

"LIGHT," April 29th 1922.

PRICE FOURPENCE.

SIR A. C. DOYLE'S RECEPTION IN U.S.A.

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U.S. DEPT. OF CONGRESS
APR 29 1922

LIGHT

A JOURNAL OF SPIRITUAL
PROGRESS & PSYCHICAL RESEARCH

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SATURDAY, APRIL 29th, 1922.

No. 2,155 - Vol. XLII.

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LIGHT

A JOURNAL OF
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goshe.

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

No. 2,155—VOL. XLII. [Registered as] SATURDAY, APRIL 29, 1922. [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 incarnate. 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.

I cannot go
Where universal love not smiles around,
Sustaining all yon orbs, and all their suns;
From seeming evil still educing good,
And better thence again, and better still,
In infinite progression. But I lose
Myself in Him, in light ineffable!

—JAMES THOMSON ("The Seasons.")

ANGEL VISIONS IN CHURCH.

The account given in several newspapers of visions of angels seen in St. Mary's Church, Ilford, the testimony coming from the vicar, the Rev. C. Eardley-Wilmot, is significant of the efforts being made from the unseen side of life to bring home to the world the reality of spirit existence. But it is no new thing—it is only that the general public is coming to know, for the first time, of matters which have been sedulously concealed from it by its professed instructors. We have known several clergymen (the late Archdeacon Wilberforce was one) amongst whose congregations were those who were aware of spiritual presences in the church. They were not all Spiritualists, these persons, a fact we mention because in the account of the Ilford manifestation it is remarked that the seers of the visions were not Spiritualists. Of course that remark may be taken in two senses—one as reflecting upon the credulity of Spiritualists, and the other as indicating that although the people concerned had no knowledge or experience in psychic matters yet they were able to discern the presence of spirit visitants. But the main thing for us is that this matter of spiritual manifestations in churches is a fact.

THE REALITY OF MATTER.

We have sometimes, in the interest of a balanced judgment, to protest against those extremes of view which lead the enthusiastic Spiritualist to treat Matter as something non-existent, or quite negligible, and which tempt the man who has acquired a "sense

of eternity" to talk of time as a mere figment. It is therefore pleasing to find Sir Oliver Lodge, in some comments in the Manchester "Sunday Chronicle" on Mr. Robert Blatchford's recent recantation of his materialistic views, writing as follows:—

It is not easy to define the meaning of Reality; but so far as I can judge, Matter is quite real and the dissection of the Atom into electric corpuscles is not a revolutionary change. The fundamental unit which we used to think was the atom of Matter we now think to be the atom of Electricity. It is extraordinarily smaller and more active: it is more intimately associated with the Ether; it is more obviously tractable as the source of light and radiation; its vibrations and motions are of incredible rapidity. But it seems to me just as material—or perhaps one would rather say physical—as matter was.

MATTER—AND "SOMETHING ELSE."

For the man who approaches the question on philosophical lines it seems very clear that every expression of life must be associated with substance of some kind. There can be no interior without exterior, no force without form. Spirit must always be the unknown x , for we never come into direct touch with it. It is a concept, never anything more. A Greek philosopher thought of it as Unity, but even so it escapes all our understanding. It belongs to those things which the mystic spoke of as the most Real because they were the most beyond all proof. Many minds have a strong passion for definite images; they long to set all their ideas into systematic order and thus they ignore or deny the possibility of something being left out. So it came about that Matter was exalted by the scientists and by at least one considerable poet (we mean John Davidson) as something primal and all-inclusive. As Sir Oliver Lodge says:—

It has taken a long, long time for the human race to become aware of anything else. Nevertheless, much else exists; and a new chapter—a new volume—in Science is opening for the study of what this "something else" may be, and all its multifarious implications.

THE ETERNAL HARMONY.

There shall never be one lost good! What was, shall live as before;

The evil is null, is nought, is silence implying sound;
What was good shall be good, with, for evil, so much good more;

On the earth the broken arcs; in the heaven a perfect round.

All we have willed or hoped or dreamed of good shall exist;
Not in semblance, but itself; no beauty, nor good, nor power,

Whose voice has gone forth, but each survives for the melodist

When eternity affirms the conception of an hour.

The high that proved too high, the heroic for earth too hard,
The passion that left the ground to lose itself in the sky,
Are music sent up to God by the lover and the bard;
Enough that He heard it once: we shall hear it by-and-by.

—ROBERT BROWNING.

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

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 243.)

October 21st, 1917.

THE SCIENCE OF FUTURITY.

"At present science nearly always means something material, but in the future I think it will be put on a different basis. Even in the study of the heavens and planets there is always on earth some idea of gaining material knowledge; there has been no attempt to connect any spiritual idea with science until lately. Now a few pioneers are endeavouring to put science in harness so as to prove the existence of spiritual facts. It is a pity that the spiritual has to be manifested by proofs such as weights, measurements, cross-correspondence and all sorts of tests, before people will believe in its existence; but as this has been found the only way to convince them, perhaps it is necessary to take this method, and bring conviction even by means which we cannot, strictly speaking, approve of. But there will be a change in a few years' time, and when once the fact of the continuity of life has been proved by matter-of-fact methods then science will adopt a different attitude, and mankind will no longer require mediums to be weighed and measured to see how many pounds they lose by materialisation or some other sort of phenomena, but this form of science will approach more nearly to that in our spheres. When once the spiritual life is recognised, then all science will be laid under requisition for the benefitting of that stage of existence as well as of the earthly one. Suppose, by science, you could obtain full power to communicate with those who have passed over to our world; not in the present haphazard fashion, where sometimes you are successful and sometimes not, but with a perfect knowledge of the laws which govern such communications, and therefore with the power to make them absolutely reliable; if once the two worlds could communicate in this way, then all fear of death would vanish, and while still feeling the unconquerable desire to see your loved ones again, you would not have the grief on earth that you now have, where most "sorrow as if there were no hope." Science may become the greatest boon to mankind. He may learn how to produce food chemically, when there is a scarcity of the natural products. This is material science, I grant, but if there were the possibility of making food of a less dense and heavy quality than mankind usually consumes, there would be a distinct spiritualising of the human body, and it would be easier for us to get impressions through more etherialised frames. To refine the earthly body is the first step towards a deeper spiritualisation of mankind, and we should then see vast changes and improvements. Were men more spiritual there would be no wars, for their natures would revolt against such methods. Honour, probity, love, and self-sacrifice would be ingrained in the young, and there would no longer be the term "juvenile crime," which is a disgrace to civilisation. Childhood should typify innocence, trust, and love; but there are many who, in copying their elders, have learnt nothing but evil, and when they come over to the spirit-world they have to undergo a period of purification before they can become members of our happy bands. The education given on earth often fails to produce good citizens, for too frequently it is nullified by the example set by their elders, met with in the daily home-life of the children. What a man knows is of far less importance than what a man is."

November 4th, 1917.

THE SURVIVAL OF ANCESTRAL TENDENCIES.

"Is it right and just that a man should have the power to give his children either a good or a bad start in life irrespective of wrong-doing of their own? At the first glance it does not seem just, but we must look a little more closely into the question. If a man did not know that the sins of the father were inherited by his children, would it not make him more careless in his life than if he did know it? We have to find out the reason for all these things before we are competent to form a judgment upon them; but as intelligence has been given us, I feel sure that we are right in using it to obtain a solution to the mysteries

which now so perplex and baffle us. I want to find out the scheme of the world, and see how what we at present think unjust and cruel can be made to fit in with the designs of a far-seeing and beneficent Father-God. If men did not see the effects of their follies and sins there would be no reason, with most, why they should abstain from them, and we should have much more evil-living than at present. If the effect of sin on the after-life were thoroughly realised, it would do much to check it, but the knowledge is not yet widely spread, and so the old evils have to be met in the old imperfect ways, and each generation has to struggle out of the labyrinth by its own unaided efforts. Why is it, too, that the father's influence for evil may outweigh that of the mother for good? It is easier to strangle good tendencies than evil ones; but have that mother's prayers been wasted? No, when that son comes over to spirit-life and has progressed sufficiently to make it possible, all that he has ever learnt, and that has been hitherto hidden in his subconscious memory comes to the surface and all his mother's teaching will be as vividly remembered as if given for the first time. He has still to wage the battle against his worst self, but he will find that his mother's voice lingers in his ears, and her gentle admonitions and loving example help him more now than anything else. Sooner or later a good influence will tell; if not on earth, then hereafter; and though we must not expect that it will take the place of our own efforts, yet we can rely upon its substantial aid when most needed.

[If the same influence had been as strong on earth as it becomes later, could it not have checked the downward course?]

"Ah, we do not know; but we see so much that we have thought unjust in the earth life proving its wisdom here, that we are content to believe that this also is right, and that only our darkened eyes prevent our seeing to the full its justice and mercy. There may be laws which we cannot as yet understand, and which prevent all being worked out as even a supreme Intelligence desires. Can then our puny intellect comprehend? Not yet, and we wait the solution in faith, though using every effort to obtain enlightenment by employing the powers given us by that Intelligence whom we call God, our Father and Ruler."

November 11th, 1917.

THE PROJECTIVE FORCE OF THE HUMAN WILL.

"I mean the will-power which we exercise on others as well as on our own actions and thoughts. Round every human mind, as well as body, there is an aura which can reach others who come in contact with it, and this aura is really the subtle aroma of will-power. Waves of thought are sent from the human mind, and as they travel along the ether they carry with them their own aura, and this is so far-reaching that it can affect the aura of the thought-waves of others, and if stronger than they, can absorb them; but if weaker, are absorbed by them. In the first case the stronger-willed person would direct the thoughts of the other and influence him, but in the latter case would be influenced, and his will subjugated. This is a truism, yet few people have any idea how far-reaching this will-power is. We are strengthened and buoyed up to do good work by merely coming into the presence of some people whereas with others we feel a weakening and slackening of our moral nature and an inclination to drift with the stream and not set ourselves against the tide. The bracing effect produced on us by some people is the clue to their vigorous personality, or in other words, the strong aura of will-power which their mind is giving off. You have seen a very fine spray sent a long distance. You cannot see it, but can perceive it if a scent, or feel it as moisture, if only water. I would liken the aura of the mind to this spray, and as it is given off it touches with magnetic power everything it reaches. It can influence another mind for good or for evil, but you will find that the latter does not often happen, for an evil mind has a great difficulty in subjugating another mind, even in spite of being the stronger, if the weaker mind is set towards good and wishes to do right. The forces for evil are, after all, eventually controlled by the forces for good, and it is seldom possible for evil to triumph, and where it has done so, there must be less

purity in the other mind than appeared on the surface. A hypocrite may have posed as a good man, and then have fallen into the power of someone worse than himself, but the genuine and humble-minded seeker after truth will be strengthened in the time of trial to resist the evil which he feels is trying to assert its power over him."

November 18th, 1917.

THE PROGRESSION OF HUMAN SOCIETY.

"Each person represents only a minute cell in the whole body of society, but it rests with these individual cells whether the whole body is healthy or the reverse. You have only to read old books to see the state of morals in the times of the Hanoverian kings, without even going so far back as the Stuarts. We have immorality now, but it mostly hides its head and is ashamed to proclaim itself openly. Drunkenness has lessened and the men who disappeared under the table after dinner have now disappeared altogether. The master who physically ill-treated a servant has gone. The old schools, like Dotheboys Hall, the old nurses, are things of the past, and in their stead are experts with exact knowledge of any work they undertake. There are all sorts of philanthropic movements, and although the savage beast in man has for the time in this war shaken off its chains and walks abroad openly, still it will, we hope, ere long be obliged to retire to its hidden lair. Why then are so many people pessimistic about the progression of the world? Is it not that there is now a higher standard of conduct set, to which all must attain in order to win popular approval? And this being so, is it not a fact to congratulate ourselves upon and not to wax melancholy over? We find a much greater desire for the welfare of others than formerly, and that oppressors are invariably held up to odium. Surely then progress can be marked upon the time-scale! Many things we should still wish altered. We should like the system of education modified. The 'working-classes' should be taught conscientiousness and fair-dealing. The employers of labour should be able to see things from another's standpoint as well as their own, and above all we must deprecate the growing tendency to disorder and rebellion against authority growing up even amongst the young people. We have to check the tendency of science, chiefly medical, to run a-muck over all other opinions and arbitrarily enforce its own views upon others. But even granting all this, the world is still infinitely better than in earlier ages. Some of the other nations have not progressed in equal measure, and after the war is over it should be the task of England to bring the others into line and persuade them to join in the great forward movement for the upraising of the human race. This can only be brought about by the true Christ-spirit of brotherhood, and next by an amalgamation of interests. Exchange of commodities should not lead to rivalry but to the feeling of unity. The national code of honour is often lower than that for the individuals, and this, too, must be changed, and each nation must act towards another as each man should act towards a friend. There cannot be absolute uniformity of wealth either in men or nations, but all can abstain from taking advantage of another's poverty for their own ends. Let the life of each man and woman on earth be a stepping-stone on which others can raise themselves to a higher level, and ultimately attain to the highest in the life eternal."

