecting the sensitive plate. The experiments of Dr. Baraduc and Miss Scatcherd's famous lace jacket are examples." Arguing from this, Mr. March suggests that the photographic plate in the case of the Indian Rope trick may be affected by the mental concentration of the fakir who performs the feat. Assuming that the Indian Rope Trick is a genuine feat of psychic powers the suggestion is well worth considering.

The new generation is coming into the movement at a great rate, and the veterans are always glad to welcome the young men. Their enthusiasm is a great asset. Only the veriest curmudgeons resent their lack of experience and their beautiful self-assurance. They come into this office to tell us that we are on the right track, that there is really such a thing as spirit communication, with much else that some of us were familiar with when the young men were in their cradles. They are ready to instruct Sir William Barrett in chemistry, to give Sir Oliver Lodge hints about the ether, and to advise Sir Arthur Conan Doyle on the best methods of approaching the populace. Over these things we may smile indulgently. We were much the same at the same age and without the same excuse for exuberance and enthusiasm.

Generally speaking all the greatest things in the modern Spiritual movement have been done by those who never announced beforehand what they intended to do, and who, indeed, were often unconscious of the work they performed, building better than they knew. Even those who simply held the outposts were, as a rule, grimly silent men, for, as Dean Inge remarked lately, the man who can hold his tongue can hold anything.

Even as a mere matter of tactics, it is wise not to be too vocal and so give opportunity to the enemy. We recall the case of Mr. Snodgrass in the street fight in which Sam Weller was engaged. Mr. Snodgrass announced in a very loud voice that he was "going to begin," and was promptly suppressed before he became dangerous.

"Dangerous and diabolical" is a phrase frequently used in cases where experiments in spirit communication "go wrong"—where, for instance, there is an incursion of disorderly and mischievous "intelligences." I have known a few such cases. They are inseparable from the subject. It is a very human world on both sides of the way, and these mischances go to prove the fact.

We must keep a sense of proportion in these matters. The earnest investigator of any unexplored region of Nature is not put off his quest by dangers and accidents. He deplores them, but keeps his mind on his main objective. I know of no great invention that has not brought a percentage of disasters in its train—take, for instances, aviation and radium. It is courage and caution which wins. Nothing is accomplished by panic fear.

A good deal of supposed obsession and diabolical invasion arises on this side, coming about sometimes as the outcome of a conflict of forces: there is sometimes great disturbance when spirit influences first begin to operate on physical conditions. As to actual cases of interference by ill-disposed spirits, well, these were understood by the early Church, and dealt with in the New Testament records. St. Paul utters his warnings. As a piece of practical advice, I would counsel those who are troubled by such things to shut off communication at once when their experiments tend to go awry, or else to secure the aid of trained investigators strong in will and understanding. There is never any occasion for panic. Such things at worst prove the reality of a spirit world. They may even be welcome to some, as in the case of the materialist who said he would even be glad to have proof of the existence of a world of devils—anything that would convince him that this life was not all!

D. G.

## LIGHT,

5, QUEEN SQUARE, SOUTHAMPTON ROW, LONDON,

W.C.1. Tel: Museum 5106.

Telegrams: "Survival, Westcent, London."

COMMUNICATIONS intended to be printed should be addressed to the Editor. Business communications should in all cases be addressed to the Manager. Cheques and Postal Orders should be made payable to "LIGHT."

SUBSCRIPTION RATES.—Twelve months, 22/-; six months, 11/- Payments must be made in advance.

All applications for advertisements must be made to J. H. GORING, Graham House, Tudor Street, London, E.C.4. Tel: 3124 Central.

Rates.—£10 per page; 10s. per inch single column; societies, 8s. per inch; classified advertisements, 9d. per line.

## THE TIME OF DAY.

## SOME NOTES ON PASSING EVENTS.

We have it on the authority of the "Evening News" that there are really such things as clairvoyance and psychometry. We have learned from the "Daily Express" of the possibility that angels exist and may be seen by the eye of simple faith; that it is unwise to scoff, and further that God is not mocked; which we hope the journal will remember. The "Sunday Express," in the person of Mr. James Douglas, is conducting a serious inquiry into the reality of supernormal facts since it is impressed by the obvious sanity of some of the leading exponents of the idea that there may be a means of communication with other worlds of human life. The Archbishop of Canterbury, in his sermon at Birmingham, directs the attention of the Church to the importance of psychic phenomena, an allusion, by the way, which seems to have escaped the attention of one of the Church papers notable for its hostility to those facts, since it omits that passage in the sermon—an oversight, of course.

And now we have Mr. Melton, of Nottingham, a trained scientist, who not being a "devout Spiritualist" (*pace* Mr. Dingwall), and keeping himself aloof from all prepossessions, Spiritualistic or anti-Spiritualistic, claims to have devised a telephone in which he and his friends carry on conversations with people in the supermundane world who prove their reality in abundant measure, satisfying the most rigid demands for evidence not only of their existence but of their claims to live in another region than that of mundane time and space. We have not seen the instrument and therefore must speak by the card. But if all Mr. Melton told the large audience at 6, Queen Square, on the occasion of his address, be correct—and we have every reason to accept his statements as entirely truthful—his achievement is a really important one. It does not, of course, stand alone. Mr. Garscadden's apparatus has already been fully described in the Press. We hope that all these experiments along the line of telegraphy will go on and be brought to perfection. We owe to being much impressed by the entirely rational conversations recorded in connection with the later forms of psychic telegraphy. Earlier instances and records of the kind of communications which were received by them occasionally raised a suspicion in our minds that the person at the other end of the line was either the Man in the Moon, Mr. F.'s Aunt, or one of the characters in Alice in Wonderland, preferably the Mad Hatter. We got a great deal of this sort of thing, and if we bore it patiently it was simply because we hoped by perseverance to find the nonsense succeeded by something rational and coherent. In this the earlier machines conspicuously failed. There was one apparatus, now apparently extinct—but we feel in a charitable mood and will make no invidious allusions.

Indeed things seem to be shaping very well indeed. Definite practical results are being reached in every direction. Old-time experience warns us against exuberance, but we certainly feel a gentle joy. We can even be sorry for Mr. Clodd and Mr. McCabe and

charitably wish them a safe passage through their coming troubles. Their position is rapidly becoming that of the American prisoner who, before his trial commenced, told the Court that he denied everything in advance.

We have made marked progress. There can be no mistake on that point. To us the most gratifying feature about the "step forward" is that it is towards things practical, definite and tangible. For many years some of us have known of the reality of that elusive substance which seems to be intermediary between the world visible and the world invisible. Intelligent spirit operators discoursed of it forty years ago and gave detailed descriptions of the substance (to-day recognised as "plasma") and how it was manipulated by them in set experiments, and how it was so abundant in certain localities that spirits of a low order made use of it unconsciously and became visible and audible to us quite unwittingly. There we had the key to the phenomena of haunting. It was impossible to say much about these matters at the time. The scientist scoffed at the subject, the parson thundered against it, and talked of the Witch of Endor as a peculiarly modern instance of where such researches led, just as he would quote Ezekiel or Habakkuk as specially applicable to some twentieth century political problem. As for the man in the street, he could only grin vacuously or quote his favourite newspaper which had assured him that all these things were lunacy or drivel. But there were a few more than usually intelligent scientists, a handful of enlightened clergy and relatively a great many sensible and progressive men in the street. These people knew a fact when they saw it and stuck to their guns with a grim courage that the world will not fully appreciate for centuries to come. Nor will it, we think, ever realise the splendid heroism of some of those men who, sacrificing all their worldly interests, headed a *sortie* against overwhelming odds to carry the truth home to the hearts and minds of their fellows, some of whom battled desperately against it while others presented an even more formidable resistance—the obstruction of inertia, stolid and contemptuous indifference. These leaders of a "forlorn hope" had not only a royal courage—they had the faith that can move mountains and is now moving them.

The "great passage" of the world to-day—the movement towards worlds not realised—will in the future be fully described in great tomes by many "learned clerks." They will be most moving and valiant chronicles. Many splendid deeds will be blazoned, many names freshly remembered. It will be a great page in the records of Religion and the annals of Science. But its main interest will be its human one—comedy and tragedy, humour and pathos, courage and cowardice, sense and stupidity, magnanimity and meanness—all the virtues and vices of the human family. It will be a great human epic. The name will not matter much. If it is called Spiritualism we shall be well content. The term has many objectionable associations, but it is at least comprehensive. It will last when many elegant and immaculate little "isms" have had their day and ceased to be. *Sic itur ad astra.*

## APPRECIATIONS.

LIGHT grows more and more interesting and valuable.—G. R. DENNIS.

LIGHT is better than ever. In its field it has no peer, and if held to its present standard I look for an increase in circulation and influence that will surprise even you. Legitimate publicity having absorbed my energies for many years I feel somewhat competent to express an opinion.—A. E. SHATTUCK ("Ewing").

I must congratulate you and your staff on the excellence of LIGHT.—W. BIDDULPH.

I could not live without LIGHT. It is improving all the time.—MRS. E. M. LYNCH-STANTON.

We all enjoy LIGHT so much and have derived great benefit from it.—MRS. C. HOLDERNESS.

F. S., a reader in France and a friend of M. Regnault, writes: "My late dear wife loved LIGHT, calling it 'Ma petite Lumière.' What I especially like is the high tone you consistently maintain, and the steady appeal you make to reason."



## FROM THE LIGHTHOUSE WINDOW.

In his memorable address to the members of the L.S.A. last week, Mr. F. R. Melton carried his audience by storm. He is a gifted lecturer, and the matter with which he dealt was of so wonderful and epoch-making a character, that, as Dr. Abraham Wallace said at the close, the occasion was a red-letter day in the history of the movement.

The news will be welcomed that a new edition is about to appear of Sir William Barrett's excellent little handbook, "Psychical Research" (Home University Library).

Colonel Cowley informs us that Mrs. Roberts Johnson will visit London on November 7th. Letters to this office can be forwarded to her.

