

# LIGHT

A JOURNAL OF SPIRITUAL  
PROGRESS & PSYCHICAL RESEARCH

## CONTENTS.

The Place of Imagination in Psychical Research. By Mrs. F. E. Leaning.

The Walk to Emmaus.  
By Mrs. I. Toye Warner-Staples,  
F.R.A.S.

Some Pertinent Questions.  
By Ellis G. Roberts, M.A. (Oxon).

Horace Leaf's First Lecture in  
Australia.

The Vale Owen Script: "Magnetism  
and Thought-Transference."  
By A. J. Wood.

Some Aspects of Spiritualism.  
Papers for Beginners.  
By Stanley de Brath.

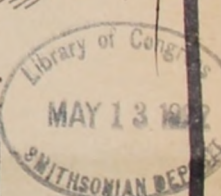
The Progression of Marmaduke.  
Messages Continued.

SATURDAY, MAY 6th, 1922

No. 2,156 - Vol. XLII.

Registered as a Newspaper.

Price Fourpence



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# LIGHT

A JOURNAL OF  
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,156 VOL. XLII. [Registered as] SATURDAY, MAY 6, 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 discarnate. This position it firmly and consistently maintains. Its columns are open to a full and free discussion—conducted in the spirit of honest, courteous and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light!"

## NOTES BY THE WAY.

Oh, who would bear life's stormy doom  
Did not thy Wing of Love  
Come, brightly wafting through the gloom  
Our Peace-branch from above!  
Then sorrow touched by Thee grows bright  
With more than rapture's ray;  
As darkness shows us worlds of light  
We never saw by day!

—THOMAS MOORE.

## THE PROOF OF PSYCHIC PHOTOGRAPHY.

Very wisely one of the societies interested in this phase of psychic exploration describes so-called spirit photographs as "supernormal pictures"—a description which does not "beg the question" in its major aspect, i.e., the agency of spirits. Our own attitude is to state the facts as we observe them over a field much larger than the average critic of the subject can easily realise. For him the question of psychic photography resolves itself usually into examination of the results obtained in the case of a very few public or professional mediums. Of the psychological elements at work in the process he is usually in a state of dense ignorance. His activities rather remind us of a stonemason amongst experts in precious stones or a bricklayer turned electrician. He chuckles over the discovery now and again of a "spirit photograph" which turns out to be a precise reproduction of some picture or photograph in the "real" (that is to say, the material) world. Scientific investigators into the subject are quite well aware of these things, but they are utterly sure by their own tests that no theory of trickery could account for the result. In short, the result is "supernormal."

## WHY DON'T THE SPIRITS EXPLAIN?

That is a question which can be simply answered. Spirits, like "humans," have their own handicaps. Like us they have to feel their way in an unfamiliar region. They are often quite unaware of the effects they are producing on this side. A spirit communicator may promise to try and produce a picture of himself at some circle for psychic photography. His friends,

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on visiting the photographic medium and conducting their test experiments, may or may not be rewarded by a likeness. They may get nothing at all, or the picture of some other relative or friend, or, it may be, the portrait of a complete stranger. Now and again the expected face comes through, to the general satisfaction. The spirit concerned is usually unaware whether his effort to show himself was successful or not. He frequently has to be told of it—a fact significant of the state of affairs on his side of life. If these experiences were confined to the three or four public mediums there might be scope for much adverse criticism. But as the same things occur in private homes with no professional mediums or conjurers present, the case for "supernormal photography" is a much stronger one than the superficial critic might suppose.

## CRITICISM: SOME SIGNS OF GROWTH.

The "Two Worlds" prints the report of an address on Spiritualism, by Father Degen, of Coalville, who is reported to have said that however unsound and dangerous the subject might be it was not so demoralising as the gross materialism that pointed to the dust heap as our final destination. He further remarked that the consciousness of one person is able to act upon the consciousness of another: "this power is known as telepathy." Also he told his audience—a gathering of members of the local Y.M.C.A.—that he did not believe that mediumistic messages were attributable to Satan. They were not clever enough to be ascribed to such a highly-intellectual source. "It would be more subtle policy for the devil to lie low and keep in the background instead of gratuitously supplying a strong additional proof of the existence of a hereafter beyond the grave." And he told his hearers that—

the supposed utterances from the dead exactly reflect the uncertainties, wanderings, errors and incapacity for sustained thought of the average muddle-headed medium.

We have frequently occasion to observe that utterances from the living—especially when they set up as critics of Spiritualism—present much the same evidences of muddle-headedness. Under-valuing the intelligence of the people they attack, they show a strange disposition to lay great emphasis on the obvious; to advance objections that are even more familiar to Spiritualists than to themselves; to state a case in part instead of in a complete form, and to regard as something entirely new an idea which to the instructed Spiritualist is quite old and threadbare. We are not referring to Father Degen in particular, for, on the whole, he has done very well, showing a distinct advance on the banality and obscurantism of the average clerical critic of our subject.