November 25th, 1917.

THE POWER OF THOUGHT.

"Thought is almost everything in the spirit-world, much more so than on earth. We communicate with one another by thought, and we can by thought and will-power, make such things as are necessary for us here. Thought so utilised does not mean a passing wish for the thing desired, but a steady concentration of thought upon it, building into it every detail. For instance, if we merely thought of a white robe, we should make one in its most simple form; but if we thought how we should like it made in shape, and to have a pattern of, say, violets round the edge, then we should have to think out every detail of the violets and make our will concentrate on that particular arrangement of form and colour. In the same way, if we produce a landscape painting by thought, we must have the clearest possible conception of it beforehand, or we shall get a blurred and inadequate representation of our idea; and so it is that this mind-creation of objects leads to definiteness of thought, and fixity of purpose. We have particular need for clearness of mind here, but then we have great advantages. When we learn anything new we never forget it, and what we have learnt on earth, whether remembered or forgotten there, is stored in our spirit-memory, and is our possession here. When you think of the books you have read, and the lectures you have heard on earth, and then realise that all will be clearly remembered here you will see what a much greater fund of information and knowledge we have to start with than you had on earth. We strengthen our powers of concentration by cultivation and use, and so we are constantly adding to our information and usefulness."

(To be continued.)

AN ENGINEER'S TESTIMONY.

"An Engineer" writes:—

I was recently introduced to a medium who was stated to possess unusual powers of facile communication with the unseen. A test sitting was arranged which produced, in my opinion, one of the most remarkable results, and one which it would be difficult to surpass.

While the medium (Mrs. Irving, of London) was under control I asked a leading question in regard to the location of a proposed railway abroad which involved a tunnel under a broad river. I was told that as the plans had been drawn up we would experience very great trouble in making the tunnel owing to the presence of soft mud. This fact was already known to me, and is therefore not important from a test point of view. What followed, however, was very convincing, viz., I said: "The only way to avoid the mud is to go much deeper so as to keep the tunnel in hard ground. As the line has already descended over one hundred feet, this means that trains will have to travel very fast through the tunnel if energy is to be reasonably conserved." Then I asked my first test question: "How deep must we go to be safe?" Answer: "The top of the tunnel should be fifteen feet below the mud." Test question number two: "How fast will the train run at this point if it accelerates naturally?" Answer: "The natural speed would be seventy-five miles an hour, but you will not get more than seventy owing to air resistance in the tunnel."

Now, the important point in connection with the above is that until I had looked up the data, ascertained from borings which had been made, I did not know how deep the mud was; therefore I did not know to what point "fifteen feet below the mud" would bring the line. It was impossible in these circumstances for me to know what the natural speed of the train would be when passing through this point, as to give an answer to this requires knowledge of the vertical distance from the top to the bottom of the grade, when the result can be obtained either by reference to a table of natural speeds or by calculation. I think this is the most conclusive proof that the medium could not possibly have been reading my mind, as some people are apt to explain such things. It only required the verification of the facts to establish the truth of the information given. The vertical distance proved to be two hundred feet, and on a reference to the table the natural speed for this vertical drop is seventy-five miles per hour. As air resistance is known to be several times as great in a tunnel as in the open, I think we can accept the remaining statement that we will not exceed seventy miles an hour.

I have felt it my duty to place the above interesting facts on record.

SATANISM.

I have at length succeeded in finding out a few details of the Secret Society or Sect of the "Satanists," with which it may be remembered the Rev. Charles Rouse identified modern English Spiritualists, a slander I publicly denied. It seems the Sect arose in Italy and from thence spread to France, having headquarters at Paris. The dominating idea was that Satan is the "Prince of this World," and therefore anyone who desires a "good time" here must worship him. This is effectively done, they think, if Christ is insulted and blasphemed. To this end they obtain the services of a renegade Roman Catholic priest—it is essential that he should have been really consecrated—to consecrate the wafer used for the Sacrament.

If there is no such priest available, an already consecrated wafer stolen from some Roman Catholic Church, is used instead. After a most blasphemous ceremony, based on the real Mass, is over, the wafer is thrown amongst the audience, spat upon and trampled under foot, with the actual intention of thus wounding Christ afresh. Then the lights are turned out and every sort of debauchery takes place.

New members are obtained by old members carefully watching people who are thoroughly blasé and given up to an evil life; these are then persuaded to take part in a "ceremony," and after that they dare not betray the Sect, for their own character would be destroyed by publicity, as no decent society would receive them—especially in the case of a female member.

My informant told me that if the term "Satanist" is applied by one person to another in France, the offended party can have the other up for libel, and the Judge would award damages—so had is the Sect rightly considered.

It therefore behoves Spiritualists to everywhere refute such a wildly false and damaging aspersion on our movement.

—IRENE TOYE WARNER-STAPLES, F.R.A.S.

Now why should we expect from spirit visitants ineffable revelations—"whirlwinds" and "clouds" and "living creatures like to burning coals" and wheels with rings "set full of eyes"? Let them be altogether human.—

AMANDA T. JONES.

SPIRITUAL "PHYSIOLOGY" AND THE VALE OWEN SCRIPT.

By A. J. WOOD.

"The mind is a very delicately balanced organism. It is not known exactly what it is, or what causes it to survive when the brain perishes; but we do know that the mind is the part of the spirit which is really the man."

The above quotation is taken from *LIGHT* of the 18th of March, 1922, and forms part of a series of spirit communications alleged to have been received, and which are published under the title of "The Progression of Marmaduke."

When I first read these words, a slight shifting of the axis of my attention resulted in a misapprehension. During a momentary lapse, I had read them as though they were the observations of someone still in the flesh. Then, as my attention swung round again to the attitude required by the article, a strange idea shot into my mind like a spark occasioned by the momentary friction in the mental cogwheels! The outcome of that idea is the present paper.

"It is not known what it (the mind) is," I had mentally read as though it had been written, "we do not know," etc., i.e., *we as mortals*; and the strange thought occurred to me: What do spirits know, *physiologically*, about their own bodily organs? What can they know about them, seeing that, unlike us, they can make no *anatomical* investigation into their own bodies? We shall be able to consider an answer to these questions very shortly; but first of all, let us come back to the more immediate subject suggested by the above extract.

We are so accustomed in this life to speak of our "brains" when we mean our *mind*, that the possibility of expressing ourselves in a similar manner in the other life, seems incongruous when we think of ourselves as spirits, and the physical brain no longer functions. And yet, as we carry our *mind* with us, it must be of necessity, and as the above extract declares, an *organism*; so that we may yet after all, and with perfect propriety, speak of our spiritual *brains*! Obviously our thought must function in something. It cannot function in a vacuum.

I was thinking over the oddity of these physiological fancies from the spiritual point of view, when it suddenly occurred to me that I had seen the word "brain" used in this very connection in the Vale Owen Script; but I could not remember exactly where. It was one of those little things not particularly noticed at the time of reading, but which sink down into the region of the subconscious without any idea of resurrection. Yet here it was rising up again at the bidding of an odd fancy, like Samuel's shade at the call of the Witch of Endor! But whereabouts in the Script had I seen it? Luckily I alighted on it after only a very brief search, and I found that the word was used, not by one of those communicators whose names the readers of the Script are so familiar with, but by one who makes only an incidental appearance in such a *rôle*. I refer to "Castrel," whose name is mentioned in an early part of the Script, but who, on Christmas Day, 1919, had a brief personal "interview" with Mr. Vale Owen. In an interesting communication he explains to the latter how he came to describe in such detail in the Script a certain Shrine, which, so "Castrel" informs him, he had seen in a dream vision, and that it was "only because of the storage in your brain of what you then saw, that I am able to reproduce and build upon it now."

Then Mr. Vale Owen, in surprise, exclaims:—

"In my brain?" and receives the following suggestive answer:—

"In the brain of your spirit body, which gives out of its storehouse from time to time so much as the lesser capacity of your physical brain can hold and use. Most of the scenes you have described in your previous Script have been stored up in your *spirit brain* and reproduced in this way."

This is certainly interesting, and only illustrates and confirms that rational conception of the spirit body that must be made if we are to possess any clear idea of it at all—i.e., that it is a body to all appearances like the physical, but of spiritual, instead of material substance. But the point I wish to emphasise here is this; that whereas from the physiological standpoint we may anatomise and analyse the physical brain (or any other organ) and marvel at its intricate structure, no such possibility can obtain on the Other Side with regard to the spiritual brain. And yet,

if a science of the body exists there—and who can doubt that so wonderful a creation has not its students there?—then it must be of a very different character from that of earth's. Death provides certain opportunities *here*, which can only be sought in *life* hereafter, where death is not; and though, to some extent, science here has discovered means of "seeing" into the living body, those means are, as yet, not fully adequate.

That the hidden spiritual wonders of the Creator's most marvellous work, the human organism, should remain forever excluded from man's reverent enquiry, is hardly conceivable. "Man, know thyself!" may be interpreted in more ways than one. In the meaning I attach to it here, it is more than a pious exhortation; it is a religious duty. A thorough knowledge of the working, and of the close interdependence of the parts with the whole of that structure in which man lives and moves, and which belongs to him, and yet is not *him*, but a something mysteriously fashioned to respond to every motion and emotion of that invisible will which the *essential* man is, would be of untold benefit to him in many ways. As the perfection of organisation he might take it as a model upon which to "organise" those other more external "bodies" which form the corporate unities of his social, political, and industrial systems; "bodies" which are yet far from working harmoniously either singly or collectively.

And if, on his "transition," man is permitted to enter more intimately into, and with a clearer understanding of, the secrets of that organism, whether physical or spiritual, we may regard it as a fulfilment in another and perhaps as yet unrecognised sense, of those words in Matthew x., 26, where we read that there is "nothing covered which shall not be revealed; and hid, that shall not be known."

That the spiritual body is, in every respect, similar in appearance to the natural, but of spiritual substance instead of material, is very definitely taught by Swedenborg. Even were it not so, we cannot conceive of spirits as mere empty shells, or simulacra of human beings. The Vale Owen communicators are also emphatic upon the same point. Speaking of man's spirit and its appearance in the other world, Swedenborg says: "He there appears entirely as a man, with *all the members and organs* in which a man appears; and is in truth the man himself that was in the body."

It used to be thought at one time that the spirit resided, not in the whole, but in some one particular part of the body; such as the *pineal* gland or other equally mysterious and little understood organ; but Swedenborg says:—

"It should be known that man's spirit is in the *whole* and in *every part* of it; as well in its organs of motion as of sense, and everywhere else; and that his body is the material substance annexed to it, adapted to the world in which he then is."

Modern Psychology tends to confirm this teaching in a remarkable manner. Take, for instance, the following statement from Prof. A. J. Thompson's recent work, the "Outline of Science" (p. 389):—

"There is no lobe in the brain which is the seat of intelligence. It is in the whole cortex; we might almost say in the whole nervous system, or the *whole body* that is concerned in intelligence, not any single region of it."

As the spirit is the only seat of intelligence, the inference is obvious.

Another noteworthy statement in the same work is, "Great ability, great intelligence even, are not dependent primarily on the brain."

Thus does spiritual philosophy begin to come into its own.

If then, we cannot conceive of man's desire for knowledge about himself perishing with the putting off of his material envelope, that desire must have some means of being gratified, though clearly it cannot, as before hinted, take any form of *post-mortem* investigation. How then is this desire met?

It is rather a curious fact that in the Vale Owen Script we are given something more than a hint as to the methods adopted by our scientific spirit friends in the pursuit of such studies; and in so far as it answers our question it is worth attention. Whatever one may think of the descrip-

tion given, it at all events presents us with a delightful view of spirit world study which it would be difficult to imagine as being possible in any other way in realms spiritual.

In one of the many interesting messages received from Mr. Vale Owen's mother, there is an account given of a visit she paid to a "Colony of Science," where, along with her companions, she was shown a certain "Hall of Models," containing figures of animals, trees, and human beings, "all moveable and mostly stood on pedestals in niches or alcoves." After describing one remarkable demonstration she witnessed, in which a "living model" of the Earth figured, and which was seen to pass through various stages of its evolution in the past, she says: "The animals about the walls were also used for a like purpose."

That is to say, they were brought out from their resting places, and put through a similar form of treatment to the Earth model, in which light rays of various kinds played a prominent part, so that they became temporarily "alive" as it were, and endowed with movement. Then, after being subjected to other rays which had the property of enlargement, they were next treated with further rays which rendered them transparent, so that, as we read, "all the internal organism of the animal became plainly visible to the students assembled."

It would certainly tax one's ingenuity to conceive a more delightfully interesting way of studying physiology than that thus briefly outlined by the communicator. Now it will not have escaped notice that amongst the models mentioned were those of human beings, so that here we have the answer to our question. What is possible by way of demonstrating an animal's internal economy, is consequently also possible with regard to the human.