Dr. Abraham Wallace lectured in Harrow last week on Psychic Photography to a keenly interested audience, to whom he showed his fine collection of psychic pictures. In addition to his own wide experience of the subject, Dr. Wallace has had the advantage of having known the leading researchers in this domain for many years past. Few are better qualified than he to speak about it.

Dr. Percy Dearmer, in the course of an address on "Angels," on the 24th inst., at the Guild House, Eccleston Square, said that for long people had been in the habit of regarding the beautiful old stories of angelic visitations as largely mythical. He believed, however, that investigation would establish, and was establishing, the fact that those stories were truer than had been imagined, and that spiritual beings whom we called angels did come from another world to us.

Mr. James Douglas's promised further instalment of his quest on the Great Adventure appeared in the last issue of the "Sunday Express" (October 23rd), in which he describes a visit to Sir Arthur Conan Doyle in his lovely home at Crowborough. Here he heard of many things which made him think deeply—among others, of the mysteries of ectoplasm, newspaper tests, and automatic writing.

Mr. Douglas says: "I keep an open mind with regard to all these marvels and mysteries. I may be unreasonably sceptical, but in this investigation I feel that it is my duty to seek for absolute proof. I know little about telepathy and about the sub-conscious mind. But next week I hope to carry my inquiry a step further, and to show that the *prima facie* case for careful examination of the evidence is exceedingly strong."

The Rev. G. Vale Owen, in his last article in the "Weekly Dispatch," discusses the question whether it is possible for a person asleep to travel to another person at a distance and to assume some degree of materiality so as to become visible to the natural sight of that person in the ordinary way. He relates the following incident which happened to himself some years ago: "There were some friends of ours, Mr. and Mrs. Weblock, living at Malvern. The lady was an invalid and at that time in great and almost continual pain. Both she and her husband had asked me for my prayers on her behalf. On Saturday after lunch I went into my study and sat down for a few minutes' relaxation before starting my afternoon's round. My thoughts went out to my friends. They were a sweet couple, and an intense desire came into my mind to help the sufferer. I felt that if I could manage to get there in my spirit body, as we travel in our sleep-time, I might perhaps be able to help her from the spirit side, without her being conscious of my presence. I had heard of this being done by several people. Thinking thus I fell into a doze, which lasted about a quarter of an hour. Then I woke up and went about my work. I had no recollection of any dream at all."

Mr. Vale Owen continues: "Early the next week I received a letter from Mrs. Weblock which showed me that I had been more successful in my experiment than I had realised. She asked me if I was conscious of the fact that on the Saturday previous I had paid her a visit in Malvern. She had been resting on the couch in the dining-room when the door opened and I had walked into the room. I had smiled at her, as if enjoying her surprise at seeing me there, and, after some few minutes, I had faded away."

Some entertaining remarks on the subject of "Ghosts" were made by Bishop Mercer (Canon of Chester Cathedral) in a recent lecture under that title at Wakefield. He said that there were ghost stories by the hundred thousand, but if one took the trouble to analyse them at their face value all "proof" of their supernatural character could be explained away. The Bishop's explanation was simple:

"When a person stated emphatically that he had seen an apparition, or ghost, it was no reflection on that person's integrity to discount what he said. They must consider the temporary disintegration of the person's mind. There were no such things as ghosts." It is good to have definite pronouncements of this kind by those who know.

Remarkable cures by prayer and laying-on of hands were reported to have occurred last week at Horbury Church, Notting Hill Gate, where Pastor Stephen Jeffreys, of Dow-lais, has been conducting special services. Among the cures alleged was that of a Glasgow girl, whose eyes had received hospital treatment for some time. She is said to have gone to the church, and, after going through the prayer exercises, to have left with her eyes quite normal and her glasses in her pocket. In another case, a man who had gone on crutches for twenty years left them in the church and walked home. Mr. Jeffreys claims no powers of healing, but says that the results obtained are from faith in prayer.

The L. S. A. classes conducted by Mrs. Leaning, Mr. Ernest Hunt, and Mr. George E. Wright are now in full swing, and they are exciting great interest. As the lecturers briefly recapitulate the matters on which they have already touched, it is not too late for fresh members and their friends to profit by this splendid opportunity. The Readings from the Vale Owen Script by Mr. H. W. Eng-holm, in the large hall of the Alliance, have proved wonderfully popular. Particulars of the series will be found elsewhere in this issue.

There is ground for supposing that many people have seen the human aura without knowing what it is, just as there are excellent psychics who know nothing of Spiritualism. In the "Weekly Dispatch" (October 23rd) Mr. S. Leonard Bastin, writing on "Our Battery Bodies," describes the experiment of holding the tips of the fingers together in front of a black background. He says: "Take care that one's hands are well in the shadow, and for this it is a good plan to stand with the back to the window. Keep the finger tips together for about forty seconds, and then very gradually move them apart. Watch closely and thin streams of vapour, hardly to be called light, will be seen coming from the finger tips. As the fingers are moved farther and farther apart the threads will become increasingly thin until they break off and disappear altogether. These weird threads are caused by the electricity in the body."

It is a case of "a rose by any other name," for Dr. J. Maxwell, the well-known French psychic researcher, in his fine book, "Metapsychical Phenomena," speaks of the same appearance as an "effluvium." This chapter of his on what he calls "Luminous phenomena" is well worth reading by all who are interested in the aura. Under the conditions of lighting which he describes he says that seven or eight out of ten persons will see a sort of grey mist uniting the tips of the fingers. He adds: "From the experiments I have made I reckon that out of 300 people of both sexes, 240 to 250 perceive the effluvium; two or three out of a hundred see it as blue. I have found two who saw it as yellow, and one who saw it as red." This book was published in 1905, long before Dr. Kilner's experiments.

At the present time, when the question of birth control is being discussed in the Press, the following extract from a correspondent, "Jacob's Ladder," in the "Harbinger of Light" (September) is worth attention. He says: "Our spirit-friends tell us that when the fetus arrives at the human stage it attains to a permanent individuality, which nothing can destroy, and that, no matter at what stage after this period the child passes away without being born, its individuality persists and it receives in the spirit-world the development it missed on earth. It follows, therefore, that a mother who, by procuring abortion, has wilfully destroyed her unborn babe, has to meet on her entry into the spirit-world the child she has virtually murdered. It is impossible to imagine a more terrible punishment than that which thus awaits the guilty mother, which must necessarily last until the child has outgrown the effects of its mother's act."

He adds: "I cannot help thinking that, if these facts were more widely known, it would put an end to this form of race-suicide. If Spiritualism never does anything but this, it will have deserved well of this twentieth century; and it is by no means difficult, through spirit-communion, to establish these facts in an unassailable manner."

The Ventnor correspondent of the "Sunday Express," in his recent account of the skeletons discovered at Craigie Lodge, to which we have already alluded, spoke of Mrs. Hugh Pollock, the lady whose psychometric gift was used in this discovery, as being "quite unlike the usual medium." It would have been interesting to have had his description of this type.

# PSYCHIC PHOTOGRAPHY.

## SOME REPLIES TO MR. ERIC DINGWALL.

### AN OPEN LETTER.

To Mr. Eric J. Dingwall, American Society for Psychical Research, New York.

DEAR SIR,—You will have seen that your letter criticising the psychic photography produced in connection with Mr. Hope and Mrs. Deane duly appeared in the columns of *LIGHT* last week. I leave certain considerations in your letter to be dealt with by the persons particularly concerned, as, for example, the Rose psychograph. I confine myself to the questions arising out of the leader on page 604, to which you refer.

You say you did not assume that it is necessary to be a "devout Spiritualist" to believe in psychic photography. No, you did not assume this in as many words. You merely insinuated as much by the use of a phrase which left you in the position you now adopt of disclaiming that you had actually made the statement explicitly. This method of suggesting something without actually saying it is quite an old device in controversy, and is a favourite resort of the debater with a weak case. However, we may let that pass.

You complain that the critic of psychic photography is twitted with lack of experience, and at the same time denied the opportunity of obtaining that experience. No doubt you have reason to complain that a few thousand miles separate you from the opportunity of obtaining a test experiment with Mr. Hope. But that surely is a matter personal to yourself. It has no general application since so many persons who at first took up a critical attitude to Mr. Hope's productions were allowed the opportunity of obtaining the experience.

You refer to the Keeler slate writings as examples of trickery which deceive many intelligent people. Unless amongst the people thus deceived there are trained psychic experts I see no analogy with the case of psychic photography in which (on the sceptical argument) a number of expert photographers are deceived by persons whose knowledge of photography and its resources is plainly of the most elementary kind.

The fact that you and Mr. Whately Smith, Mr. Edward Bush, and others are unconvinced of the genuineness of the results obtained in psychic photography is, of course, a matter to be regretted, but its importance may be easily exaggerated. You say it is a question of "good evidence," which I admit. To me, and to others who, as trained photographers, are far better able than I am to form conclusions from practical experiment, the evidence for psychic photography seems to be quite good and strong enough to establish the case.

Yours, etc.,

DAVID GOW,  
Editor.

October 22nd, 1921.

### To the Editor of *LIGHT*.

SIR,—I regard the letter you published over the signature of Eric J. Dingwall, on page 690 of *LIGHT*, October the 22nd, with much concern, for the reason that this gentleman makes his assertion in an official capacity as representing a department of Physical Phenomena attached to the American Society for Psychical Research. It seems inconceivable that the Council of this eminent scientific body could be a party to such misstatements, perverted criticism, and narrowness of vision as are displayed by Mr. Dingwall.

In the course of his letter he refers to the article in *LIGHT* which appeared on October 20th, 1920. I presume he means the one that was published on October the 30th, 1920. His statement that there are over one dozen errors in the transcription of the psychograph is entirely erroneous. There were two typographical errors, and those so slight that the value of the transcription is not lessened in the slightest, nor the integrity or powers of observation possessed by the transcribers discounted in consequence.

Mr. Dingwall, in making the above statement, should have substantiated it by pointing out the "errors" he states he discovered, as more than one psychical researcher of note is included in this matter.