THERE shall never be one lost good! What was shall live as  
before:  
The evil is null, is naught, 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..

—BROWNING.

## 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 259.)

December 2nd, 1917.

### THE INFLUENCE OF MIND ON THE WILLS OF OTHERS.

"The mind comes with the man into the future life, and it is therefore part of the spirit in him. Perhaps no friend, however intimate, can really fathom the mind of another. We sometimes 'do not know our own minds' in a different sense from that in which the phrase is commonly used; that is to say we do not know what we may become under temptation, under unusual prosperity or adversity, or any non-normal conditions. Few people could predict how they would act under any sudden stress or strain, and it is impossible that anyone else on the earth-plane should know us better than we know ourselves. Yet we can cultivate our minds, and if we think out how we should desire to act in any given circumstances, we shall find when these arise we shall automatically follow out the course we wished to take. So with our influence on others. One who has a definite and well thought-out plan of action will preserve a calmer and firmer attitude than he who is swayed by impulse; and even where the will-powers of two people are equal, the trained mind will always influence the untrained one: and if for good, this is a desirable thing; but there are also minds with a trend towards evil, and these can do incalculable harm, especially to the young. The ideal man should be calm and gentle, yet firm as a rock. His ideas should be formed on most subjects, yet not in such a way that he will refuse to admit any fresh light that may come to him. He will not hesitate to change or modify his opinion, however firmly he may previously have adhered to it. We have many such men in our world: men who on earth were very keen in upholding their own views, but who have now learnt that there is no opinion on any subject which is not, in some way, capable of being modified. Tolerance is taught us here, and no progress would be possible did we remain intolerant and dogmatic. In earth life we do not think it is well for anyone to urge his own opinions too strongly, or force his own knowledge on others. Suppose a friend should refuse to accept the fact of spirit-return, it may be well, having put the case before him, not to insist on it, but leave the seed to germinate at leisure. But should sorrow or circumstances make the knowledge badly needed then persistence may be praiseworthy. The same is the case in our spirit-world, where progression may be delayed by wrong ideas and opinions. To be a propagandist requires tact, patience and understanding, and all these qualities are not gained at once even here. We have to fight our way step by step before we are fit to teach others, but we have all of us, most probably, gone through the same experiences as they have, and though there is nothing so disappointing either on earth or in the spirit-world as to be coldly met by those whom we are seeking to benefit, yet it is a frequent experience here, and by it we learn self-command under disappointment, patience under defeat, and confidence in the ultimate success of our endeavours."

December 9th, 1917.

### THE WORK BEING DONE TO HELP THE SOLDIERS AND SAILORS WHO HAVE PASSED OVER IN THE WAR.

"It may seem to you a curious fact that, by coming back to earth, these men gain a new insight into their present conditions of existence, and yet it is so, and we often see that those whom we have been trying to help, and who seem to have arrived at a point where progress is arrested, gain a new impulse by coming and writing through the hand of a medium or speaking through her and expressing their difficulties or their desires. These new conditions into which they have passed affect some differently to others. Some who come over see little change in their surroundings, and have to be convinced that they are not still in the same earth-body. Others find everything so strange that they cannot reconcile themselves to the change, and wander about disconsolately, and these are the hardest to deal with. Then take the case of a man who knew a little about the future life beforehand, and could therefore realise that return to earth was possible, but although knowing all this in theory, is in practice very much surprised at finding that the descriptions given him of the spirit-world are true. He wishes to progress but feels 'all adrift' as a sailor might express it,

Then we come to him and propose a visit to earth. He is brought back, and is amazed to find there an immense crowd of other spirits, all eager listeners to what is going on, all, like himself, befogged and perplexed, and he realises that in this meeting together once more in the old life, there is fellowship in all having a common aim and purpose. Then one of the spirits expresses his wishes through the medium and he sees the man's face brighten with hope, and the dazed expression leave it as the medium says some comforting words to him; and possibly he may for the first time recognise his friends around him, who welcome and encourage him, and take him back to the spirit-world again. He now recognises the difference between the earthly and spiritual planes of existence. He thought he would feel at home in coming back to earth, but instead he has learnt that he has changed, and that it is a strain and an effort to breathe the earth atmosphere, and on returning to the spiritual plane he feels that this is his true home, and the one for which his present body now fits him. If more psychics would hold open sittings for the soldiers and sailors killed during this war much help could be given and much misery saved. But there are also the mourners, and if they could be convinced that those whom they think 'dead' are as near as ever they were to those who love them still, then a most valuable work would be accomplished."

December 23rd, 1917.