In view of what we have thus been given a glimpse of, it may not be unreasonable to suppose that the whole of organic life from its very beginnings, and right on through its evolutionary progress, may be revealed in like manner to the students of such subjects when they pass over. That indeed, would be something worth seeing! What would not our scientists give to be able to see it now! What is not possible in time however, may be possible in eternity—the records are all there. One has only to contrast the above methods with the crude and oft-times repulsive procedures inseparable from our mundane physiological science, to realise the vast and agreeable difference between natural and spiritual ways of doing things. Gone for ever are the horrors of the dissecting knife and its accessories. Their barbarous means of penetrating into hidden places, are replaced by kindly and more efficient rays of light and power. In a word, the spiritual method is without offence to the most delicate of human susceptibilities.

Moreover, does not the description in the Script provide yet one more instance of the fact which I have pointed out before in these articles, that, whatever great discoveries or improvements take place in Science here, are but the emergence into the material plane, and in corresponding forms, of the Science and methods of the spiritual realms?—illustrated in this case on the earth plane, by the comparatively recent discovery and employment of invisible rays for revealing the interiors of the living body, a method which, only in its infancy as yet, is full of infinite possibilities. It is safe to prophesy that it will be far more perfect in the future, and that the scalpel and the forceps will eventually be replaced by other, and better, and kinder methods.

I do not think, however, it should be taken for granted that the study of such things in the Other Life is an end in itself, or even to satisfy man's insatiable curiosity. On the contrary, I imagine such studies are related to the wider problems of the working of man's own mind; of his moral and spiritual nature; of which these external forms are but the symbols or representative characters, and by means of which he may study with greater understanding, and increasing wisdom, the unseen operations of the secret recesses of his own soul. Thereby, he may come into a fuller knowledge and consciousness, not only of his actual self, but of that Great and Glorious Being Who formed him, and Whose finite image and likeness he is.

THE PROOF OF DEITY.—One occasionally hears a young man exclaim, with the characteristic impatience of youth: "If there is any God at all, why does He not write His name in letters of fire across the midnight sky?" The answer is perfectly simple: "Because God is not an advertising agent." The idea behind such a question is comprehensible enough. We can guess what has been happening to the young man who asks it. He has been racking his brain and torturing his soul with theological arguments—weighing this piece of evidence, pondering that, balancing probabilities, searching for something final, absolute, incontrovertible. He has been seeking after a sign—a conclusive "proof" such as one finds in mathematics or physical science—and in the end, finding himself driven from one position to another, he becomes desperate. His question betrays the fact that he is following a false trail; he misconceives the idea of God entirely; he is like a man who tries to understand the meaning of poetry with a microscope. A God Who proclaimed His existence in letters of fire would be no God at all; He would be a mountebank.—"Bibby's Annual."

RAYS AND REFLECTIONS.

The advertisement in the "Times" asking for an old manor house with a genuine spectre, which was referred to in "The Observatory" page a short time ago, reminds me that a good many years since a "Times" advertiser announced his desire to obtain a haunted house to live in. Possibly the advertiser was mindful of the low rent which was asked in such cases. Some people do not object to the "haunting ghost." I am one of them, and have lived quite comfortably in two houses so afflicted.

But the war has brought about many changes in this respect. I know several houses with a reputation for being haunted which are now fully occupied, and I have never heard of any complaints from the inmates. Perhaps the ghosts have "moved on" or been "crowded out." Another explanation is that not everyone is susceptible to "spiritual presences." I knew a man who worked in a "haunted room" which he used as a study. Visitors—even the Philistines amongst them—often complained of disagreeable sensations. There was an uncanny sense of "someone in the room"—someone not perceptible to the bodily senses. There had, I learned, been a tragic episode connected with the house. But the man who most frequented the room felt nothing of this. He believed in ghosts but was not in the least afraid of them.

A friendly reader tells me he is much interested in the subjects dealt with in LIGHT, although not entirely convinced. "I seem," he says, "to be half in and half out of the subject." Well, this is a natural position at the beginning of things, but hardly to be maintained permanently. It reminds me of the grocer's advertisement for a youth "to be half in and half out of the shop," which left one to wonder what would happen to the unfortunate boy when the door slammed!

I see that Mr. Claude Trevor, the artist, who sent us an account of Padre Pio, the Italian healer, has been writing in a Sunday paper on the curious connection between Wagner and the number thirteen. He notes that "Richard Wagner" is composed of thirteen letters; that the composer was born in 1813; that "Tannhauser" was finished on April 13th and produced for the first time in Paris on March 13th (1861); that "Parsifal" was completed on January 13th (1882); and lastly that Wagner died on February 13th (1883).

These "recurring numbers" have been noticed in the lives of several great men, and tend to support the contentions of numerologists who believe in the power of numbers. There seems to be a very fair case for the theory. But it is necessary to be careful in these matters. I have had to point out to some of the enthusiasts in the matter their habit of selecting in a given instance all the numbers that support their theory and ignoring all the rest! It invites the scorn of the sceptical. If some particular number or figure shows conspicuously in a man's life, cropping out insistently in every important event, then it deserves serious attention; but not otherwise.

I have been told of "psychic experts" who are sceptical of psychic facts. I know of none, any more than I know of experts in chemistry or engineering who do not believe in the reality of the things they study. Of course one may call oneself a "psychic expert." But that would be rather like the man in Mark Twain's story who, being stranded on the Continent and having to do something for a living, gave himself out as a courier, although he knew nothing of the business. When he had lost the tickets and the luggage of the unhappy people who employed him and had generally muddled up all his commissions, he fell into the hands of the police. They enquired his occupation, and when he told them he was a courier, "it seemed to stun them." Myself, I have got past the stage of being "stunned" by the claims of people who, being completely ignorant of the mysteries of psychic research, claim to be "experts."

D. G.

THE GREAT SECRET.—We talk of going away. What if the change called death will be a going in—a real first knowledge of Nature's soul and secret—an intimacy of the sea and wind and mountain and forest, etc., here only dimly, restlessly and sometimes painfully felt as a yearning distress? What if it be a knowing Nature and Human Nature for the first time—an entrance into the life that here we only know in shadows, of persons we here only knew as signals, the characters we only knew as smiles or moans? Conceivably it may be all this and more, vastly and divinely more.—J. P. H.

SOME ASPECTS OF SPIRITUALISM.

PAPERS FOR BEGINNERS.

By STANLEY DE BRATH.

(Continued from page 247.)

II.—THE MEANING OF "SPIRITUALISM."

"Spiritualism" as defined in the dictionary, has two meanings: (1) the doctrine of spirit as distinct from matter, or as the only reality; and (2) the belief that disembodied spirits can and do communicate with the living.

Under the former definition it is doctrine; under the latter, a belief. These two meanings are very often confounded, but in either case the credibility of the doctrine or the belief (both of them as old as history) must rest on physical evidence. The evidences for the one are philosophical, dependent on the apparent evidence of Mind in Nature; and for the other experimental, dependent on phenomena for which no normal cause can be assigned. Do these latter phenomena occur? A vast body of evidence is now available that they do; the phenomena have been examined by many men of science with every precaution against fraud or illusion, and by a very large number of sane and competent persons who, though incompetent to determine their causes, are reliable witnesses to the facts and to their supernormal character. The two meanings are, however, inseparable, for the higher implies the possibility of survival and communication, and the latter implies the real existence of spirit as a primary power producing material effects.

"Spiritualism" therefore is a large subject, and stands for very different notions in different minds; but the doctrines of the wise and even the beliefs of the superstitious alike

REST ON FACTS

that can be proved or disproved by the evidence of the senses—the only sure ground for human conclusions.

These provable facts have made their way against seventy years of obloquy, derision, and denunciation. Some of those facts, such as telepathy, are now generally admitted, and few are met with those point blank denials which were till lately common. They have very wide and practical bearings.

They have a scientific bearing which touches the most complex questions, such as the physics of the Ether, the nature of a kind of substance hitherto unknown to science (called the "ectoplasm"); dealing also with unknown forces some of which seem independent of space and time as we know them, producing effects at great distances irrespective of physical barriers, and sometimes giving perceptions in which past, present, and future are inextricably intertwined.

They have a psychological bearing, for they show that the soul is no mere name for the functions of life, but is a real entity, some of whose functions are conscious, but more are subconscious. They deal, too, with the normal relation of soul to body, as well as with supernormal relations, and the modes of the subconscious mind. The old psychology which merely classified conscious mental states is obsolete; its helplessness to account for the phenomena, *e.g.*, of hypnotism and duplications of personality is manifest.

They have a philosophical bearing, for they show that Evolution is a process of developing consciousness rather than of the organic machinery whereby that consciousness is manifest: they show that the primary cause of biological Variation is

A DIRECTED ENERGY,

i.e., psychic, adaptation and selection being secondary factors in the transformation of species; while the truly human evolution is of the soul of man, being the development of higher states of consciousness, especially of the ethical consciousness.

They have a religious bearing, for they deal with the after-life of the soul, bringing this under the domain of law; leading to the inference that as a man sows so he will reap (not by the award of a judge, pertinent as that metaphor may be), but by the fact that thought being readily transmissible, all character is naked and open; and physical wants and injuries being done away with, the new state is determined by spiritual qualities alone. Taken in conjunction with the Higher Criticism and normal psychology, they explain the Bible, distinguishing the spiritual content from errors of form, and re-accrediting the "miraculous element," but in an intelligible shape.

They have a social bearing, for they show the solidarity of mankind: not only that if one member suffer all the others suffer with it, whether consciously or not, but also

the intellectual interdependence of men: no man being sufficient to himself alone, either socially or intellectually. They show that the evils of war and economic competition are due to frames of mind that refuse to admit the essentially spiritual relation of man to man, preferring the brute evolution by conflict to the human evolution by co-operation.

They have a personal bearing, for they abolish the fear of death, and reveal that we make our own future by our words or our folly and our good will or ill will to those about us; and that nearly all the miseries from which men suffer are due to the self-regarding prejudices that refuse to make truthfulness and justice our rules of life, to the stolid immovability that will only learn by pain, and to the anger that closes the mind both to reason and pity.

They have a political bearing, for they imply that spiritual laws are as inexorable as physical laws, and therefore that spiritual character must be combined with the actual engineering economics of matter and energy before

ADVANCED POLITICAL IDEALS

can be made practical. They imply that co-operation and not conflict of classes and nations is the condition of prosperity; and that to do evil that good may come is to perpetuate the evil without reaching the good.

Finally they have an educational bearing, for they show that the growth of the soul, whether in the body or out of it, is dependent on the constant use of all its normal faculties. Mere recollection of the results of someone else's mentation is not growth of faculty, and the habit of dependence on mere memory fostered in our schools, leads to mental apathy and reliance on mere opinions. Aristotle said long ago: "All who have meditated on the art of governing mankind have been convinced that the fate of empires depends on the education of youth"; and whether the impending changes are to come about by revolution or evolution—whether they will follow the Swiss or the Russian pattern of democracy—depends on the training given in our schools to those who will shortly be the British nation.

These are not fanciful or strained connections; they are inferences that flow directly from the facts: as I hope to show.

It is unnecessary to speak of the differing aims and views of people in the Spiritualist movement. The great majority are sincere truth-seekers. Many are simple souls who have found the immense consolation of knowing that those they have loved are not lost to them, but are near, and that love endures and wisdom increases by their transition. A few are militant dogmatists. A few are mere sensation-mongers, always eager to hear or to tell some new thing. Some imagine that the new knowledge means a new gospel and a complete break with the past, new doctrines, new creeds, in fact a new sectarianism. Some gather facts by careful experiment; some spend their time in spinning theories far in advance of proved facts and lose themselves in foggy metaphysics. Many fail to see that psychic phenomena are not "spiritual" at all. Spirituality or superstition depends on the way in which they are used: spiritual inferences can be drawn from them, but the phenomena are data and nothing more.

What then are the facts?

PRELIMINARY CONSIDERATIONS.

Before we proceed to answer this question it is necessary to draw a very clear line between two different modes of considering them—the recondite and the practical.

Two principal problems fall under the former mode:

(1) The scientific problem of the constitution of Matter and Energy and the inter-action of these. Telekinesis, materialisations, psychic photography, in a word all physical manifestations, raise this problem, and their mechanism cannot be accurately explained till the constitution of matter and energy is better understood or till the supernormal facts themselves throw some light on that constitution.

(2) The philosophic problem of the nature of Time, of Space, and of the Determinism by which events seem fore-ordained by their causes. This problem is raised by the facts of prophecy, psychometry, and the subjective group, generally.

Under the latter mode—the practical—which is that taken in the following pages, these recondite considerations are ruled out. It is quite possible to deduce intelligible and reasonable conclusions from the phenomena without

knowledge of the psychic mechanism whereby they come to pass.

It is the same with normal science; the nature of electricity is not yet known, but there was no need to wait for this knowledge before proceeding to the applications of this power; and progress in knowledge has generally arisen out of applications of such knowledge as is already available.