It should not be necessary to inform Mr. Dingwall that there are societies and scientific bodies other than the S.P.R. deeply engaged in an investigation of supernormal photography, and the specimens obtained from Mr. Hope, Mrs. Buxton, and Mrs. Deane are only a small contribution towards the ever-growing examples of this phase of Psychical Research.

I fear that the Council of the American S.P.R. are unaware of the fact so patent in Mr. Dingwall's letter that he

has not kept abreast of the times. It is no longer necessary, nor is it advisable, for the S.P.R. to make an official investigation of the Crewe Circle, or any other. This Society, even if it desired to do so, cannot by reason of its articles of association make an official declaration on this matter; it can only give a summing up of the evidence. It cannot announce a verdict nor pronounce a judgment. This is to leave the matter in the air, so to speak. Surely, Mr. Dingwall is aware of this. I know for a fact that the mediums for Psychic Photography in this country are willing at any reasonable time to give their services to those anxious to test these matters for themselves. But when certain pseudo-psychical researchers—and Mr. Dingwall—demand in the name of their respective Societies investigations and "third degree" examinations, and at the same time display an appalling ignorance of the subtleties of psychic phenomena and a lack of even the most primitive form of etiquette, it is not to be wondered at that the mediums resent these discourteous overtures, and that those investigators who really know something of the subject smile at such behaviour, and get on with their business of careful, patient and courteous investigation, thereby obtaining, not opinions, but results.

As Mr. Dingwall says, what he thinks does not matter. But it does matter very much when he writes in an official capacity, and on behalf of a Society greatly honoured in this country, expressing opinions in its name that are not only out of date but quite out of keeping with the serious business of solving the problems of Supernormal Photography.

—Yours, etc.,

H. W. ENGHOLM.

### To the Editor of *LIGHT*.

SIR,—I am not surprised or displeased to see the letter of Eric J. Dingwall, of the American S.P.R. (p. 690). It presents the attitude of the superior person who thinks he sees intellectual incapacity in those called Spiritualists. I suppose that he is right, for were not Spiritualists deeply interested in the inauguration of the English S.P.R.? Amongst its members were several distinguished men of science, many of whom were not and could not be called Spiritualists. Yet they lived to be convinced of the genuineness of Psychic Photography. Of these I might mention Sir William Crookes and Dr. Alfred Russel Wallace out of many.

Psychic photography has been before the world for sixty years, and in that time neither the men of science, nor the practical photographers (and Sir William Crookes was an able photographer, as well as a scientist) who have investigated it have denounced it as fraudulent. These men have not accepted "smudges" as psychic pictures. The first psychic picture obtained under test conditions with Hope was the undoubted portrait of Lady Crookes, while Dr. Russel Wallace obtained with Hudson three differing pictures of his mother—representing her as she was in three different periods of her earth life. I do not gather that Mr. Dingwall has personally investigated Hope's mediumship or that he is aware that the powers of this untrained, illiterate man, who is a very inefficient photographer, have been investigated by eminent photographers in this country. I may instance Dr. Lindsay Johnson, F.R.P.S., amongst others.

It does not matter whether it is a rose or brick which appears on a photographic plate if the result is obtained under the strict test conditions imposed by men of science and practical photographers, especially where the psychic himself takes no part, neither his plates nor his camera being employed. These are facts worthy of the attention of men who would personally investigate the matter.

To compare the careful investigation of Hope's psychic powers by men of science and photographers, with P. L. O. Keeler's slate writing is simply absurd.

But as Mr. Dingwall's knowledge of the matter is based on comparing pictures with photographs, that gentleman is justified in his modest disclaimer, "I do not pretend to be able to judge." Then why put forward a tissue of charges and assumptions about a subject and a man, with no real knowledge of either? If I did that I should be impertinent.

—Yours, etc.,

JAMES COATES.

### To the Editor of *LIGHT*.

SIR,—The conceit and arrogance of ignorance manifest in a letter published in *LIGHT* last week (p. 690) from Mr. Eric J. Dingwall, a recent addition to the staff of the American Society for Psychical Research, demands reply. He is sadly behind in his knowledge of what has been



and is being done, not by what he calls "an expert," but by a body of careful investigators, most of whom are as good experts in observing phenomena and weighing evidence as any that Mr. Dingwall can produce. They are, therefore, quite qualified to pronounce on the "extras" found on the photographic plates (contemptuously described by him as "smudges") produced by the mediumship of the Crewe Circle, of which Mr. Hope and Mrs. Buxton are now the principal members.

Their powers have been tested both individually and collectively by most of the prominent members of the Society for the Study of Supernormal Pictures, men and women as well qualified as any of the members of either the American or the English Society for Psychical Research. Moreover, most of them are also members or associates of the latter Society, and I am satisfied, better equipped than either Mr. Whately Smith or Mr. Eric J. Dingwall for such an investigation.

—Yours, etc.,

ABRAHAM WALLACE, M.D.

President of the Society for the Study of Supernormal Pictures; member of the Society for Psychical Research (London), and formerly a member of the Council.

The Rev. Ellis G. Roberts writes:—

Mr. Dingwall should practise the accuracy which he demands from others. The phrase in my article to which he refers (p. 690) is used in one clearly defined context, and he applies it in another. I fancy there is but one reader of *LIGHT* who could have made such a mistake, and it is curious that he should hail from the same country as Mark Twain.

### LEGAL REMEDY WANTED.

NO EFFECTIVE RECOURSE AGAINST LIBEL OPEN TO PSYCHIC RESEARCHERS OR EXPERIMENTALISTS.

Dr. Ellis Powell writes:—

"As my experience of the libel law is probably among the largest and widest I should like to associate myself with what the Rev. Ellis G. Roberts has been saying about the desirability of sharpening it for use by people like Mr. Hope when they are attacked in such scurrilous fashion as has been. At present a man who is traduced in that way has only one or two possible courses to pursue. Either he can sit down under the attacks, in which case he is exposed to the remonstrances of misguided friends who are constantly asking him what he intends to do; or, on the other hand, if he initiates proceedings he must be prepared to spend at the very least £300 to £500 in bringing the case to trial, and even when he has done so a biased summing-up by the judge may ruin his chance of a verdict.

Finally, if he gets the verdict it may be quite useless to him. The defendant may decline to pay either costs or damages, and in the present state of the law it would be vain to attempt compulsion. Further, at the trial of the case the plaintiff would be subjected to cross-examination of the most offensive kind, which might go so far as to suggest that he was an escaped lunatic, an undetected thief, or even a murderer who had so far managed to evade the hands of justice. For a man who wants his remedy against reckless traducers there ought to be, and there easily might be, a swift and ready means. Unhappily all the traditions of the legal profession (of which, be it said in all candour, I am myself a member) are against its provision, and consequently I see no very early prospect of a change for the better. All the same, I am delighted to observe the subject ventilated by means of the trenchant pen of my excellent friend Mr. Roberts, who adds in this way to the innumerable services he has already rendered to the cause of psychic research."

Dr. ELLIS POWELL addressed the members and friends of the Richmond Spiritualist Church on Thursday, the 20th inst., taking for his subject "The Psychic Side of the Life of Jesus." On the previous evening he had addressed the Institute of Cost and Works Accountants, giving them an elaborate scientific analysis of the Currency Problem.

COLONEL COGHILL, C.B.—Mr. H. R. Foskett, late Quartermaster Sergeant in the 18th and 19th Hussars, writes to express his interest in reading in our last issue the obituary of Sir E. B. Coghill, as he has received communications from the late baronet's uncle, Colonel Coghill, C.B., with whom he served in the 19th Hussars. Mr. Foskett writes that he was the Colonel's soldier servant, or valet, from 1879 to 1882, in Ballincollig, Cahir, Dublin, and Belmullet, when he left him. The Colonel was an Indian veteran, and was at the siege of Lucknow, and also commanded the 19th Hussars in the first Egyptian campaign. Mr. Foskett found him to be a very loveable man, but was unaware of his connection with the Colonel as a Spiritualist. Our correspondent adds that the Colonel was an artist, and the 19th Hussars have an oil painting of him by himself.

## AN INQUIRER'S FIRST EXPERIENCE.

SOME MATERIAL FOR ANALYSIS.

[We have received the following account of an experience from a lady who does not desire her name to be published, although it can be given to any inquirer interested in her story. We may add that we personally knew the gentleman to whom she refers, a man of high public standing and well known in the political world. We make no comment on the nature of the experience, but merely mention that the narrator does not write as a Spiritualist, but simply as an impartial observer.]

Always having been a sincere seeker after truth, it was with an open mind that I read for the first time a copy of *LIGHT*, given to me last July by the wife of a well-known man in the political world who has since passed on, and who for two years previous had been an investigator of Spiritualism.

I was interested to read in the editor's explanatory note as to what this journal stands for, these words: "*LIGHT* proclaims a belief in . . . the reality and value of intelligent intercourse between spirits embodied and spirits discarnate," but it was not until a fortnight ago that an opportunity arose for me to prove the statement. I received an invitation from Mrs. Oliver, of Hove, to attend a small circle. What I heard there was interesting, but wishing to have further proof, I decided to attend on the following week. The day came. I had been reading in the afternoon the life of "The Angel Adjutant," in "Broken Earthenware," by Harold Begbie, and was very much impressed by her selfless devotion to the downtrodden and wretched ones she worked among, and it suddenly occurred to me, knowing that she had "passed over," to ask her to come to the circle that evening, and give me a sign that no one in the room but myself would understand. Also I dared to ask General Booth to appear, and likewise Mrs. Eddy, a large photograph of whom hung in the room where the circle was held.

I did not in the least expect any answer from such celebrated people, but to my great surprise and joy a spirit, reputed to be Mrs. Eddy, came. She was described to me by a young man who has been a natural clairvoyant from a child. He said, "The lady in that picture [pointing to the photo of Mrs. Eddy] is standing behind you with a wreath of forget-me-nots over her head." The exact words of her message I do not remember; it was quite personal, and referred to my spiritual progress.

Mrs. Oliver then described the "Angel Adjutant" of the Salvation Army as she appears on the cover of the book mentioned above. She did not give me a verbal message excepting her love, but laid right across me a white sash, of which no one but myself understood the significance.

A few minutes later Mrs. Oliver went under control, and General Booth was described. Part of his message was that if he had known when he was here what he knows now about the life after so-called death he would have preached it in all his pulpits. He also gave me some personal advice.

A few days later he again came to me through the same medium, and most emphatically said that spirit control is a good thing (personally, I am against it) as (to quote him) 'How else shall I let my own people know I am still amongst them? Yes, control is good.'

The "Angel Adjutant" again came, and this time brought a message saying, "The other lady you asked to come this evening is unable as she has important work in the spirit-land," the "other lady" being Mrs. Eddy.

Should any reader care to communicate with me they can do so through the Editor.

FIAT LUX.

### CRITICISM AND CREDULITY IN PSYCHICAL RESEARCH.

Mr. George E. Wright's lecture on the above at the British College, on Wednesday, the 19th inst., was received with great interest. Two ways were open for researchers, said the lecturer, personal experience and a study of the testimony of others. In other sciences it was not considered necessary for every student to undertake the practical work, but in psychical research, the piled up careful testimony of well-known people was thrown contemptuously aside, and ignorant prejudice and unveiled hostility held the field. Mr. Wright impressed upon his hearers the necessity for careful observation and the keeping of exact records; also of a good use of existing testimony. The credulity of the critics in the abnormal physical powers they attributed to the medium was exemplified by many instances.

Mrs. Champion de Crespigny gave the first of a series of four talks at the British College on "Links Between Spiritualism and Theosophy," on the 20th. She dealt ably with "The Achievements and Limitations of Spiritualism," congratulating Spiritualism on its affirmation from direct evidence of the continuity of life, but holding that it was a science and a philosophy but not a religion, although it throws new light upon religion. A good discussion followed on many points, and the future talks were anticipated with interest.

B.

## SPIRITUALISM IN SCOTLAND AND IRELAND.

BY HORACE LEAF.

Spiritualism seems always to flourish in Glasgow. On my arrival there in September the Glasgow Association of Spiritualists showed signs of great activity. Miss Ada Bessinet was holding a series of successful materialising séances under the auspices of the Association, and I heard nothing but good reports from the sitters, some of whom, with characteristic Scotch exactness, had obtained the signatures of other sitters when anything very impressive and convincing occurred.

A few weeks previously Sir William Barrett, F.R.S., had lectured before the Glasgow S.P.R., and in the course of his remarks, had spoken favourably of Spiritualism; while preparations were being made for a visit from Sir Oliver Lodge, who was to speak in the great St. Andrew's Hall for the same society. All this resulted in creating a ferment of interest in psychical matters which reacted beneficially on Spiritualism.

Much excellent and evidential mediumship is being demonstrated in consequence. I heard a large number of remarkable cases recounted by the recipients. One was by a well-known Glasgow minister who informed me that for many years he had had proof of the existence of spiritual helpers whom he believed to be none other than departed human beings. He told me a few of his experiences. They were truly wonderful and beautiful, and could leave no room for doubt as to their spiritual origin. At his request I refrain from publishing them, as they are well-known among the members of his congregation, who are not, unfortunately, as broadminded as their minister, and would object to his being recognised as an acknowledged believer in Spiritualism.

One of the most interesting and convincing accounts of successful clairvoyance that I have heard for a long time was given me by my host and hostess during my stay in Glasgow. Three years ago their little daughter Greta was taken to the hospital with diphtheria. One night, when the child's condition was very serious, they retired to bed and fell asleep. The father had a disturbing dream, and on awaking recounted it to his wife, expressing the opinion that it augured ill for their little girl. The time was about 1 a.m. Suddenly they were both startled to hear the sound of paper being torn, and, both looking in the direction

of the noise, they saw a piece of the wall paper, high above their heads, deliberately pulled off the wall by an invisible force to the length of about eighteen inches. About the same time the lady's brother, sleeping in an adjoining room, came into their bedroom in a very disturbed state of mind, declaring that he could not sleep owing to the tight condition of his throat and chest, which made him feel as if he was choking. He felt confident that in some unaccountable manner he had taken on Greta's condition, and that she must at that moment be exceedingly ill. The time was now about 1.5 a.m. On arriving at the hospital some hours later to enquire about his child, the father was informed that she had passed away that morning at 1.5 a.m.

Later, when the body was prepared for the coffin, the parents had inscribed upon the front of the robe in which it was dressed the words, "Suffer little children to come unto me." Three days after the funeral the mother attended a local Spiritualist public meeting, the medium being a Scotch lady unknown to the family. In the course of the proceedings the medium suddenly said, "I see the spirit of a little girl named Greta calling her mother." The mother saying nothing, the medium walked over to her and asked, "Are you her mother?" The little girl stands beside you." Deeply moved, the mother replied that she thought it was her little daughter. The medium paused for a moment as if uncertain, and then said, "Do the words, 'Suffer little children to come unto me,' convey anything to you?" I have the mother's signature in confirmation of the accuracy of the above statement.

I arrived in Belfast after breaking my journey at the pretty little town of Darvel in Ayrshire, to deliver the first public lecture on Spiritualism ever given there. The Lesser Town Hall was filled, a number of people failing to gain admission. Darvel was the centre of the old Covenanter movement, around it being fought most of the battles which helped to distinguish that brave but narrow sect. The greatest interest was shown throughout the meeting, and when questions were invited they were numerous and intelligent. So keen was the audience that we had practically to turn them out of the hall owing to the lateness of the hour. Local newspaper reports of this meeting have since reached me, and all are favourable and extremely fair.

The day I arrived in Belfast was somewhat spoilt by a riot, necessitating the use of batons by the R.I.C. On the whole, however, political matters were quiet during my stay. The presence of armoured cars and soldiers with fixed bayonets and steel helmets by no means daunted the

## LONDON SPIRITUALIST ALLIANCE, LTD. PROGRAMME OF LECTURE CLASSES.

Full particulars and prospectus will be sent post free on receipt of a postcard addressed to the Secretary, L.S.A., Ltd., 5, Queen Square, London, W.C.1.

### Lecture Class, Series A., on THE ELEMENTS OF PSYCHICAL RESEARCH

Conducted by MRS. F. E. LEANING,  
A Member of the Society for Psychical  
Research and Contributor to "Light."

EVERY FRIDAY EVENING at 7 o'clock.

Fee for the Series of 10 Lectures:—

Members of L. S. A., 15s. Non-Members, £1.  
Single Lectures 2s. 6d.

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

Conducted by G. E. WRIGHT,  
Author of "The Church and Psychical Research."  
Member of the Society for Psychical Research.

EVERY WEDNESDAY at 7 o'clock.

Fee for the Series of 10 Lectures:

Members of L. S. A., 15s. Non-Members £1.  
Single Lectures 2s. 6d.

### Lecture Class, Series C., on The Mind in Relation to Psychic Research.

Conducted by H. ERNEST HUNT,  
Author of "Self Training," "The  
Influence of Thought," Etc., etc.,

EVERY TUESDAY EVENING, at 7.30 o'clock.

Fee for the Series of 10 Lectures:

Members of L. S. A., 15s. Non-Members, £1.  
Single Lectures 2s. 6d.

### Demonstration Lecture Class D. CLAIRVOYANCE

EVERY TUESDAY AFTERNOON at 3 o'clock.

When accredited Mediums will give  
demonstrations of their gifts.

These meetings will be presided over by qualified  
lecturers who will give short addresses and  
answer questions.

Admission for these classes:  
Members 1s. Non-Members 2s.  
No admittance after the door is closed at 3.30.

New evidence and  
explanations not  
yet made public will  
be given during the  
readings by Mr. H.  
W. Engholm.

**LECTURE CLASS SERIES E.**  
Readings, from the Vale Owen Script,  
Conducted by H. W. Engholm.  
**EVERY WEDNESDAY EVENING at 7.30.**  
In the Large Hall, 5, Queen Square.

Discussion and  
questions are in-  
vited at this series.

This Series of Readings will be free to all. Readers of the Vale Owen Script are specially invited.

(Silver Collection.)



Spiritualists, who simply packed the local church on occasions. The movement cannot show its full strength here, owing to the difficulty of obtaining a suitable hall in which to conduct its meetings. Interest in Spiritualism has lately, I hear, extended among big business and professional men in Belfast. I had some personal evidence of this fact, meeting gentlemen well-connected with finance, law, medicine, art, and the Church. Some were actually mediumistic, and openly acknowledged it. All were ardent and enthusiastic Spiritualists. Their interest reached beyond psychic phenomena, and many a delightful talk I had with them upon the philosophical and spiritual significance of the movement.

Belfast has hitherto been famous for its physical mediums; now there is good reason to believe that that city will become well-known for mental mediums, several of whom are well-developed. Foremost among them must be placed Mr. Nugent, an amateur medium of remarkable power. Working mainly through spirit control he has succeeded in getting wonderful proofs of survival, to the unspeakable comfort of many bereaved people. There will shortly be published a small volume by an admirer of Mr. Nugent, based upon his psychic gifts.

### "SEEING THE AURA."

Colonel Baddeley sends us the following:—

"I have always felt so sceptical as to the value of any purely mechanical contrivance to enable us to perceive the supernormal, and so sure that the presence of a 'medium' or 'psychic' is necessary in each and every case, that I am disposed to consider as quite possible Mr. Whately Smith's tentative hypothesis that the apparent 'aura' seen by the aid of dicyanin screens is due to light reflected from such minute particles as give rise to the sense of odour.

"I would suggest that if such be the case a similar 'aura' should be seen around animals also (such as monkeys), and even possibly around inanimate objects emanating odour. I am not aware whether any experiments in this direction have been made. Negative results would not necessarily disprove Mr. Whately Smith's hypothesis, as the particles issuing from the human body might have properties peculiar to themselves as regards reflection of light. Some other kind of screen might be necessary to enable one to perceive the emanations from the bodies of animals. On the other hand, positive results would, I think, go a long way towards establishing the hypothesis."