At the present time many persons who wish for an answer to the question, "What is Spiritualism?" are deterred by the notion that any such knowledge will take them into recondite and highly debatable questions: others, including most of the clergy, who are averse to mental change, desire to shelve the whole subject by leaving it to professional psychologists; and many of those who are keenly interested in the facts pass by their very practical applications and fasten on their recondite and occult side. Hence arises a sharp division between the "psychical researchers" and the "spiritualists"; the one being occupied with experiment and theory, and the other with the practical question,

"DOES THE SOUL SURVIVE THE BODY,

and if so what is its future state?"

But no one will be able to get at even the simpler meaning of the psychic phenomena unless a clear distinction be made between facts and opinions: the one rests on testimony, and the other rests, or should rest, on reasoning. Confusion between facts and opinions is, as Lecky said, the prime cause of disputes.

(To be continued.)

THE PHYSICS OF THE SPIRIT BODY.

ANDREW JACKSON DAVIS'S ACCOUNT OF THE DEATH PROCESS.

By C. V. W. TARR.

In my article on "The Reality of the Spirit Body" in LIGHT (page 124), I referred to the obscurity of some of Davis's statements in connection with the spirit-body. In the wonderful account of dying from the psychic side, quoted in LIGHT (page 196) from Vol. I. of the "Great Harmonia," there is one of the statements I had in mind. In this account Davis remarks that at the time he carried out this observation, it was

"a summer month, the doors were all open, and her egress from the house was attended with no obstruction. I saw her pass through the adjoining room, out of the door and step from the house into the atmosphere!"

A similar statement is made in a lecture by Davis on "Death and the After Life," published with seven other lectures in a work under the same title. In this lecture Davis, in dealing with clairvoyant observation of the process of dying, says:—

"The clairvoyant sees the newly-arisen spiritual body move off towards a thread of magnetic light which has penetrated the room! There is a golden shaft of celestial light touching this spiritual body near its head. That delicate chain of love-light is sent from above as a guiding power. The spiritual being is asleep—like a just-born, happy babe; the eyes are closed; and there seems to be no consciousness of existence. It is in unconscious slumber. In many cases this sleep is long; in others not at all. The love-thread now draws the new-born body to the outside door, a thought-shaft descends upon one who is busy about the body. This person is all at once 'impressed' to open the door of the dwelling and to leave it open for a few moments. Or, some other door of egress is opened; and the spiritual body is silently removed from the house. The thread of celestial attraction gathers about and draws it obliquely through the forty-five miles of air."

This statement seems to imply that the spirit-body is to a certain extent subject to the laws of the external world. For it seems to assert that solid matter in space is an obstacle to the movement of the freed spirit-personality and that it must find egress from a three-dimensional room in the same way as physical human personality, i.e., through a door or some other opening.

If this is true, it seems to me, we are driven to the incredible conclusion that the means of ingress to three-dimensional space, for spiritual beings, must also be subject to the same limitations. But this is wholly contradictory to the generally attested facts of communication with spirits. Thus we know very well that a sealed room or any closed space is not necessarily an obstacle to invisible personalities. There may be and are difficulties in all forms of communication between the physical and the spiritual worlds, but they are not insurmountable, otherwise mediumship would be unknown. If then, as seems certain, spiritual beings come into our midst as Christ appeared in the midst of the disciples in the closed upper room, without suffering any impediment from the solid things in space, it seems impossible to believe that the human spiritual personality, newly born into the spirit-world, is subject to the

laws of three-dimensional space; that the solid objects in space present obstacles to its movement.

There is one way out of a seemingly absurd position, and it is one which I believe Davis has not hesitated to suggest, although I cannot give chapter and verse for the statement. We may conceive that the action of spirit-personalities upon the external world through mediumistic channels is "action at a distance." It is not necessary to assume the immediate presence of the spirit-personalities concerned in the production of psychical phenomena, whether physical or mental. It may be that the action of spirits is like the action of wireless upon an unmanned ship or aeroplane. The source of the directive force is at a distance speaking in terms of space. But this is a theory I should hesitate to adopt, for it still involves our idea of physical space in a problem where it has lost its former meaning and where it has taken on a new meaning towards which we are still groping.

A REPLY.

By WILLIAM BUIST PICKEN.

The title of Mr. Tarr's article does not contribute to clarity of thought on the subject. It may be read as a direct application of modern mundane physics, in which the principle of Relativity might or might not be implicit; or as a correspondential application of physics in the relative sense—the correspondentiality being either of the Swedenborgian sort or more according to Einstein's mode of thought.

The thoughtful reader can hardly avoid concluding that the author's aim is an application of the recognised laws of matter to the spirit-body. This, as a direct procedure, would be illegitimate. The exact nature of matter is little understood, it being commonly regarded as synonymous with substance, and antithetical to mind. I cannot attempt to elucidate the concept matter now. The justification of Mr. Tarr's use of the term "physics" in his title, perhaps not quite consciously to him, lies in the truth that a correspondential concept is natural to the human mind in its next sphere of existence as in this. Not mechanical sameness in the correspondence, but similarity of function. The universe, being unitary, is infinite in correspondentiality. Whether any given form, molecular or massive, be what we call material or spiritual, is purely a question of its polarity; if exteriorly positive it is material; if interiorly positive it is spiritual. There is nothing that may be termed absolutely material, or absolutely spiritual, in the Universe. Everything is both, at the same time; but in conformity with our common limitations in thought and consciousness may be called material or spiritual, according to the polarity of its mode of motion, all things (physical and spiritual) being constituted of modes of motion.

With regard to Mr. Tarr's difficulties concerning the teaching of Andrew Jackson Davis and his own notions relative to the same thing, may I point out to him that he opposes acknowledged metaphysical-mathematical speculation to alleged actual spiritual experience? Speculation is useful and good; but experience is far better. The proper path of opposition is therefore to question, to investigate, the alleged experience. Mr. Tarr's leading questions were received, considered and answered by Davis some seventy years ago. See "The Philosophy of Spiritual Inter-course," Pref. p.v., Ed., 1909.

I am surprised that a thinker like Mr. Tarr should have failed to note in his studies of the spirit-body that there is not (so far as I know) one record of it emerging from the physical form fully-organised, whilst in the thousands of cases observed throughout the history of the human race the process has always been as described with special minuteness by the Great Seer of the nineteenth century.

PEACE AND POWER.

"In calmness lies power. No strain or effort is needed, but rather the turning of the attention towards divine realities, which should be accompanied as restfully as turning to look at a beautiful view, or at a child's lovely face, or at a flower. You should turn, because it is a joy to do so. This you will realise if you persevere. In the restful aspiration of the soul lies greater power than in any amount of strenuous activity of mind. An uplifting of heart and soul is what we would have you attain, rather than an effort of the outer mind. Greater is the power of the quiet stream than the power of the whirlwind. . . . Realise that these mighty forces flow through you immediately when you make yourselves receptive to them. . . . By day remember the other lessons of joy, serenity, and self-control. At night and at dawn, dwell upon the thought of receptivity to Divine Power, which will then be with you and will inspire the coming moments so that you may make the utmost use of them."—From "The Thinning of the Veil."

"CURRENT OPINION," one of the leading magazines of the United States, publishes an account of the "Psychic Structures," as described by the late Dr. Crawford. The article is based on his book, "Psychic Structures at the Goligher Circle," and reproduces four of the photographs of ectoplasm contained in that work.

LIGHT,

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AUTO-SUGGESTION: FACTS AND THEORIES.

SOME REFLECTIONS ON THE COUÉ TREATMENT.

We have been reading one of the attacks on "Couéism," and the practice of auto-suggestion generally.

The writer of the criticism (a Dean) is very scornful of the system, and finds in it an example of the "orgy of irrationalism" by which the world (he thinks) is being devastated. He is irritated to find that it threatens intellectual methods, and suggests that the followers of the suggestion cure regard the intellect as useless! If they do they are as much at fault as their critic. That extremism to which everything that is not white is black is rather to be avoided.

He finds, this critic, that all the new and often strange forms in religion, philosophy and art all "come from the father of lies." This is a trifle sweeping, and rather conveys the idea that the advocate of the intellectual in life is not using his intellect to the proper extent. Otherwise it might occur to him that in transition states of the world's progress new ideas come forth in strange, bizarre and sometimes repellent shapes. They are at their crude beginnings, and exhibit those ungainly forms which we notice in the young of animals for some time after birth. But they grow out of these disabilities in time and become shapely and normal. We learn—or rather we are told—that the new philosophy is popular in America where they love "bluff." It is really a case of trying to "bluff" Nature!

But we will not go all through the indictment against auto-suggestion methods. The attack is a symptom—not at all unhealthy—of the strong survival of that fighting spirit which is all for the arduous. Its ideal is strenuousness and it has a Spartan contempt for what it regards as softness and ease. Pain, labour, hardship, strain and endeavour are to it the keys of all happiness and achievement. We are to "mount, and that hardly, to eternal life," as Matthew Arnold wrote. It is a truth, but it is what the well-rounded thinker would describe as a "low form of truth." It disregards the fact that as we ascend to new and finer forms of life the old rugged obstacles tend to disappear. We move more smoothly and easily. Struggle and strenuousness are out of place. It is a position to be earned, not perhaps so much individually as by the race. Surely the human race has served a long apprenticeship to toil and suffering—the martyrdom of man has lasted many a thousand years. It may now be coming within sight of its reward.

These prepossessions against the new order of facts now coming into the consciousness of the race have grown very familiar to us. "You say this is so—but how can it be so? It is contrary to natural law, to logic, to all past experience." That is the usual tenor of the argument. We reply that we state a fact as we see it—we don't undertake to apologise for it.

People have been cured and are being cured in

thousands by auto-suggestion. But some minds are dismayed by its simplicity. They reject it as Naaman did when he wished to be healed of his leprosy but thought the prophet Elisha's remedy too easy and commonplace:—

So he turned and went away in a rage. And his servants came near, and spoke unto him and said, "My father, if the prophet had bid thee do some great thing wouldst thou not have done it?"

There we have it. The cure is too cheap and easy. Merely to think, to take up a certain attitude of mind, to go with the current of life instead of "fighting manfully" against it, to rely on a touch, a pass, a word—how "irrational" are all these things! But the proof of the pudding must always be in the eating of it. We do not agree that auto-suggestion is such a simple and easy thing. To the man to whom the intellectual method is the main thing in life, it is really a very difficult proposition. We know of many who will never be cured of anything by auto-suggestion. They have hardened their minds, if not always their hearts. They are full of arguments against the method, never having learned humility and the importance of little things. They will not "touch the button" which sets powerful machinery to work. It is too easy a way. But we live and learn. The touch of a button or a lever "spoofs" the great engine into doing its work, and if it does so the fact is sufficient for all sensible persons. It is quite easy to rail at the methods and to raise arguments as to how the process is accomplished and how in the order of Nature (as the critic understands it) the work ought really to be accomplished by the straining of human muscles or one of the antiquated methods of the past. It is the historic fight of the stage coach against the steam locomotive over again. Ruskin exemplified it in his amusing diatribe against wheel traction as tending to deprive human legs of their dignity!

There is no need for us to defend auto-suggestion. It can well look after itself. If it is true it can be as indifferent to elaborate apologies as to the most acrimonious criticism. If, to adopt the phrase of the critic under notice, we can be "spoofed" into health or happiness we shall not complain of the means if the health and the happiness are real.

THE LONDON SPIRITUALIST ALLIANCE, LTD.

The Honorary Secretary of the L. S. A., Mr. Dawson Rogers, writes:—

Will you allow me the favour of a little space in your columns to bring before members and friends of the L. S. A. a matter seriously affecting its future position and welfare. There is a growing wave of interest in our subject and we must be prepared to take full advantage of it. The Alliance is peculiarly fitted to meet the demand for information and advice. Its members have access to a unique library of works dealing with every phase of psychical study and research, and are also able to enjoy exceptional opportunities in the way of lectures and demonstrations, and all this at a very low fee. What it lacks is adequate accommodation to meet the needs of a growing membership. Our present premises, well fitted-up and convenient in many respects, do not meet these needs. When we purchased them we anticipated this eventuality, and negotiated for the purchase also of the adjoining house, No. 4, Queen-square, paying a sum on account, the landlord stipulating that he should be free to continue his occupancy for two or three years if he so chose, but might call on us at a few months' notice to pay the balance of the purchase money and take possession. At our last annual meeting, the Chairman, Mr. Henry Withall, suggested that the Endowment Fund, started a few years ago as a memorial to those who had fallen in the war, should be re-opened with the object of giving our new friends an opportunity of aiding the Alliance to acquire the new premises. It was largely due to the generous manner in which many of our old members contributed to this fund that we were enabled to buy our present quarters, and it is thought that the new members, feeling the importance of spreading a knowledge of the truths of Spiritualism, will be equally glad to help in the present emergency. The purchase of No. 4, with the necessary alterations and furnishing, will probably cost about £5,000, towards which we have an unexpended balance from the old fund of about £1,000.