Dr. F. N. H. Hutchinson writes:—

In reference to the Human Aura and Kilner Screens, I think it well to state that Dr. Kilner considered the visibility of the aura to be due to very short wave length light in the region of the lavender grey. He very kindly showed me the aura, and also the following experiment: A fine object was accurately focussed in the microscope. The observer's gaze was then directed through one of the screens at moderately bright diffused light for twenty to thirty seconds. On then looking down the microscope the object was found to be out of focus. On racking the microscope appropriately for less refraction it again became sharply defined. The idea is that normally the eye is adjusted for the most luminous wave lengths and that the screen temporarily blinds it for these, so that, in the effort to see, it utilises the less refrangible rays. It is curious that "ectoplasm" and the appearance of some phantasms seem to be of this colour—that of the "pale ghost."

### A DRAMA OF THE UNDERWORLD

MR. H. W. ENGHOLM'S READINGS.

Mr. Thomas Raymond writes:—

The reading of part of an unpublished script, given through the Rev. G. Vale Owen, by Mr. H. W. Engholm on a recent Wednesday evening, was listened to with intense interest by a large audience, whose absolute silence denoted the fitness of the message. This script should certainly be published. For dramatic power alone no play or work of fiction ever given to the world possesses anything approaching it. Without the least departure from the quietest possible manner of address on the part of the speaker, the large audience was again and again perceptibly thrilled with amazed conviction as the descriptions were unfolded. Whereas only the most spiritually unfolded of minds are capable of receiving much of the published Vale Owen script, this account of the working of the Good Law in the underworld, which was given to us on Wednesday, must compel attention from all. Verily, "truth is stranger than fiction!" Whatever meaning is placed upon the word sin; even if it be only error, yet it is well that it be understood that its consequences are suffering and remorse. Ignorance is no justification, either in human or divine law. Yet it was touchingly beautiful to get this fine evidence that earth's tragedies are indeed heaven's comedies. The higher service seems to be that of correcting the mistakes of earth: Forgive us our trespasses as we forgive them that trespass against us. "Seeing our own soul's self in likeness of another."

### MYSTERIOUS REPAIRING OF A WATCH-CHAIN.

Mr. Claude Trevor writes from Florence:—

In 1915 or 1916, on undressing to go to bed, and removing my gold-linked watch-chain from my waist-coat, one of the links which had worn very thin, snapped. When mentioning the fact to a very dear friend (we had been almost inseparable for thirty-four years) and expressing my intention of having it mended, he dissuaded me, for reasons I need not go into here, suggesting my waiting to have the repair done on our next visit to England, whence we had returned in 1914. I took his advice; put the two portions of my chain into a box containing pins, studs, etc., and thought no more about it, buying myself a common leather watch-guard to serve me for the time being.

My friend passed over rather suddenly in 1917. I never gave my chain another thought, and continued wearing its leather substitute. About a year and a half ago I had occasion to go to the box where it was lying, and out of curiosity intended to look at the two pieces, when, to my utter astonishment, there were the two pieces joined. I can most solemnly declare that no one could have had access to the box where they had lain so long. Besides, supposing for argument, that my friend had managed to get possession of my chain, and as a surprise to me, had got it repaired, the reasons he put forward for my not having it done till my return to England were just as strong against his getting it done for me there. I wish someone could enlighten me as to this, to me, inexplicable mystery. I have been wearing the chain ever since, and the above occurrence is ever in my mind.

[Experiences such as that recorded by our correspondent have been known, but in this case we have no means of judging whether supernormal agency was at work.]

### MR. MELTON'S ADDRESS.

"Stranger" writes:—

Mr. Melton's lecture of the 20th inst. was an event in the history of Spiritualism, an announcement of the greatest importance fraught with at present unknown possibilities. May one ask if Mr. Melton will be giving at any early date an inspection and possible demonstration of his wonderful discovery?

As an earnest enquirer of some years but a stranger, any privilege of being present at phenomena is greatly valued. It is not perhaps generally realised how almost impossible it is for a stranger to get into any circle or investigation conducted by those of authoritative knowledge. Our interest can only be fostered by public meetings and current literature.

### ANSWERS TO CORRESPONDENTS.

HELEN T. BRIGHAM.—We received and thank you for your letter announcing the death of Miss Belle V. Cushman, to which we made reference last week. We met both you and her on your visit to England a good many years ago, and we share the general feeling concerning the transition of one who, as you say, was a gifted and noble woman. Although you have the consolation of a knowledge of the true meaning of death, you will miss the old companionship, and you have our sincere sympathy.

McQ. G.—We have forwarded your letter to the right quarter.

A. E. J.—See answer to McQ. G.

E. K. B.—Thank you, but on reflection we think it wiser not to publish the statement. It is clearly a matter that should be taken up directly with the subject of your remarks.

E. W. D.—Thank you. It is a trenchant reply which we hope to quote when the pressure on our space is relaxed.

### "LIGHT" DEVELOPMENT FUND.

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

	£	s.	d.
"A Friend" ... ..	100	0	0
Miss G. T. Massey ... ..	0	10	0
Anonymous ... ..	1	0	0
G. H. ... ..	0	15	0

A Scottish clergyman writes: "I get LIGHT every week and find in it much food for thought, besides receiving an intelligent stimulus. It is a storehouse of psychic knowledge."

BRIGHTON NEW PSYCHIC CENTRE.—It is announced that a tea and entertainment to celebrate the end of this season's drawing-room circles and to endeavour to obtain funds towards the equipment of the Centre, will be held on December 8th at the Brighton Pavilion. Tickets and information can be obtained from the President, Lady Oakeley (16, Sussex Square, Brighton), and others of the hostesses.

## METHODS IN MEDIUMISTIC INVESTIGATION.

Mr. J. Hewat McKenzie, speaking on this subject on the 5th inst., before the members of the British College of Psychic Science, of which he is the Principal, said that it was necessary to remember that humanity was in various stages of development. While there were those who were satisfied with the testimony regarding psychic incidents in past ages found in the various Bibles and literature of the past, he estimated broadly that about half of the human race belonged to the class who did not find personal satisfaction in literature and required direct evidence of a more personal and scientific nature on which they could confidently rest. They could not believe the testimony of ancient teachers or even be convinced by reasoning; conviction could only come when they had observed certain unusual facts relating to the powers of man's psychic being and had become familiar with these through repeated experiment.

Facts which convinced some, still encountered a thousand denials from others. Even though the testimony was as clear as the sun in the heavens, and proved up to the hilt beyond any peradventure, many would not or could not believe, owing to their long, deep-set scepticism. They asked, and very rightly asked, for first-hand evidence. It was just here that the Psychical Research Society had failed. They had compiled vast volumes of interesting printed matter, but neglected too long to provide actual demonstration to the hardened sceptics of the facts they had discussed at such length. Whatever might be said against the old methods of investigation used by Spiritualists, they were the only real students of the nineteenth century who studied at first hand the facts of psychic phenomena when the scientists in other branches of learning neglected and ignored these phenomena. Spiritualists had to carry on the battle in the face of a sceptical world, and did so now at a great cost to themselves.

One very important fact appreciated by the Spiritualists and too often neglected by scientists in the past was the imperative necessity for providing sympathetic relations between themselves and the medium. Dr. Walter Prince, of the American S.P.R., claimed at the recent International Psychic Conference at Copenhagen, that it was the duty of a scientist to enter the study of nature's laws as manifested through mediums without prejudice and without emotion. This might be a desirable attitude in the study of most subjects, but while he agreed that these manifestations should be studied without prejudice, he very seriously questioned whether they could examine them without sympathetic emotion, for it was just that warmth extended by sitters towards the medium that seems to produce the best results. To approach a medium in a cold, calculating mood, as one could imagine a chemist approaching his chemical laboratory, was but to court disaster. It froze up the medium's sensitive psychical faculties, and reduced the quality and extent of the manifestation. There were some students so constituted through lack of sympathy in their nature as to continually meet with failure in the séance room, and if this was fully realised, an earnest endeavour would be made to cultivate a kindly feeling towards any mediums with whom one wished to experiment. Dr. Schrenck Notzing put the matter in a nutshell in his book on Materialisations, where, on page 16, he states: "There must be a combination of an extreme degree of scientific scepticism with a personal benevolence towards the medium." Amongst the various students, as a law governing the subject, it had been conclusively proved, that the best scientific results were secured by those of a generous and kindly disposition, and the poorest evidence by those of a carping, cold and over-critical nature. They must learn that mediumship had its own essential conditions; which must be respected and studied by the observer, whatever the personal predisposition.

Mr. McKenzie went on to impress on his hearers the importance of making notes of things immediately after their occurrence. To write a statement days or weeks after the experiment was to reduce its value greatly. Facts and events were unintentionally mixed up. Their order and succession became fogged in the mind. Apparently unimportant episodes were omitted and the report was often unintentionally supplemented, according to the writer's subjective interpretation. Believer and unbeliever would both unconsciously tend to fill up the gap of memory in their own way. The believer would sometimes see evidence of spirit communications where none existed, and the disbeliever would find fraud where there was none. Indeed, it was exceedingly difficult to obtain a good unprejudiced statement of fact. It would be wise for students to hold their judgment in suspense regarding the genuineness or fraudulence of a medium until such time as they had checked their observation by repeated experiment either alone or with others. They must, as a College, seek to fit certain individual students to become worthy investigators, who would learn how to avoid the pitfalls and errors of the past

(Continued on page 708.)

## THE UNDISCOVERED COUNTRY

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

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

Edited by Harold Bayley, with an introduction by Sir Arthur Conan Doyle.

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

Mr. Harold Bayley has presented the whole Edition to the "Light" Development Fund, so every copy sold will, in future, help this fund. Post free 6/6.

Office of "Light":

5, Queen Square, London, W.C. 1.

## PAMPHLETS THAT WILL HELP YOU

POST FREE AT PRICES QUOTED.

Office of "Light,"  
5, QUEEN SQUARE, LONDON, W.C. 1.