This is a large sum to collect and will require all our efforts. As Treasurer I shall be glad to receive any subscriptions.

THE OBSERVATORY.

LIGHT ON THINGS IN GENERAL.

Sayings of the week from last Sunday's "Observer":—

"Dogma may be looked upon as a finger-post standing on life's journey: what has happened is that people have knelt down and worshipped the finger-post.—The Rev. Clarence May."

Many of the newspapers on Sunday last reported the story of angel visions in a church at Ilford, London. The "Weekly Dispatch" gave the following version of the incident: "The Rev. C. Eardley-Wilmot, vicar of St. Mary's Church, Ilford, stated publicly yesterday that he had been assured by members of his congregation that they had seen visions in the form of angels on either side of the altar. 'I have not seen the visions myself,' Mr. Eardley-Wilmot told the 'Weekly Dispatch' last night, 'but I am convinced of the sincerity of my informants. They are not Spiritualists, they are simple people who have faith in their religion, and are not given to wild imaginings. In some instances these people—there are about six of them—have received definite aid from these visions. They have been in trouble, and, turning to their religion, have received spiritual aid at the church. These instances have occurred at intervals during several years, and as I, like my parishioners, regard them as sacred manifestations, I have never mentioned them until recently, when I referred to them in a sermon.' One of the congregation, Mrs. Laxton, of Ilford, described her experiences at the church. 'It was after service one day that I first noticed anything,' she said, 'I had been very unhappy, and I remained in the church after service to pray. I was about to rise when I distinctly saw a figure at the right side of the altar. There was nothing vague or shadowy about the figure; it seemed quite normal; and at first I thought it was somebody connected with the church. It was a figure in white, and seemed to be neither a man nor a woman. I sat still, not knowing what to do, and while the figure looked at me a way of escape from my trouble seemed to flash into my mind. Then the figure disappeared.'"

We learn from the "Sunday Herald" a week ago that: "Julius Zanzig, the famous thought-reader of Washington, has retired from the stage. He has bought a big house, where he still proposes to give private séances. Nobody ever discovered the secret of the Zanzigs' thought transference."

Mr. George R. Sims, writing last Sunday in the "Referee" over his famous *nom de plume*, "Dagonet," referred to an experience that arose out of his recent investigations into psychic phenomena. Many of our readers have an almost personal acquaintance with Abduhl al Latif, and will recognise at once through whose mediumship Mr. G. R. Sims got in touch with this Persian physician. "Dagonet" writes: "Apropos of Auto-Suggestion. At a Spiritualist séance I attended some time ago I told one of the gentlemen from the other side who was talking to me through the trumpet that I was suffering from insomnia. 'Oh, we will soon see to that for you,' was the amiable reply. 'I will have a chat with Abduhl al Latif and ask him to come and see you at night after you are in bed. What time shall he come?' 'Oh, say about one o'clock. I am generally in bed now by that time!' 'All right. He will knock at the door.' Being anxious to know a little more about Abduhl al Latif before I submitted myself to his treatment, I went to the British Museum and asked some members of the staff who are always very kind to me if they could tell me where I should find something about the gentleman's past. After consulting various authorities and some of the leading Oriental scholars on the premises, we ran Abduhl to earth and found that he was one of the most celebrated physicians of the Harley-street of Baghdad in the eleventh century. Incidentally mentioning the matter to a young relative of mine who is a captain in the R.A.M.C. and who had just come back from Baghdad, I asked him if he had heard anything of Abduhl there. 'No,' was the reply: 'but I heard a good deal about him in Edinburgh when I was a student.' Even to this day what Osler calls 'the heavy hand of the Arabian' is sensed in the enormous bulk of our own pharmacopœas. The next night I went to bed shortly before one o'clock and read a book, as is my wont. As the clock in my bedroom struck one there came a knock at my door. 'Come in, Abduhl,' I said. I heard nothing and I saw nothing, but in about ten minutes I began to feel drowsy. I put down the book, turned out the light, fell asleep, and slept till five. That was an improvement. Previously it had taken me till three o'clock to go to sleep, and I woke again about four. The next night the same thing happened. At one a.m. the knock came, and I bade the Arabian enter. That night I fell asleep at 1.15 and woke at six. Abduhl only came once more, and that night I slept the sleep of the just until Amelia came with the tea and the 'Times.' I have not had a night of insomnia since. I do not say that Abduhl really

came. It is quite possible that, my mind having been concentrated on the subject, I suggested to myself that I was going to get a better night's rest, and I did. Who knocked at the door? Auto-suggestion again, perhaps. I cannot say."

The "Referee" continues to publish selected letters from its readers on the subject of "The Church and Spiritualism." From four that were published last Sunday in the journal, we select the following:—

SIR,—I congratulate MERLIN upon his extremely pertinent inquiry as to the Church's deadly dumbness on the subject of the nature of the life continued beyond the Valley of the Shadow. Many of its clergy know, but dare not preach, the truth, beautiful as it is in its wonderful organisation and practical evolution of Man as a creature in God's own image. They fear to allow their awakened knowledge to break through the husks and shells of conventional theology. But it is the Church's duty to lead the way in the new era of spirituality—or step aside.—I am, Sir, yours, &c.,

W. R. B.

Ipswich.

The "Daily Dispatch," Manchester, of April 15th, printed the following naive piece of direct evidence of identity: "At the seventy-fourth anniversary meetings of modern Spiritualism, held in Manchester yesterday, a clairvoyant told a story of a boy who, when on earth, was frequently helped in his arithmetic lessons at home by his mother. The mother, on casually attending a Spiritualist meeting, became interested in a 'spirit' with which the medium was in touch. The mother recognised the description as similar to that of her son, who had died, but doubting it was he, asked for a message which should settle her doubts. 'Thereupon,' said the clairvoyant, 'there came back the message, "No more sums, mother."'"

Every week the Rev. R. J. Campbell answers questions on the "Problems of Life" in the columns of the "Church Family Newspaper." Survival and Resurrection was the theme running through most of the questions put by readers of the "C. F. N." last week. Mr. Campbell's observations on the state of the departed are as follows:—

"In the meantime—that is, between the experience of individual physical death and the restitution of all things which the Christian revelation leads us to expect—what of those who pass hence in the Lord? Are they asleep or consciously active, in probation or in bliss, still loving and thinking of us on this side or no longer capable of such personal affections and affinities? One correspondent tells me that he really cannot reconcile the language of the New Testament about this 'sleep' of death with other portions of our Lord's teaching on the state of the departed, not to speak of the testimony of the epistles on the 'aliveness,' so to speak, of those in heaven. Sleep may be more than a figure of speech in this sense. There is some reason to believe that the majority of those who pass through death, perhaps all, remain for a time in a condition analogous to what we call sleep, a time of rest and recuperation. It is when they awaken from this that they address themselves consciously to the joys and activities of the new life. So far from being less aware of us than before, and less interested in life as a whole, they must be more so, for they see with 'larger other eyes than ours.' They are quite happy, no doubt; but they go on growing. Why should it be otherwise?"

If Mr. Campbell had dared to let go the painter of orthodoxy he could have added just that little more that would have made assurance doubly sure. But then that would have been Spiritualism, so he was obliged to hold on.

Canon Pines, of Westminster, in the course of his reply in the "Referee" to the "Weekly Dispatch" to Dean Inge, who recently stated that "We are threatened with a great outbreak of licentiousness. Authority in morals seems to have lost its force; men and women do what is right in their own eyes. There is a widespread want of faith in the Christian revelation, combined with an outbreak of puerile superstition," writes as follows: "The present religious disquiet is not altogether a bad thing. It shows that the English people are for the most part determined to be honest in their religious beliefs. Many are willing to shut their minds and open their mouths to swallow what is offered as infallible truth; but the majority demand a reasonable faith. They will not pretend to accept what they surmise to be untrue. And they are slowly reconstructing faith for themselves. Belief in the spiritual world is reviving. Materialism is dying. Clearly man is not the chance product of a whirl of electrons; and, if not, there is plan and purpose in the Universe. Behind matter, God exists. With God is the Spiritual realm of goodness, beauty and truth. To this realm man belongs as much as to the realm of matter."

THE CASE FOR SPIRIT PHOTOGRAPHY.

BY MISS F. R. SCATCHERD.

"Fraud can do many things, conjurers can deceive the eye of the most vigilant observer, but there are limits to fraud and conjuring, and this limit is reached when a photographer is confronted without notice by a sitter, who asks him to take a photograph and produce a portrait of a deceased friend or relative on the same plate. The photographer has no means of knowing whether the relative desired is a man or woman, adult or child. If in these circumstances the photographer can then and there produce an authentic portrait of the spirit form of the deceased friend or relative of his unknown sitter, then I say that such occurrence cannot be explained by any conceivable hypothesis of fraud or conjuring."—W. T. Stead, "Photographing the Invisible."

"I see no reason for believing that any spirit photographs are, or have ever been due to any cause other than fraud." Whately Smith, "The Case Against Spirit Photography."

Sir Oliver Lodge, writing on "Psychic Science" for the "Outline of Science," tells us that physical phenomena are among the things that psychical science is required to investigate, and that "one of the commonest forms at the present time is psychic photography."

In the latter statement, Sir Oliver Lodge has fallen into the error of confusing multiple reproduction with the original result. A psychic photograph, once obtained, can be reproduced by the thousand, as has been the case with the much disputed "fairy" photos, but the Yorkshire instance is as yet unique. The case is not much better for psychic photography, since in the whole of the United Kingdom there are but four persons to whom one can send the investigator of psychic photography with any chance of securing results. Out of these four, only two are professional mediums, and the third cannot be sure of results without the presence of the fourth. So rare indeed is this phenomenon of psychic photography, that it is, I believe, not included among the physical phenomena endorsed by Professor Richet's recent report to the French Academy of Science, while Dr. Geley and other Continental investigators refer to it as an "Anglo-Saxon phenomenon," since the sensitives instrumental in the production of these curious results are mainly found in England or America.

Professor Barrett, in his latest edition of "On the Threshold of the Unseen," quotes Mrs. Sidgwick's conclusion as to the fraudulent origin of all spirit photographs with seeming approval, and but for the courage of the present Editors of LIGHT in drawing attention to the phenomena associated with photographic sensitives, after they had satisfied themselves as to the good faith of the Crewe Circle, Sir Oliver Lodge and others would not have fallen into the error of supposing psychic photography to be one of

the "commonest forms of physical phenomena," just as its rarity would justify denial of its existence on the part of all but those whose duty is to inform themselves as to facts.

These few words are by the way. I only wish to draw the attention of our psychical research comrades to an experience that occurred last January.

On Thursday, January 12th, two ladies called on me at Park-square, leaving letters of introduction from Dr. Geley, of Paris. On Friday I returned their visit. They were staying at the Hotel Cecil, and, at their request, I telegraphed to Crewe and received a reply saying Mr. Hope would be glad to see me on Saturday. We then bought two packets of plates from the photographer at 86, Strand, and Madame Breffaud took charge of one while the Baroness Mattos de Vieira, of South America, took possession of the other.

We went to Crewe the next day, and arranged for two sittings, one before tea, another after tea, as the visitors were compelled to return to London that evening in order to catch the Sunday morning train to Paris. Baroness de Vieira, understanding photography, took charge of the proceedings, and you see her initials on plates two and three. Two plates were exposed at each sitting. The first result (No. 3) shows Madame Breffaud as sitter. The "extra" is her late husband, who died many years ago, and the picture has been recognised by the whole family. The plate marked two is the Baroness de Vieira, with an extra of which I have not received definite details.

After tea we sat again, and this time the box of plates carried by Madame Breffaud was used. You see her initial (B.) in the corner of Fig. 1. At first, when looking at the negative before a print had been made, both ladies thought the extra might be the father of Madame de Vieira.

As usual, Mr. Hope was slow in forwarding the prints, but on March 8th, Madame de Vieira wrote: "La dernière photo n'est pas celui de mon Père mais une autre, très curieuse, et d'une identité indiscutable dont je ne puis vous envoyer un spécimen, mais que vous aurez tous l'occasion de vérifier ici." ("The last photo is not that of my father but of another, most curious, the identity of which is indisputable. I cannot send you a specimen but you will all have an opportunity to verify this for yourselves when you come to see me.")

To sum up: here were four exposures on two strangers, with three results, two of which cannot be disputed to be representations of persons known only to the two sitters. I am giving this account because it fulfils the conditions laid

(Continued at foot of next page.)



No. 1. The Third Result.

Madame Breffaud as sitter. Of the Extra it is stated: "The identity is indisputable."

No. 2. The Second Result.

The Baroness de Vieira, and extra.

No. 3. The First Result.

Madame Breffaud as sitter, the extra her late husband, recognised by her family.

TELEPATHY AND SPIRIT COMMUNICATION.

DR. WALTER PRINCE ON POINTS OF DISTINCTION.

By E. W. DUXBURY.

Certain sceptical alternatives to the spiritist theory seem to emphasise the resemblances in the phenomena on one side or the other, whilst constantly ignoring their marked differences. This is particularly the case with regard to telepathy, when applied in opposition to the spiritist theory.

At the Congress of Psychical Research, held at Copenhagen in the summer of 1921, Dr. Walter F. Prince, Principal Research Officer of the American Society for Psychical Research, read a paper on "Telepathy and Spiritism" (the latter being the French term) which is reported in the "Revue Métaphysique" in its issue of September-October, 1921. A translation of this report is given below, since it demonstrates in a lucid manner the differentiation between the phenomena of Spiritism and those of Telepathy "inter vivos."

Dr. Prince disclaims the bringing of arguments either for Spiritism or Telepathy; he wishes only to facilitate comparison between the two theses, which he calls S. and T. With that object, he instances thirty opposing points.

1. In S. the person speaking is not generally the subject, but someone else; in T. it is the subject or percipient.

2. In S. the person speaking is almost always deceased; in T. it is a living person, the subject himself.

3. In S. the communications refer especially to the past; in T. they always refer to the present, within the limits of a few hours.

4. In S. the communications relate almost exclusively to deceased persons; in T. they relate indifferently to living and deceased persons.

5. In S. the facts have not the disordered and heterogeneous character which would correspond with the hypothesis of a "cosmic reservoir," in which the thoughts of the departed may float. They have, on the contrary, a very marked character of selection. In T. it is not the same, although one might expect to see the percipient draw from the mind of the agent, in spite of the latter, thoughts relative to his deceased friends. We find most often all kinds of impressions, important or not, of things thought, spoken, or felt by the agent during the day, without relation to one another, and deriving their unity not from a deceased person, but from the living agent.

6. In S. the communications under the form of memories are often dramatic and animated; in T. they can be picturesque, but are not dramatic; they remind us of the description of a picture on the wall which is partly illuminated.

7. In S. colloquies seem to take place between the alleged communicator and the alleged intermediary, called the "control"; there is nothing similar in T., in which the subconsciousness would, nevertheless, have been able to invent such personalities.

8. In S. there are often "remarks behind the stage" which are not intended for those present, and which slip, inadvertently as it were, into the message; these asides are totally lacking in T.

9. The mythology and folk-lore of all nations show the illimitable capacity of human imagination. It is surprising that the facts of class S. are limited to constructions always similar, namely, communications from persons recently deceased. If there is a fantasy of the subconsciousness, it is much more restricted than in the case of the facts of class T.

10-13. We observe in S. misunderstandings on the part of the control which create a certain confusion, but which, after being cleared up, appear quite natural. The clearing up often exacts great efforts, such as anyone would make who wishes to make himself understood. A remarkable ingenuity is displayed with a view to this result, the use of symbols, for example. We feel as though an intelligence were at work, and also a will. In T. there is nothing analogous. It is like a quasi-sensorial perception, which starts from nothing and which becomes definite little by little, like an object seen in half-obscurity, or a word heard at a distance. There is no will-power on the part of the

percipient except to maintain his passivity. We have the impression of a blind force analogous to magnetism or electricity.

14. In many cases of S. a story, which contains a number of details, comes all at once, as if a vessel were being emptied; hence a frequent inversion of the logical order. In T. the details come little by little, as if one were dipping in the vessel at intervals.

15. In S. the messages are often accompanied by varied emotions which are attributed to the communicator but which actually affect the medium. In T. the description is usually cold or accompanied by sentiments proper to the percipient and concerning the success of the experiment.

16. Often in S. the medium, awake or in trance, alleges pains corresponding to those experienced by the communicator before his death. In T. the percipient can reflect the physical sensations of the agent, but he never reflects those of a deceased person.

17. In S. we encounter a crowd of errors and discordances. Nevertheless, if the medium does not always find the person or thing of which the inquirer is thinking, he proceeds to speak of some person or thing relating thereto. In T., if the percipient does not perceive what the agent has in his mind, he generally perceives nothing relating to him.

18. In S. a case is known in which four weeks after the death of a person, four subjects, unknown to each other and totally ignorant of this deceased person, have given a succession of concordant accounts, which would, in the conditions of T., have been considered splendid successes, and of which we do not know any example in telepathy.

19. In T. all the facts show that there is a pre-established "rapport" between the percipient and the agent. In the telepathic explanation of S. we must suppose, in addition, "rapports" with persons who are strangers to the medium and to those present, and often far distant from them; that would imply that these persons have all thought at the same time of an event, which has happened at a time often long past.

20-21. In S. concentration of thought, in order to convey suggestions to the medium, is most often inefficient. There is no medium sensitive to telepathy, and reciprocally, there are extremely few receptive subjects capable of giving spiritualistic séances. If S. and T. were varieties of the same thing, there ought, nevertheless, to be a passage from one to the other.

22. Certain series of S. rather reveal clairvoyance than telepathy. On the other hand we find in T. telepathy properly so-called rather than clairvoyance.

23 & 24. In S. trance is frequent, but it is not the absolute rule, which excludes the idea of attributing the phenomena to this special state. In T. the waking state is the rule, although there are cases of ordinary sleep and of hypnotic sleep. We find nothing which corresponds to the transitory state between sleep and full consciousness of Mrs. Piper, Mrs. Chenoweth and others, with their quite peculiar visual and auditory impressions, their curious vaso-motor phenomena, etc.

25. In S. the self-styled communicators discuss and explain how they obtain their information. There is nothing similar in T.

26. New methods appear in S., as if it were a matter of convincing obtuse people. Example, cross-correspondences. The methods of T. do not improve themselves. Why, with all the resources of suggestion, do we not see certain percipients imitating the sudden changes in method of mediumship?

27. In S. certain deceased persons succeed better than others in communicating. In T., in spite of the frequent choice made by the agent, nothing leads us to presume the presence of a spirit.

28. In S. the communicators have a tendency to adhere to the same subject in successive séances. In T. change of subject is the rule.

29. In S. the communications have the same character as those which would have been made by their presumed authors in their lifetime. It may be replied that the medium, like a good actor, adapts himself consciously or unconsciously to his personations. How then does it happen that in T. the facts do not reveal this adaptation, this constraint, or this calculation, with the aim of arriving at the unity of a character?

30. In T. there are no predictions. In S. there are often many, although they are not always realised. The author is inclined to believe that prediction constitutes the criterion of S. and its differentiation from true telepathy.

(Continued from previous page.)

down by others as well as the late Mr. W. T. Stead, whose words head these remarks; as to what they would deem irrefragable proof of supernormally-produced pictures.

After the séances, the ladies took away with them the rest of their plates and developed them in Paris, without exposure in a camera. They were anxious to obtain a "sketch." One plate was affected, but I have not yet received my promised copy of the result, nor have I yet had Dr. Geley's report of the affair. I have just sent him the original negatives which the Crewe friends were kind enough to let me have.

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SIR A. CONAN DOYLE IN NEW YORK.

AMERICA'S RECEPTION OF "THE NEW REVELATION."

"I regard my visit more in the nature of a raid than a mission." In these words Sir Arthur Conan Doyle summed up his projected lecture tour in U.S.A. to a group of Press reporters who had boarded the White Star Liner "Baltic" as it entered the waters of the Hudson River on April 9th. Sir Arthur is out to win the world to Spiritualism, and his visit to the United States, accompanied by Lady Doyle and their three children, is a part of the great campaign. In these days America is no distance at all, for the news of Sir Arthur's arrival, his first statements to the Press, and their views on them were flashed back to the old country almost as soon as they were recorded. Below we give extracts culled here and there from various New York journals. These reports are of course written by American journalists for Americans, and Sir Arthur has, according to these reports, expressed himself in terms that will be quickly understood by a nation who love brevity, and are quick to grasp the meaning of things when put to them in the vernacular.

THE INTERVIEW ON THE "BAL TIC."

The "New York Tribune" of April 10th, in the course of its first interview with Sir Arthur Conan Doyle, states:—

Within fifty years Spiritualism, backed by the overwhelming force that is now mobilising behind the psychic movement, will sweep the world."

This in substance is the message brought to these shores by Sir Arthur Conan Doyle, the distinguished English novelist, who arrived from Liverpool yesterday on the White Star Liner "Baltic," to preach the doctrine of Spiritualism in a series of fifteen lectures that will carry him as far west as Chicago. There is no money in the pilgrimage. It is a labor of love and the proceeds of his tour will be used in furtherance of what he called the cause.

BOB FRANK RADIATES HAPPINESS.

Sir Arthur is a massive man, broad of shoulder and six feet in height. His hair is thin and brown, but shows no trace of gray. He is erect and the muscles that cover his enormous frame give one the impression that they are hard and powerful. The dominant note of his talk yesterday on board the "Baltic" was one of spiritual freedom, happiness and an absence of fear. He talked happiness and his ruddy face seemed to radiate it.

To get away from the dense smoke of flashlight powder he picked out a windy doorway near the promenade deck, and there answered questions concerning his big theme. He had spoken hardly a dozen words when three robust children romped by him from the starboard side of the companion way to port shouting, "Come, daddy, quickly. There is the Statue of Liberty."

"Yes, yes," he answered, "I have seen it before." Then following them with his eyes he remarked: "There go my children—Spiritualists all of them. Happy children who have no fear of death."

SEES DEATH BLOW TO MATERIALISM.

"It is the one great final antidote to materialism, which is the cause of most of our recent world troubles. If we can make this good—and the case has only to be clearly stated to be proved—then surely America has good cause to be proud that this great re-statement of the fundamentals of religion should have come upon her soil. It has been degraded by some who believed in it, and derided by all who did not, but the time has come to recognize the vital good that is in it and to free it from worldly influences.

"Far from being antagonistic to religion, this psychic movement is destined to vivify religion, which has long been decaying and be-

coming a mere formality. This new knowledge makes it real and sure, and enables one for the first time to understand the actions and views of the early Christians and of their great Founder. Without this psychic knowledge much of the New Testament is incomprehensible. With it one has renewed assurance of its essential truth. It unites real science and real religion, each supporting the other."

AT THE HOTEL AMBASSADOR.

Miss Isabel M. Ross, representing the New York "Tribune," in the issue of that journal of April 11th records her impressions and Sir Arthur's views as follows:—

The whole object of life is to spiritualise ourselves. Riches and success—they count as nothing against this. When our present term of living is ended there is no death, but a gentle passing from this world to paradise, a halcyon plane not far removed from here—a plane that knows no materialism and harbors only happiness.

In such terms as these Sir Arthur Conan Doyle, creator of "Sherlock Holmes" and more recently the protagonist of Spiritualism, expressed his views on life here and beyond.



Typical Press.

SIR ARTHUR CONAN DOYLE WITH FAMILY IN AMERICA.

Sir Arthur Conan Doyle and Lady Doyle, with their children, Miss Jean Doyle, Master Dennis Doyle and Master Malcolm Doyle, looking over New York from the roof of the Ambassador Hotel, New York, on the day of their arrival, April 9th.

the grate to a score or more reporters at the Hotel Ambassador yesterday.

There was nothing about his ruddy, genial personality to suggest the mystic, the student of psychic phenomena. Yet he talked with the utmost detachment of seeing the life of his dead mother through the ectoplasm emanating from the body of a medium. It was easier to visualise in him the ingenious weaver of plots, the versatile writer. Giant-like in stature, massive in build, he carries his sixty-three years with an air of healthful, joyous vigour. His hair and moustache are only lightly threaded with grey. His thoughts are vivid, his expression fluent and swift.

Enterating his belief that the era of Spiritualism is passing and that it will sweep the world Sir Arthur said that people are to-day blind to the spirit world all around them. It is expressed in colours and sounds which their senses are too gross to understand and appreciate, he declared.

Questioned as to the relation between his Spiritualistic theories and religion, Sir Arthur vigorously denied that Spiritualism would impair the teachings of the Church. On the contrary, Spiritualists are only trying to re-establish and vitalise religion.

"Religion has become a dead thing," he said. "We pay a lip service, but the war showed that it has no vital place in our lives. Before the war, where was there anything to give us more belief in the Christian religion? I will say, however, that some professed Spiritualists have degraded spiritualism by using it for material purposes. It is my wish that Spiritualism should only be put to a religious use or one of consolation. We frequently accuse Spiritualists of fraud through our ignorance of psychic things."

Sir Arthur declared that many clergymen of the Episcopal Church and of other denominations in Great Britain are becoming believers in Spiritualism. They have formed an organisation with seventy members. The Catholic Church has not recognised Spiritualism as a Church, he said, but individual clergymen are in sympathy with the movement.

Sir Arthur spoke of America as being fruitful soil for the development of mediums. Mrs. Wriedt, of Detroit, and Mrs. Bennett, both of whom are Americans, are extremely popular mediums in England at the present time, he said. He also instanced the work of the Rev. Mr. Vale Owen, an English country clergyman, who wrote a remarkable story of the spirit world under the guidance of his mother's and other spirits without knowing what he was writing.