- |   |     |
|---|-----|
| <b>Spiritualism, Its Position and Prospects.</b>  |     |
| By David Gow (Editor of Light).   | 5d. |
| <b>Jesus of Nazareth and Modern Scientific Investigation, from the Spiritualist Standpoint.</b> |     |
| By Abraham Wallace, M.D.  | 8d. |
| <b>The Relation of Spiritualism to Christianity and of Spiritualists to Christ.</b>             |     |
| By Rev. F. Fielding-Ould, M.A.  | 7d. |
| <b>Some Practical Hints</b>   |     |
| for those Investigating the Phenomena of Spiritualism. By W. J. Crawford, D.Sc.                 | 7d. |
| <b>Some Practical Aspects of Spiritualism.</b>  |     |
| By Stanley De Brath, M.Inst.C.E.  | 4d. |
| <b>Present Day Spirit Phenomena and the Churches.</b>   |     |
| By Rev. Charles L. Tweedale.  | 3d. |
| <b>What Spiritualism Is:</b>  |     |
| Hints for Inquirers and Students. By E. W. Wallis.  | 4d. |
| <b>Death and Beyond:</b>  |     |
| A Spirit's Experiences. Trance Addresses by E. W. Wallis.                                       | 4d. |
| <b>Is Spiritualism Dangerous?</b>   |     |
| By E. W. & M. H. Wallis.  | 3d. |
| <b>Death's Chiefest Surprise.</b>   |     |
| Trance Address through E. W. Wallis.  | 4d. |
| <b>Forty Years of Mediumship.</b>   |     |
| Interesting Incidents, by E. W. Wallis.   | 4d. |
| <b>Spiritualism, Its Principles Defined.</b>  |     |
| By Richard A. Bush, F.C.S.  | 3d. |
| <b>The Larger Spiritualism</b>  |     |
| By R. A. Bush.  | 5d. |
| <b>The Place of Jesus Christ in Spiritualism</b>  |     |
| By R. A. Bush.  | 5d. |
| <b>Materialisations.</b>  |     |
| By Horace Leaf.   | 4d. |
| <b>Wonderful Psychic Experiences.</b>   |     |
| By Horace Leaf.   | 7d. |
| <b>Spirit Teachings</b>   |     |
| Some Chapters from the Writings of M. A. Oxon (William Stainton Moses).                         | 2d. |

Mr. H. W. ENGHOLM acknowledges with thanks an anonymous donation of 10/- for the LIGHT Development Fund from "a visitor giving address Belgrave Road (no name)."



## 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.

### MUSIC AS A HEALING AGENCY.

GEORGE C.—There is no doubt about the healing qualities of that music which, as the poet assures us, has power to soothe the savage breast. We have referred to the matter several times in *LIGHT* in connection with experiments made to test the effect of music on sick people. No doubt the matter did not go far because there is always a tendency on the part of cranks and enthusiasts to run their pet subject to death by representing it as a universal remedy. It is obvious that music will not cure a broken leg. It is also obvious that in many—not all—cases of sickness, music will have a soothing effect on the mind, and so, indirectly, benefit the body. We have known cases in which under the influence of music a high pulse has been reduced. As a means of healing or soothing a troubled mind music has an important place, and where it can be used it is likely to be a valuable adjunct to other means of cure. But we should be chary of making any extravagant claims for it.

### ATONEMENT AND PERMITTED ILL.

P. B. B.—On the question of permitted ill I doubt if the Deity has placed it within the power of any human being to do permanent injury to any other. It is well that we should use our utmost endeavour to atone for any harm we have wrought. We have not put our own sin away until we have made what reparation lies within our power. It is right that we should know no peace till we have done this. It is well also that we should suffer lifelong regret for the ill we have done which we are personally unable ever to set right, and which appears indeed to be irreparable. But to suppose that it is irreparable merely because we are unable to repair it, or that the Infinite Father would put it within the power of any one of his thoughtless children to imperil the whole of another's future welfare or do anything outside His own power to put right is inconceivable. Where we fail He will surely employ other agencies, and not suffer His ends to be defeated for lack of effective instruments for their achievement. It is our loss and pain that others have to be chosen to remedy ills we would fain remedy ourselves.

### PHYSICAL DEFECTS AND THE FUTURE LIFE.

E. S.—It is understood that the spiritual body does not perpetuate the defects of the physical one. The life no longer has to express itself through faulty channels. The twisted leg is straightened, the diseased brain, which warped the action of the mind here, is replaced by one of more perfect mould. All the reasoning we apply to the matter and all the testimony which reaches us from those who, having "passed on," are sufficiently advanced to have mastered the conditions of their new state, confirm this con-

clusion. You speak particularly of insanity, and we recognise that, so far as we know, this may not always be caused by diseased states of the physical brain itself. A spirit on its first passing over may be as subject to wild anxiety, excessive grief, despair, anger and other disorderly mental conditions as when on earth. Insanity is a wide term. We are told that there are spirits on the other side so dull of perception and so much the abject slaves of the false teaching they received on earth, that they are still looking for a physical resurrection and a literal Judgment Day. This to us is just as insane as some of the ideas which are generally recognised as lunacy on earth.

### MR. JAMES COATES AND HIS WORK.

C. MACKENZIE.—We cannot give you more than a brief outline of Mr. James Coates' career. Although at an advanced age, he is still active and vigorous and we hope that the event which will call for a biographical sketch of him is still far distant. We believe he has resided during most of his life in Scotland, and in his earlier days was an authority on hypnotism and allied subjects. He is a past master in many departments of psychical inquiry, notably psychic photography. His books, which deal with these subjects, are published by L. N. Fowler and Co., and include, amongst others, "Photographing the Invisible," "Seeing the Invisible," "Human Magnetism," and "Psychical Phenomena." Perhaps we may get Mr. Coates to give us a little sketch of his life and experiences. It is bound to be intensely interesting. He has seen so much and met so many, and his conclusions are sound and shrewd, for he has that gift of humour that keeps the mind sane and the judgment true.

### PSYCHIC PHOTOGRAPHY.

MR. JOHN T. RANDOLPH asks me to enlighten him with regard to Mr. Traill Taylor's belief in the truth of psychic photography, and wishes to know whether spirit photographs have been produced under stereoscopic conditions. As to the first point, I can only refer my correspondent to Mr. Traill Taylor's published statements of how with his own camera, and not allowing the plate to go out of his own hands until after development, he obtained psychic extras. Also he used stereoscopic plates, but while in the result the two sitters were stereoscopic the psychic figure was absolutely flat. Mr. Traill Taylor made the important discovery that the psychic figure in one was at least a millimetre higher than in the other. From that he deduced, what has since been abundantly proved in many cases, that the psychic images had not been formed by the lens at all. These and other particulars will be found in "The Veil Lifted," by Mr. Andrew Glendinning.

## Plain, but very good Good, yet very nice

You will be glad to know about these biscuits because they are better than the best you have ever known. Better in what they contain and what is omitted from them.

### "P.R." OLIVER BISCUITS

build up vigorous young bodies and nourish and regulate older ones as only "P.R." Biscuits do.

They contain ALL the vital elements of the whole wheat and lack all the injurious chemical shortenings usually present in other biscuits. They are not only good and nice but cheaper than most ordinary white flour biscuits.

Of all Grocers, Health Food Stores and of the leading London Stores at 1/4 per lb., 6d. per packet, or we will send a 9lb. box for 13/-, carriage paid direct.

Send 2d. stamp for a sample and full particulars, or, better still, write for a box of assorted samples of "P.R." Biscuits post free for 1/6.

For the Curative Treatment of Diabetes 'P.R.' CURONA (Regd) BISCUITS are highly recommended

The WALLACE "P.R." FOODS Co., Ltd., 58, Tottenham Lane, Hornsey, London, N. 8.

### "P.R." COFFEE

Very fine quality, lightly roasted. Aids digestion and does not cause sleeplessness or affect the nerves. Perfect flavour and aroma.



## METHODS IN MEDIUMISTIC INVESTIGATION.

(Continued from page 706.)

and thus raise the whole subject of psychic science, and fit it to become more and more a profitable study to the general public. Afflicted humanity throughout the world needed the message that psychic science could give by bringing it to a knowledge of the laws of its own soul, laws in which to-day it was totally uninstructed.

While many were seeking to bring a new social system into existence the words of Lessing must be impressed upon them more and more, that "The beginning of all improvement was the improvement of the soul." The freedom of thought and experiment enjoyed to-day had never been equalled, and the opportunity for advance must be seized, for materialism still rode triumphant, and ignorant ecclesiasticism had not yet been defeated. Those convinced of the truth of spirit return were still the pace-makers of the new era, and their tracks were being continually deepened and strengthened by the slower movements of science and religion. Let all students continue to value at its highest the new revelation, and the world would soon rejoice in the light.

## SUNDAY'S SOCIETY MEETINGS.

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

**Lewisham.**—*Limes Hall, Limes Grove.*—11.15, public circle; 6.30, Miss Violet Burton. *Wednesday, 7.45,* propaganda meeting; address and clairvoyance by Mrs. A. Jamrach.

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

*Church of the Spirit, Windsor-road, Denmark Hill, S.E.*—11, Mrs. Hull; 6.30, Mr. E. Meads.

**Brighton.**—*Athenæum Hall*—11.15 and 7, Mr. A. Boddington; 3, Lyceum. *Monday, 8,* healing. *Wednesday, 8,* Mr. A. Cramp.

*Shepherd's Bush.*—73, Becklow-road.—11, public circle; 7, Mr. W. E. Walker. *Thursday, 8,* Mr. Spiers.

*Holloway.*—*Grovedale Hall, Grovedale-road (near Highgate Tube Station).*—To-day (Saturday), 7.30, whist drive in aid of Building Fund. *Sunday, 11,* Mr. Geo. Prior; 3, Lyceum (Mr. Drinkwater); 7, Mr. A. Vout Peters. *Monday, 8,* public circle (members only). *Wednesday, 8,* Mrs. Graddon Kent, address and clairvoyance. *Friday, 8,* free healing class.