Sir Arthur looked with amusement around the large group of reporters surrounding him, and remarked that when he lectured here thirty years ago only one newspaper man interviewed him. Eight were present yesterday. At that time he also lectured with a whisky bottle on the table with him, he recalled.

MR. NUNNALLY JOHNSON

with his impressions of the "New Revelation" in the "Brooklyn Daily Eagle," which devotes considerably over a column to Sir Arthur's views retailed in the true American journalist's breezy and good humoured style. We select the following examples:—

"Everybody's out of step on the question of a spiritual after-life except Sir Arthur Conan Doyle. It is not true, the famous author said in an interview to-day, that as we have always been taught, a lot of goodness and care is necessary to gain admission to Heaven. It is virtually impossible for anybody to avoid it.

This dogma, he said, is what he has been brought to accept by testimony from the best of all possible witnesses, people who have been to Heaven. Messages sent across the great Divide to Spiritualists, of which sect Sir Arthur is doctrinally a member, have furnished him with a blue-print of Paradise. It is laid out soon after the fashion of New York City or Gopher Prairie, Minn. They have provided him with a clear, understandable picture and explanatory notes of the people that live there and their concerns. He even knows about their domestic affairs.

"Sir is this all that the spirits have done for him. He now knows that the Mohammedans were on the right track when they set their religion going on a basis of seven heavens. But they didn't go far enough. Sir Arthur's "Ultimate theorem" has an infinite number of heavens, like steps. It is the first, or lowest heaven, that is so easy to enter. After that the visitor has to work out his own salvation. If he behaves himself in this lowest heaven, called Summerland, at the end of about forty of our earthly years he will be promoted to the next higher heaven. After that the opportunities for advancement are splendid. A promotion is practically assured for every forty years.

The most eminent exponent of this spiritual belief is a material looking person as may be found in the Ambassador Hotel, his home while in New York City. Working in the neighbourhood of 200 or 225 pounds, a great part of it embossed, he has the legendary British post-war face—round, red and hung across the middle with a stage Englishman's haw-haw whiskers. He moves with dignified slowness and as soon as he stretched his body on a chair and the floor in the centre of a number of reporters in his suite it was perfectly patent that nothing of number in the next room was going to rouse him.

"He was ready to talk of any phase of Spiritualism. He

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had a sincere, religious belief in it and he was ready to explain, in so far as he possibly could, any hazy points in the minds of his interviewers. He took the whole question as seriously as he was able, and plainly he expected nobody else in the room to treat it otherwise.

"Then in simple, untechnical language he went on to tell what a ghost looks like, how a medium has her powers and all about the infinite number of heavens."

THE NEW YORK "EVENING JOURNAL"

records its impression through Miss Margery Rex, who, writing in the popular evening journal style, under heavy headlines, gives us the following summary:—

"Out of the mouths of mediums come strange, shivery, white, gaseous forms that twist themselves into the spirits of the dead."

"Out of the smiling, ruddy, live lips of Sir Arthur Conan Doyle issue observations on the unseen world all about us and the existence that waits for us after our bodies die."

"The living mourn the dead. We wait for the sound of latchkey in front door at the accustomed time of a father's daily homecoming as we did when he was with us. Children of a dead mother touch her gowns with unbearable longing for the warm flesh that once filled them. Clods of earth falling on coffins seem like the last ironic accent of life's cruel laughter. Weeping willows bend over graves of the young who died gallantly, but we need not droop with them in gestures of grief, says Conan Doyle."

"Proof of the life everlasting is to be had, according to Sir Arthur, writer, student and philosopher. He believes we may communicate, even look upon our dead."

THE CARNEGIE HALL LECTURE.

The New York Press on the morning of April 13th, devoted a great deal of space in reporting Sir Arthur Conan Doyle's first lecture in that city the evening before.

As we go to Press the American mail provides us with an impression of the great meeting from Sir Arthur himself, who writes:—

"My first meeting was last night, and it was clear that the message which I had received that my mission would make a deep mark upon American thought and life is likely to be fulfilled. The vast Carnegie Hall was so full that the platform was crowded, and not a seat left in the building. An old and good friend, Hamlin Garland, the author, took the chair. From the word 'go,' the audience was with me, and for an hour and a half there was tense silence as I developed my argument, which broke into a storm of enthusiastic agreement at the end. Many mourners were present, and some sat with the tears running down their faces as I showed them how near their lost ones were. I was tired, but was as usual wonderfully upheld, so that folk on the furthest benches, who seemed mere distant dolls to my vision, heard every word. It was an occasion which I can never forget, and, indeed, I don't think anyone present will ever forget it for it was wonderfully impressive. On the whole the Press have reported me accurately, and the papers are full of columns of psychic facts which seem to be new and consoling to the people. And yet, as I tell them, I only give America what America gave me!"

Space this week prevents us from giving more than a brief account of what must have been an epoch-making event in the history of the war against materialism. A New York audience is cosmopolitan, critical, and, above all, quick to see the point of the lecturer's remarks. Sir Arthur suited his words to his audience. He drove his arguments home in terse and direct language, but with a simplicity of phrasing that all could understand his meaning. From a number of reports we gather that the audience totalled over 3,500, and under the management of Mr. Lee Keedick, everything went without a hitch.

The "New York Herald" on April 13th, published a report covering nearly half a page, and of which we give the following extracts:—

Sir Arthur Conan Doyle, with his wife sitting beside him on the stage of Carnegie Hall, gave last night the first of his three New York lectures on his investigation of life after death. He recited part of the evidence which had converted him from a materialist and sceptic to belief in Spiritualism. He also answered—and this part of his lecture seemed especially interesting to the audience—a number of criticisms and questions frequently directed at those who believe as he does.

As for himself he said: "I'd give family, title, whatever fortune I possess, my literary reputation, such as it is—they are all as mud in the gutter to what this thing is to me. I know that it explains all of life to me and know how inexplicable life was before."

He described the actual process of death and said he would show in connection with another lecture a photograph of the "etheric body," which had resided in the human body and was an exact duplicate of it, down to the pores of the skin, disengaging itself painlessly and pleasantly. He insisted that the evidence he presented warranted no sneers, no levity; that honest minded people must accept it as proof; that if the case is not proved "you never can prove anything in this world." He described

(Continued on page 272.)

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QUESTIONS AND ANSWERS.

Conducted by the Editor.

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.

FORM IN SPIRIT LIFE.

A. J. W.—We have already dealt with this question in some of its aspects, and therefore delayed dealing with your letter, which, as the question is still rather active, we now answer as well as we can in the circumstances. For it is to be remembered that much of our reasoning on the question must be speculative. And as we are here dealing with externals, the subject is not of prime importance. The spirit in the next world, looking at himself or other spirits, sees a replica of the human form in every case, and if he is communicating with this world reports accordingly. Let us suppose the impossible—that with our physical organs of vision we were for once able to look on a spirit in his own environment. Should we receive the same impression of shape and substance? We think not, although we do not care to dogmatise on the question. There is a realistic school of Spiritualists to which all spiritual forms are duplications or attenuations of material forms. We hold rather by the doctrine of correspondences—the idea of things on another scale of existence, each corresponding to something in the lower scale of material existence, but not necessarily a duplicate. It may be the kind of correspondence which exists between sound and colour, which, while they may be translated one into the other, are not simple duplications. But it is too large a subject to be handled except suggestively. We shall doubtless know much more about it in the course of relatively few years and acquire the only real form of knowledge—that which comes of personal experience!

THE DANGERS OF SPIRIT COMMUNICATION.

L. W. C.—If, as we hold, the next sphere of life above the mortal is as natural and human as this one, it stands to reason that its inhabitants will show very much the same variety of character, temperament and motive as in this world. We have never heard of anyone wishing to escape from this world merely because evil as well as good people are dwelling in it. So that the admission, which we freely make, that there are ill-disposed as well as beneficent spirits carries no alarming significance. Yes (you may say), but the evil ones "on the other side" are "spirits." Well, so also are we! They have no advantage over us in that respect. The moral is simple. If you take up the subject of spirit intercourse in practical fashion, observe the same caution and discrimination in your doings as you use in dealing with your fellow-creatures here. Do not be over-trustful or rash. On the other hand, shun fear and panic.

AUTOMATIC WRITING.

CAROLUS.—Yes, as you say, many people have a strong objection to this phase of psychic faculty. But if it is a real "gift," then there is no sense in ignoring or suppressing it, where the circumstances are favourable to its development. Two of the dangers in the subject are delusion and excess. Delusion comes in when some foolish person persuades himself that he can write "under influence," but is simply pouring out the contents of his own mind—a sorry mixture of sense and nonsense. This results sometimes in effusions which he and his fond friends regard as oracles of wisdom and mystery—the "wisdom" being usually represented by childish platitudes and stale moral maxims, and the "mystery" by what to the impartial observer is simply balderdash, not the more valuable for being meaningless. Excess is a danger easily avoided, except by those of weak will or its companion, foolish obstinacy. But it is no more a special peril of automatic writing than of any other pursuit. When the gift of automatic writing is of a high order and wisely used, it offers a rich field of labour and service.

DO THOUGHTS TRAVEL?

V. M. P.—It is true that we speak of "sending out" thoughts, and that it is often supposed that our thoughts go forth and reach those with whom we are in sympathy. But this is only "a way of speaking," just as we say, the sun rises and sets when in the strict sense it does nothing of the kind. Because we can think of things and people in all parts of the world, it does not follow that our thoughts travel over the intervening space. Thought is a mental operation confined to the mind. And yet we can and do affect people at a distance. And the conclusion is that *something* passes from us to them. What is it? Probably an impulse or vibration which sets up a responsive note in the recipient. The telegraphist who despatches a message from England to Australia does not send "thoughts," but signs or symbols which are converted into ideas at the other end. And it is doubtless the same in telepathy of all kinds. An impulse or impression is given, setting up a corresponding idea in the mind of the receiver. It may possibly be mistranslated, as in a case which came under our observation where a young officer in the Great War was in telepathic correspondence with a relative in London. Usually the messages were correctly received, but in one case a piece of good news which he transmitted was received as an intimation of some disaster which had befallen him. That suggested that it was not a thought which travelled—only a signal.

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SIR A. CONAN DOYLE IN NEW YORK.

(Continued from page 270.)

ectoplasm, the substance which he believes he has seen—and felt—emanating from the body of a medium and which under the proper conditions makes possible the "materialising" of spirits, as "matter mixed with something else."

"I think it is matter and ether beaten up together," he said. He expected eventually to ascertain just what it is.

Sir Arthur laid stress on what he deems to be the religious importance of his discoveries and conclusions.

"We all are spirits," he said. "We are etheric spirits who for a little time are to use this clumsy mechanism, the body, to express ourselves in the world of matter. When the machine is broken we rejoin the world which is our own. The crux of everything is that whether we are to be joyful or sorrowful, high or low, in that world depends on how we spend these few years for which the spirit is put into the machine for its development."

He declared the greatest thing in America to be the little cottage in northern New York (Hydesville, Wayne county), where the Fox sisters, about 1848, heard rapping noises and discovered that by means of a code communication could be established with an apparently supernatural agency which produced the raps.

"It was in this very State that God sent this revelation which is going to revolutionise everything," Sir Arthur said.

Carnegie Hall was filled. A great many women in mourning garb were seen. The lecturer was introduced by Hamlin Garland, who said he personally had seen and helped to produce phenomena and that, although their interpretation was "another matter," he was open minded and hoped Sir Arthur would convince him. He also explained that the proceeds of the lectures were to be used in advancing the knowledge of Spiritualism throughout the world.

One of the criticisms which the materialiser of Sherlock Holmes said he had heard was that spirits sent us diabolic messages. His answer was that he had never heard a word that a child couldn't listen to, and that he felt, leaving himself out of the question, that "these sitters do draw their like to these circles."

Another critical question was, "Doesn't it draw the dead down?" The speaker said the spirits themselves testified it was a pleasure to come. They said, "We love to keep in touch with you and help you all we can; would God allow it if it wasn't right?"

"Isn't the Bible against it?"

"On the contrary," Sir Arthur replied, "the New Testament from cover to cover is pure Spiritualism. It is impossible to understand the early Christians if you do not understand our Spiritualistic views." He admitted that Leviticus had a prohibition against consulting soothsayers, but spoke of contradictions and of his feeling that not all the texts of the Old Testament were binding.

Why do not spirits guide us to murderers? This was asked too, the lecturer said, and his answer was that the revelations are given to us for religious purposes; that it is the business of a human being to develop his own brain and that if we are going to depend on the dead to guide us in material affairs the brain suffers. The true medium, he said, abhors "fortune telling."

"As if" Sir Arthur said with sarcastic emphasis, "God sent angels into the world to tell us what the price of New York Central stock will be next week!"

His answer to the query, which he repeated as one of the sample interrogations, "Is this of any use practically in life?" was that it explained all of life, as indicated in a foregoing quotation.

He caught instant attention of the audience at the outset of his lecture, which he called "The New Revelation," by affirming that "this question is by all odds the most important in the world because it embraces the fate of every man and woman in this building." He characterised "the claim we make" as either the most extraordinary delusion in the history of the human race or a token of its greatest progress.

"Which of the two is it?" he said. "I will put the case before you and appeal to you as a jury for your verdict." He then outlined his own experience since 1886, when, an unbeliever, he started to study supernormal phenomena, and told how he had come to know that what he once disbelieved was scientific fact and that he stood "ankle deep on the border of a vast ocean."

"I am popularly supposed to know a little about detective work"—this, offered with a chuckle as a possible sign of his own competency as an investigator, marked one of the few of Sir Arthur's departures from intense seriousness.

Requesting his hearers to check his conclusions and to say when they were incorrect he said were it not for facts discovered through psychic studies he would be a materialist to-day. As a young man he had believed that "break the body and the soul is gone," but by experience he had come to know that soul can exist independent of matter. He credited Judge Edmonds, of the New York Court of Appeals, as having told all that Conan Doyle could now tell, and that sixty years ago. He described Judge

Edmonds, who had to retire from the bench because of his beliefs, as "a great pioneer and martyr."

Sir Arthur continued his lecture with an account of his reading and investigation substantially as given in his published writings, and of how greatly impressed he was with the conclusions of such scientists as Alfred Russel Wallace and Sir William Crookes. Then he told of the seeing and hearing his own son who was killed in the war, and other relatives, and of communications by automatic writing, so accurate in the smallest detail, so faithful as to handwriting even that he couldn't doubt "that the four boys were really there."

"THE PENGE AND ANERLEY PRESS" is taking up an exemplary position on the subject of Psychic Science. In its issue of the 22nd inst., it reprints the address, "The Coming of the Fairies," given by Mr. E. L. Gardner before the London Spiritualist Alliance on the 16th ult., with a graceful acknowledgment to LIGHT. There is also a communication "From the Unseen"—a message by automatic writing—and a reference to a clairvoyant vision at a Crystal Palace concert.

SUNDAY'S SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—Sunday, 11.15, open circle (Mr. Cowlam); 6.30, Mrs. M. H. Wallis.

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

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, church service; 6.30, the Rev. G. Ward.

Holloway.—Grovevale Hall, Grovevale-road (near Highgate tube station).—To-day (Saturday), 7.30, whist drive in aid of Building Fund. Sunday, 11, Mrs. Mary Gordon; 7, Mrs. E. Neville; 3, Lyceum. Monday, 8, developing circle (members only). Wednesday, 8, Mr. and Mrs. E. J. Pulham, address and clairvoyance. Friday, 3 free healing centre. Membership invited; subscription, 6/- per annum.

St. John's Spiritual Mission, Woodberry Grove, North Finchley (opposite tram depot).—7, Mr. Percy Scholey, Thursday, 8, service, when Mr. Anderson will give a message and clairvoyance.

Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Miss Cann. Thursday, 8, Mrs. Golden.

Brighton.—Athenum Hall.—11.15 and 7, Mr. Spencer, S.D.C. Week's Mission; 3, Lyceum. Monday, 8, healing. Wednesday, 8.15, Mr. Spencer.

Peckham.—Lausanne-road.—7, Mrs. B. Stock. Thursday, 8.15, Mrs. A. Jamrach.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (Down Side).—Sunday, April 30th, at 7, Mr. and Mrs. Pulham.

St. Leonards.—Christian Spiritual Mission (Bottom of West Hill-street, St. Leonards-on-Sea).—To-day, Saturday, at 7, psychometry. Sunday, at 11 and 6.30. Monday, 3, Mrs. Annie Brittain.

Worthing Spiritualist Mission.—17, Warwick-street.—April 30th, 6.30, Mrs. Maunders. May 3rd, Mr. Gurd.

R. M. S. P.

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LONDON SPIRITUALIST ALLIANCE, LTD.,

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TO ALL READERS OF "LIGHT."

At the beginning of this Year, I put forward the claims of this Alliance on all those who are interested in Psychological Science and Spiritualism.

This appeal has had satisfactory results.

In view, however, of the rapidly increasing circulation of "Light" there must be many readers who have not seen my previous letter in these columns. There are also, no doubt, other readers, who have deferred acting thereupon.

In both cases many prospective members may feel reluctant to pay the full subscription of one guinea now that the Spring Session has come to a close.

To meet this very reasonable feeling it has been decided to admit new members after Easter for a payment of FIFTEEN SHILLINGS only, which amount will entitle them to membership for the present year, ending December 31st, 1922.

I need not commend the advantages of membership to definite Spiritualists.

I would, however, repeat that the L.S.A. offers unique advantages to the inquirer, however sceptical he may be. Thus, members have the use of the best lending library of psychical and occult literature in the Empire. A library which contains not merely all works on the Spiritualistic side of the subject, but also everything of serious importance which has been written on the other side of the argument.

The member who joins as an inquirer has also the advantage of hearing all departments of the subject dealt with by men and women who are acknowledged authorities.

Inquirers are necessarily and properly unwilling to identify themselves with Spiritualism until they have convinced themselves of its truth. I would therefore emphasise the fact that the L.S.A. demands no "credo" from its members. No list of members is published, and the sole qualification for membership is a serious interest in the great subject of the powers and processes of the spirit of man.

I therefore earnestly urge every subscriber to "Light" to support this Alliance.

GEORGE E. WRIGHT,
Organising Secretary.

PROGRAMME OF MEETINGS.

SUMMER SESSION, APRIL 27th—JUNE 16th.

SPECIAL THURSDAY EVENING MEETINGS.

- MAY 4TH—Mr. E. WAKE COOK, "The Father of Modern Spiritualism—Andrew Jackson Davis."
 MAY 11TH—Mr. ALBERT J. STUART, "Spiritualism from a Business Man's Point of View."
 MAY 18TH—Mr. H. W. ENGHOLM, "The Life Beyond the Veil."
 MAY 25TH—Miss MARGERY BAZETT, "Some Personal Experiences."
 JUNE 1ST—Mr. A. W. TRETHERY, "A Study of Stainton Moses."
 JUNE 8TH—MR. H. ERNEST HUNT, "Spiritual Law in the World of Affairs."

FRIDAY AFTERNOON MEETINGS.

These meetings are held in the large hall at No. 6, Queen Square, from 3 to 5 p.m. There is a conversational gathering for members and friends at 3 o'clock. At 4 p.m. "Morambo," the spirit control of Mrs. M. H. WALLIS, will speak on special subjects relating to spiritual life and conduct, and their relation to this and the future existence, or answer questions submitted by members. Light refreshments are provided at a nominal charge.

MEETINGS FOR CLAIRVOYANCE.

These will be held in the large hall at No. 6, Queen Square on the following Tuesdays at 3.15 p.m.:-

- | | |
|-----------------------|-------------------------|
| MAY 2ND—MRS. BRITAIN. | MAY 23RD—MRS. CANNOCK. |
| " 9TH—MISS McCREADIE. | " 30TH—MISS McCREADIE. |
| " 16TH—MRS. BRITAIN. | JUNE 13TH—MRS. CANNOCK. |

THE PSYCHIC TELEPHONE.

An outfit of the above apparatus has been generously presented to the Alliance. It will be available for members' use by arrangement.

ELEMENTARY INSTRUCTION IN PSYCHICAL SCIENCE.

A Course of Five Lectures on the Elements of Spiritualism will be given in the Members' Room, on Wednesday Afternoons at 3 p.m. during May (3rd, 10th, 17th, 24th, and 31st).

These Lectures are intended only for those who are beginners in Psychical Science.

Fee for the Course, 5/-.

Applications with remittance to be sent to the Organising Secretary before May 2nd.

BOOK SALES DEPT.

All the latest works on Spiritualism and Psychic Science can be obtained at the Retail Book Department.

CLINGING TO LIFE TO THE LAST.

DEAD AND DYING LYING AROUND THEM.

This Is The Terrible Plight Of Innumerable Thousands Of Children.

Won't You Send To-day All You Can—To Succour And Save These Little Ones?

CAN you listen unmoved, unstirred and with apathy to the soul-rending cries, the heart-breaking wails of those millions of poor innocent children who, in Russia's Famine-Stricken areas are still enduring pangs of Hunger and torments of starvation, too terrible, too horrible and too awful to imagine or depict.

The scenes simply baffle description, for all who have visited these afflicted regions where Disease and Death are riding rampant, confess their impotence to adequately portray a measure of the suffering endured.

Rather will you not willingly enlist in the greatest Christian Crusade—the most glorious campaign of righteousness ever entered upon under the banner of the Founder of our cherished and eternal creed.

It is so hard for us at home to comprehend the travail of these stricken countries, of the agonies of body and spirit which these helpless little ones are called upon to endure—but surely you do know and admit that never in the whole history of the world did such despairing conditions prevail.

When the cry of starving children first rang out from Russia—when the appeal for help and mercy came from millions of failing voices—the "Save the Children Fund" organised Relief measures; the workers were sent to the Famine Area and thousands of tons of food were despatched by every possible means of transport. The people of Britain rallied—as they have always rallied to a just and needy cause—provided money to carry on good work. That millions of children

—THROUGH NO FAULT OF THEIR OWN—should be threatened with death from starvation was not to be tolerated for one moment—and help was rushed to them.

THE GOOD WORK IN DANGER.

But pity of pities! Funds were insufficient and, daily, scores of starved children were carried to their yawning graves. The bodies were pitched into common graves—while those who still lived stood by, knowing that their doom was also near at last.

There are hundreds of thousands of children in Russia to-day living agonised lives—passing through torture daily—experiencing all the pangs of Hunger—the gnawing, incessant pains of Starvation. Misery indescribable, pitiless torment of body and mind, endless anguish of soul, never-ceasing torture of want, unrelieved by any hope of salvation; this in village and town alike, but feebly portrays the pitiable condition of the Russian people.

WAITING FOR DEATH.

Their weakened bodies daily grow thinner—their bones become more prominent, and with despairing resignation they simply lie

WONDERFUL KINEMATOGRAPH FILM OF RUSSIAN FAMINE.

A special kinematographer has just returned from Russia with a film which shows in detail the conditions of child-life in the great Famine-stricken areas. Dates are now being booked for the loan of this film to Halls and Meetings which have the interests of these children at heart. Will sympathisers of the Cause please apply for full particulars to The Film Department, "Save the Children Fund," 42, Langham Street, London, W.1.

and wait for Death—aye, welcoming the coming of grim death for they are too feeble to struggle longer for the vegetable refuse, the noxious plague-creating fragments of decayed matter which they have hitherto scraped from holes and hidden corners.

YOU CAN HELP IF YOU WILL.

You are not asked to give to a fantastic cause—your money is wanted to stave off starvation—1/- will feed a child for a week—one pound will save a life!

THE SAVE THE CHILDREN FUND
THE RUSSIAN FAMINE RELIEF FUND
THE SOCIETY OF FRIENDS FUND

realising how stupendous the task of relief is and the need for co-operation, have agreed to work together under a JOINT COMMITTEE of Representatives of each Fund with Sir Benjamin Robertson as Chairman.

WHAT THE "SAVE THE CHILDREN FUND" IS DOING.

The "Save the Children Fund" gives relief to suffering children, snatching them from an appalling death. The "Save the Children Fund" under British control, has undertaken to feed 250,000 children in famine areas of Russia with plain but wholesome hot, nourishing food. The Fund has hundreds of kitchens in Russia.

IMMEDIATE ACTION ALONE CAN SAVE THE LIVES OF RUSSIA'S STRICKEN LITTLE ONES!!

But more money is wanted immediately!

It is a true but terrible fact that unless we are sent money immediately the doors of our Kitchens will have to be closed. The

children come to them, crying piteously in their despair, and WILL BE TURNED AWAY. No more bread, no more hot soup, no more rice and cocoa—not a broken scrap, not a mouthful of food. Give without fail now direct to the "Save the Children Fund," and let your kindness supply food to-morrow to a needy child. Neglect not the call, for its very insistence shows its pressing need.

Heed the wailing of the heartbroken—the piteous appeal of the hungered—think of the yawning graves and waggon-loads of dead infants—picture the abandoned children and ask yourself—CAN I NEGLECT MY BOUNDEN DUTY? DARE I WAIT ANOTHER MOMENT?

"SAVE THE CHILDREN FUND."

(Registered under the War Charities Act, 1916.)

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

BANKERS: London County Westminster & Parr's Bank, Ltd. (Great Portland Street Branch).

To Lord Weardale, Chairman of Committee of "Save the Children Fund," (Room 300a), 42, Langham St., Gt. Portland St., London, W.1

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

Name

Address

"LIGHT," 29/4/22.

T. C. BENCH, LTD.

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