**Peckham.**—*Lausanne-road.*—7, Mr. H. Boddington. *Thursday, 8.15,* Mrs. M. Clempson.

*St. John's Spiritual Mission, Woodberry Grove, North Finchley (opposite tram depot).*—7, Mr. H. W. Engholm. *Wednesday, 8,* Mr. T. W. Ella.

**WATER AND HEALTH.**—Nearly all water is more or less impure. Filters are unreliable. The eminent physician, Sir Robert Armstrong-Jones, said recently: "They become charged with all sorts of pollution and hold multitudes of germs." Typhoid germs can pass through a filter. Boiling kills the germs, but leaves the remains behind. Boiling removes only a part even of the mineral impurities. The Gem Pure-Water Still is a simple home-convenience. It vaporises the water, leaves the impurities behind, condenses the vapour back into pure sterilised water. Recommended by physicians and health culturists. Pamphlet post free.—THE GEM SUPPLIES Co., Ltd., Desk 11, 67, Southwark Street, London, S.E.

## EXHIBITION AT THURLOE ART GALLERY

123, FULHAM ROAD (nr. South Kensington Station).

Of Inspirational and Psychic Drawings, by Constanti Cornwell, E. A. Paine, Evelyn Pierce and Gertrude M. Scott. Open 11 to 6 o'clock, till November 15th.

Admission and Catalogue Free.



## AIDS to PSYCHIC DEVELOPMENT.

Crystals, 2½ in. 8/6, 10/6, £1/1/0. 3 in. £3/10/0  
 OUIJA BOARDS 6 x 7, 7/- 14 x 16, 16/-  
 for obtaining Spirit messages  
 SEANCE TRUMPETS Aluminium 7/6  
 Magnetic Mirrors 3/6, 8/6 & 10/6  
 for rapidly inducing Clairvoyance.  
 Planchettes 4/0, 6/6 & 7/6  
 highly polished, with wheels.  
 MEMPHIS PSYCHIC INCENSE 2/9 & 7/6 per tin.  
 The perfume of power. With burner.  
 All goods post paid in U.K. Foreign orders must be accompanied by extra  
 to cover increased cost of posting and packing. Prompt delivery.  
**M. P. BOOTH, 14a, CLIFTON STREET, CARDIFF.**

## A REMARKABLE BOOK BY A BAPTIST MINISTER.

## "TRY THE SPIRITS"

By the Rev. W. Bickle Haynes, of Chudleigh, Devon.

With Forewords by Rev. T. E. Ruth of Melbourne, and Robert James Lees.

It is an astonishing and bewilderingly interesting comment on modern Spiritualism. Price 5s. net, post free 5s. 6d. Can be obtained through any bookseller, at any railway stall, or direct by return of post from the Kingsley Press, Ltd., 31, Temple House, Tallis Street, London, E.C. 4.

## WHITE STAR LINE.

S.S. "Majestic" (building) 56,000 tons.

The Largest Steamer in the World.

R.M.S. "Olympic," 46,439 tons.

## SERVICES TO ALL PARTS OF THE WORLD.

Apply to—

WHITE STAR LINE, 30, James Street, Liverpool; Canute Road, Southampton; 1, Cockspur Street, London, S.W., and 38, Leadenhall Street, London, E.C.; and Union Chambers, Temple Row, Birmingham.

## R. M. S. P.

SERVICES

TO

NEW YORK  
SOUTH AMERICA

&amp;

FRANCE, SPAIN, PORTUGAL, MADEIRA, CANARY IS., MOROCCO, ETC.

THE ROYAL MAIL STEAM PACKET COMPANY,

LONDON: Atlantic House, Moorgate Street, E.C. 4.  
32, Cockspur Street, S.W. 1.

## ORIENT LINE TO AUSTRALIA.

## SERVICE OF FAST MAIL STEAMERS

Calling at

GIBRALTAR, TOULON, NAPLES, PORT SAID,  
 COLOMBO, FREMANTLE, ADELAIDE,  
 MELBOURNE, SYDNEY, and BRISBANE.

Through Tickets to NEW ZEALAND and TASMANIA  
 Saloon Tickets interchangeable with P. & O. Line.

Managers—ANDERSON, GREEN &amp; Co., Ltd.,

Head Office: 5, Fenchurch Av., London, E.C. 3.

Branch Offices:

14 Cockspur St., S.W. 1; No. 1, Australia House, Strand.

THE UNIVERSAL  
BADGE OF SPIRITUALISM (Reg.)  
BROOCH OR PENDANT

Blue Enamel Star with pierced Cross in  
 centre, open set in metal Circle. Oxydised,  
 3/-; Copper, 5/6; Gold, 36/-.

MRS. MONTGOMERY IRVINE,  
 115, Ladbroke Grove, London, W. 11.

## PLANCHETTE.

The Original and Genuine instrument for developing  
 Automatic Writing.

Polished Mahogany board 7½ in. x 6½. Solid brass Castors and Pencil holder, Ivorine wheels. Complete in leatherette covered box and full instructions. 8s. post free. Abroad 9s.

A Lady writes: "The Planchette is beautifully made. I am getting splendid results."

C. MANNERS-SMITH, 26, Corporation Street, MANCHESTER.

# THE BOOKS THAT WILL HELP YOU

## LIST AND PRICES OF SOME OF THE LATEST WORKS ON

### Spiritualism & Psychic Science

#### SPIRIT TEACHINGS.

Through the Mediumship of WM. STANTON MOSES (M.A. Oxon.),  
By Automatic or Passive Writing. With a Biography by CHARLTON  
F. SPEER, and two full-page portraits.  
Ninth Edition. Cloth, 324 pages, 8s. 6d., post free.

**THE LOWLANDS OF HEAVEN: LIFE BEYOND THE VEIL.**  
Spirit Messages Received by the Rev. G. VALE OWEN.  
Cloth, 191 pages, 8/- post free.

**THE HIGHLANDS OF HEAVEN: LIFE BEYOND THE VEIL.**  
Spirit Messages Received by the Rev. G. VALE OWEN.  
Cloth, 253 pages, 8/- post free.

**THE MINISTRY OF HEAVEN. LIFE BEYOND THE VEIL.**  
Being Vol. III. of the above series.  
Cloth 250 pages, 8/-, post free.

**THE BATTALIONS OF HEAVEN: LIFE BEYOND THE VEIL.**

Spirit Messages Received by the Rev. G. VALE OWEN.  
Being Vol. IV. of the above series.  
Cloth, 252 pages, 8s., post free.

**THE DAWN OF HOPE.**  
By the hand of EDITH LEALE.  
A Record of Life in Spirit Land.  
Cloth, 6s. 6d., post free.

#### AFTER DEATH.

New Enlarged Edition of Letters from Julia. Given through  
the hand of Wm. T. Stead. Cloth, 5s. 6d.

#### SPIRITUALISM: ITS IDEAS AND IDEALS.

A Selection of Leading Articles, Sketches, and Fables by DAVID  
GOW, Editor of "Light."  
102 pages, 2s. 3d., post free.

#### A GUIDE TO MEDIUMSHIP AND PSYCHICAL UNFOLDMENT.

By E. W. and M. H. WALLIS.

I. Mediumship Explained. II. How to Develop Mediumship.  
III. Psychical Powers; How to Cultivate Them.  
Cloth, 312 pages, 7s. 3d., post free, or in 3 separate parts, 2s. 2½d.  
each, post free.

#### THROUGH THE MISTS.

Or LEAVES from the AUTOBIOGRAPHY of a SOUL in PARADISE.  
Recorded for the Author. By J. R. LEES.  
Cloth, 5s.

#### SEEING THE INVISIBLE.

Practical Studies in Psychometry, Thought Transference, Telepathy,  
and Allied Phenomena. By JAMES COATES, Ph.D., F.A.S.  
Cloth, 6s. 6d.

#### CAROLS OF SPIRITUAL LIFE AND HYMNS OF SERVICE AND PRAISE.

Words and Musical Settings. Price 1s. 6d. post free.

#### COMMUNICATION WITH THE NEXT WORLD.

The Right and the Wrong Methods.

A Text Book Given by W. T. Stead through Madame Hyver. Edit.  
by Estelle W. Stead. 3s. 8d. post free. With a Symposium of opinions.

#### THE WANDERINGS OF A SPIRITUALIST.

By SIR A. CONAN DOYLE.

Illustrated, cloth, 317 pages, 13s. 3d., post free.

#### THE NEW REVELATION.

By SIR ARTHUR CONAN DOYLE.

Tenth Edition, 2s. 10d., post free.

#### THE VITAL MESSAGE.

By SIR ARTHUR CONAN DOYLE.

Cloth, 228 pages, 5s. 4d.

#### SPEAKING ACROSS THE BORDER-LINE.

Letters from a Husband in Spirit Life to His Wife on Earth.

By F. HESLOP.

Eighth edition, post free 2/4.

#### TEACHINGS OF LOVE.

Transmitted by writing through M. E. from a Temple Priestess of  
Nineveh. With an introduction by Dr. ELLIS T. POWELL, LL.B., D.Sc.,  
98 pages, 1s. 6d.

#### SPIRITUALISM IN THE BIBLE.

By E. W. and M. H. WALLIS.

Boards, 104 pages, 1s. 8½d., post free.

#### THE NURSERY OF HEAVEN.

A Series of Essays by Various Writers on Future Life of Children,  
with Experiences of their Manifestations after Death.  
Edited by Rev. G. VALE OWEN and H. A. DALLAS.  
Cloth, 174 pages, 5s. 6d., post free.

#### PSYCHIC RESEARCH IN THE NEW TESTAMENT.

Scientific Justification of some of the Fundamental Claims of  
Christianity.

By ELLIS T. POWELL, LL.B., D.Sc.

1s. 2d., post free

#### THE TRUTH OF SPIRITUALISM.

Verbatim Report of Debate between SIR ARTHUR CONAN DOYLE  
and JOSEPH McCABE. Revised by both Disputants.

Paper covers, 64 pages, 1s. 2d. net, post free.

#### SPIRITUALISM AND RATIONALISM.

With a Drastic Examination of Mr. JOSEPH McCABE.

By SIR A. CONAN DOYLE.

1s. 2d., post free.

#### ON THE THRESHOLD OF THE UNSEEN.

By SIR WILLIAM BARRETT, F.R.S.

It is an expert physicist's Examination of the Phenomena of  
Spiritualism and of the Evidence for Survival after Death.

Cloth, 336 pages, 8s. net, post free.

#### THE ARCANES OF SPIRITUALISM.

A Text-Book of Spiritualism. By HUDSON TUTTLE

Cloth, 300 pages, 7s. 6d., post free.

#### MAN'S SURVIVAL AFTER DEATH.

Or the OTHER SIDE OF LIFE in the LIGHT OF SCRIPTURE, HUMAN  
EXPERIENCE and MODERN RESEARCH.

By REV. CHAS. L. TWEEDALE.

Cloth, 682 pages, 11s. 3d.

#### "GONE WEST."

Three Narratives of After-Death Experiences. Communicated to

J. S. M. WARD, B.A.

Cloth, 359 pages, 5s. 6d.

#### THE REALITY OF PSYCHIC PHENOMENA,

Raps, Levitations, &c.

By W. J. CRAWFORD, D.Sc.,

Lecturer in Mechanical Engineering, the Municipal Technical  
Institute, Belfast; Extra-Mural Lecturer in Mechanical Engineering,  
Queen's University of Belfast, &c.

The absorbing record of a long series of scientific experiments,  
giving astonishing results, and leading to most remarkable conclu-  
sions. The book will surely mark an epoch in scientific literature.

Cloth, illustrated, 246 pages, 6s. 6d., post free.

#### EXPERIMENTS IN PSYCHICAL SCIENCE,

LEVITATION, "CONTACT" and the "DIRECT VOICE."

By W. J. CRAWFORD, D.Sc.

Cloth, 101 pages, 6s. 6d. net.

#### THE PSYCHIC STRUCTURES AT THE COLLIER CIRCLE.

By W. J. CRAWFORD, D.Sc.

Further experiments which followed those described in his two  
former books. The results obtained are worthy to rank in importance  
with any scientific discovery of the nineteenth or twentieth century,  
and justify the great interest shown in the previous work of this  
capable and gifted investigator. With Introductory Note by Editor  
of "Light."

Cloth, 151 pages. Many plate photographs showing some of the more  
important phenomena. 11s. net, post free.

#### THE GATE OF REMEMBRANCE.

The Story of the Psychological Experiment which resulted in the  
Discovery of the Edgar Chapel at Glastonbury.

By FREDERICK BLIGH BOND.

Cloth, illustrated. 176 pages, 8s. 3d., post free.

#### THE EARTHEN VESSEL.

A Volume dealing with Spirit Communications received in the form  
of Book-Tests. By LADY GLENCONNER. With a Preface by SIR  
OLIVER LODGE.

Cloth, 155 pages, 6s. 6d., post free.

#### THE MINISTRY OF ANGELS.

Here and Beyond.

By Mrs. JOY SNELL (A Hospital Nurse).

Fifth Edition, 174 pages, 2s. 2½d., post free.

#### PHOTOGRAPHING THE INVISIBLE.

Practical Studies in Spirit Photography, Spirit Portraiture, and  
other Rare and Allied Phenomena. By JAMES COATES, Ph.D., F.A.S.  
With 28 photographs. Cloth, 11s.

#### PRIVATE DOWDING.

A plain record of the after-death experiences of a soldier killed in  
the Great War. And some questions on world issues answered by the  
messenger who taught him wider truths.

With Notes by W. T. P.

Cloth, 2s. 6d. net, post free.

#### THE CHURCH AND PSYCHICAL RESEARCH.

A Layman's View. By GEORGE E. WRIGHT.

Cloth, 147 pages, 3s. 6d., post free.

*The above works can be obtained at the Offices of "LIGHT," 5, Queen  
Square, London, W.C.1. Send Remittance with Order.*



# APPALLING HORROR OF RUSSIAN FAMINE

## PITEOUS PLIGHT OF INNOCENT CHILDREN

Have Mercy Upon These Victims of the Most Terrible Visitation of Our Age

Actions—not Words—are Needed, and at Once, for while we talk Children Perish who might have otherwise been Saved.

**I**MEDIATE action only can save the lives of Russia's stricken little ones. While the situation is discussed, while the man in the street talks, while committees are formed, children die in thousands. While you read these words of appeal—while the awful story is being unfolded to you—children are dying, and in their death agony they turn their eyes towards you in piteous and mute appeal! Must babies languish and perish while the eternal talk and conversations go on?

No! a thousand times No!

Prejudices and Politics must be relegated to the scrap heap while we Save the Children.

Was ever human story more pitiable or heartrending than the following extract? It is not the vapid outpouring of a political fanatic, but the cool studied story of an independent eyewitness who writes in *The Times*—

### TOO EXHAUSTED TO MOVE.

Usually there is no protection from the sky whatever. In uncouth tents the whole family is herded together; old men with emaciated bodies and eyes that are scarcely seen in their death's heads of what ought to be faces, women hardly able to step from one side of the shelter to the other, and children—*innumerable children sitting listlessly on the ground too exhausted to move, to talk or to play.* . . . and all the time they grow thinner and thinner. Some of them die and the rest get ready to follow them—*The Times*, September 19th.

### BRITISH DISTRESS.

The "Save the Children Fund" now as hitherto is distributing funds for the relief of British Children. All who send money earmarked "British Relief" may rest assured that it is used exclusively for British Child Relief.

The plight of Russia's children is deplorable. It has never been equalled in the history of the world. *Famine is not an instantaneous disaster, but a slow inevitable machine of death gradually but surely taking off its victims. In some parts there has been a fraction of a crop—less than the seed corn sown being garnered.*

This has but mocked and extenuated the sufferings of the children by postponing their end by but a week or two.

Thousands of peasant families after wandering aimlessly across the wastes in search of food return to their homes to die. They are already lessened in number, for many have dropped expiring by the wayside—succumbing to the pangs of hunger.

Some have met death in the awful pestilence that sweeps the land, and the terrible cries of children in the excruciating pains of dysentery ring in the ears of those who are left. And what of these poor remaining souls? They stagger to all that remains of their homes, and passers-by see

### WHOLE FAMILIES DEAD UPON THEIR DOORSTEPS.

The sight is revolting and terrible. Those who now look on know that as surely as night follows day their own end cannot be one whit less shocking.

Of the internal conditions in Russia there is perhaps no man more qualified to speak authoritatively than Doctor Nansen. Charged with the control of the International Commission of Relief, Doctor Nansen has studied the Russian Famine conditions first and his statement thereon is emphatic and pitiful.

"Hundreds of thousands of Russian children are dying and millions more are threatened with the same fate. I am persuaded that only by unprecedented effort made at once, can they be saved."

Such is the verdict on Russia's plight, of Doctor Nansen, one of the world's most famous men. Knowing the conditions prevalent in that stricken country, knowing how little children hourly go to their death, can you for one moment longer stand on one side and let them die when your mercy gift can save them from a horrible doom?

Such is the piteous plight of innocent children that they eat the filth of the streets and consume the withered roots which they tear from the parched earth. Have mercy on them and give of your worldly wealth.

In Russia the children are victims of DROUGHT. Famine sweeps over the land, hand in hand with dread and terrible pestilence because the rains of heaven have been withheld. A once vast and fertile area is comparable only to a sandy desert.

Well might "The Times" of London say, "Not Samara but Sahara." That the famous Steppes of Russia should be as barren as a desert waste is dreadful in itself, but to think that tiny children, famished and tortured, should wait in millions for certain death is a thousand times more terrible and appalling. Have mercy on the children! Listen not to party cries and the reports of interested politicians! Open out your heart and let the well of sympathy therein be tapped to the uttermost to help starving, disease-ridden, perishing children. Their voices grow weaker as Death steals closer, but faint and famished though they be their piteous cry is like a clarion call echoing across the wastes to you.

### BRITISH ADMINISTRATORS AND BRITISH METHODS.

The administrators of the "Save the Children Fund" in Russia are all Britons with an experience and knowledge of Russia. They are not feed the children and will not interfere. The solemn guarantee of Lord Weardale is a definite guarantee that the food will go to the starving children. You know that whatever you give through the "Children Fund" will feed the helpless babes just as surely as if you yourself would feed them if the tiny mites were clamouring on your knee. With such an assurance you surely cannot hesitate any longer. You cannot possibly delay your gift another hour, for it dooms more children to an early and horrible death.



Thousands of peasant families after wandering aimlessly across the wastes in search of food return to their homes to die—many drop by the way and succumb victims of the terrible pangs of hunger. Oh! do not delay your Mercy Gift—Time is so precious. Delay means Lives Lost which might have been Saved. Remember it is the little ones that suffer most and it is on their behalf this urgent appeal is made.

### "SAVE THE CHILDREN FUND"

(Registered under the War Charities Act, 1914)

PATRONS: His Grace the Archbishop of Canterbury, His Grace the Cardinal Archbishop of Westminster, His Grace the Archbishop of Wales; The Very Rev. the Chief Rabbi; The Most Rev. Marquis Curzon of Kedleston, K.G.; The Rev. R. C. GILL.

BANKERS: London County Westminster & Parr's Bank, Ltd. To Lord Weardale, Chairman of Committee of "Save the Children Fund," (Room 565), 26, Golden Square, Regent Street, London, W.1.

SIR,—I would like to make a gift to help the Starving Children in Russia and enclose..... as a donation to "Save the Children Fund."

Name .....

Address.....

"LIGHT," October 29th, 1921.

Printed by the FRIARS PRINTING ASSOCIATION, LIMITED, 26A, Tudor Street, Fleet Street, and Published for the Proprietors at 5, Queen Square, Southampton Row, W.O. 1.—Saturday, October 29th, 1921.

Continental Agents: Messageries Hachette et Cie., Paris; Messrs. Dawson & Sons (Low's Export), London; Australasia; Messrs. Gordon and Gotch, Ltd., London; Australasia and S. Africa; Messrs. Dawson & Sons, London.