### THE TREND OF MODERN EDUCATION.

"I mean, in the earth life, for we have no 'modern' or 'ancient' here—all is one. But on earth I think there is a tendency to exercise the memory at the expense of the reasoning faculties. Children are taught in the elementary schools to memorise a number of facts which will probably be useless to them in after life, and which they will soon forget, whereas if they were compelled to use their brains more than their memories by puzzling out things for themselves they would be able to solve other problems in later life. Unless new difficulties can be overcome, all schooling is of little practical value, and the deductive and reasoning powers are apt to lie fallow and atrophy for want of use. Geography, though better taught now than formerly, is not too clearly apprehended, and I should be inclined to let geography and history be studied together, not as separate subjects, for after every great war the boundaries of different countries have changed, and it is little use to know this unless the mind connects the alteration with what has caused it. Languages, too, when taught should be associated with the growth of the country they represent, and the development of it. History, studied intelligently, seems to me the keystone to many other branches of knowledge, and not a self-contained subject. I feel I am taking a rather didactic tone this afternoon, but we see from here so clearly the mistakes that are being made that we are keen to get them altered; and we desire that all should receive an education which will fit them for the part they have to play both on earth and in the future world, and which will enable them to perform their work with intelligence and satisfaction to themselves. Far from wishing to stop the spread of education to all classes, as some think we do, we want to press it on, but it must be education in the right knowledge, only to be gained by right teaching, and so I say once more—reform your educational system in accordance with the requirements of the future life as well as that of earth."

December 30th, 1917.

### THE INCREASE OF WEALTH—DOES IT HINDER SPIRITUALITY?

"It all depends upon the use to which wealth is put. Wealth does not mean merely money. With the present scarcity of commodities, however much money a man possesses he cannot purchase what is not there for him to buy. Money on a desert island would be of no value at all. Wealth in a country means the plentifulness of all the necessities of life, and the power of everyone to enjoy them. For ensuring this ideal state of things it is essential that each man shall do his duty in producing food, clothing, furniture, buildings, or working at some other sort of useful trade, or else that he shall engage in some alternative work which will set other men free to be producers. Even where a man has inherited a fortune he should work with his

## SOCIAL MEETING OF THE L.S.A.

## OPENING OF SUMMER SESSION.

The opening meeting of the Summer Session of the London Spiritualist Alliance took place on the evening of Thursday, April 27th, at No. 6, Queen-square. In spite of most inclement weather there was an excellent attendance.

Before the meeting, light refreshments were served in the anterooms. The company then proceeded to the large hall where fare of a more æsthetic character awaited them. Miss Emmeline Brooke at the piano led off with two charming compositions—a concert study by herself, entitled "A Sea Dream," and "A Study" in C. by Cyril Scott—and Miss Dorothea Waylen followed with four exquisitely rendered violin solos—"Two Gipsy Movements" (Coleridge Taylor), "Berceuse" (Mlynarski), "Habanera" (Margetson) and "Berceuse" (De Grasse). In an interlude between two of the musical items, Mrs. Kenyon Musgrave (Miss Barbara Fenn) gave a very clever and amusing recitation entitled "The Discipline of Consequences."

MR. GEORGE E. WRIGHT, the Organising Secretary of the Alliance, after thanking these talented ladies, on behalf of the Society, for the great pleasure they had given, proceeded to make a few observations on the general progress of Spiritualism during the past three months. He thought it might truly be said that in that brief period they had seen an exceptional display of interest in both Spiritualism and Psychical Phenomena in the general Press. The Sunday papers especially had devoted considerable space to the subject. As might have been expected, a great deal of rubbish had been written, but there had also been some sound and valuable matter. Among the work of real value they might specially note the articles by A. V. E. in the "Weekly Dispatch." Another clairvoyant who had made valuable contributions to their knowledge of the processes of extranormal perception was Mr. Horace Leaf. He recalled the fact that Mr. Leaf made his last public appearance before his departure to Australia on that platform, and that they had in the chair on that occasion Sir Arthur Conan Doyle, who had himself now left for America. He took the opportunity of saying that their movement owed much to those ladies and gentlemen who gave clairvoyance on their platform. Public clairvoyance was a development of psychical science which had been far too much neglected. Whatever the actual process might be, there could be no doubt that valuable evidential proof of spirit identity might be often obtained at those meetings, and it was greatly to be desired that those persons who obtained evidential descriptions or information should make a careful note of what they received.

Returning to the subject of the treatment of Spiritualism in the Press, and more especially in the Sunday Press, he noted with gratification a wider and more tolerant attitude in certain organs and among certain public men, than had, he thought, ever been seen before. From such prominent publicists as Mr. Robert Blatchford, Mr. Alexander Thompson, and Mr. G. R. Sims, they had articles which took quite a definite stand against the shallow and ready conclusions of some of their brethren of the pen, who were lightheartedly prepared to dismiss all psychical science as rubbish.

Furthermore, that very old established Sunday paper, "The Referee," with which Mr. Sims has been so long and so intimately connected, had shown great fairness in publishing correspondence from Spiritualists as well as from their opponents. Thus they gave publicity in their columns to a letter which he (Mr. Wright) wrote, stating that they (the Spiritualists) were prepared to submit their evidence to the judgment of any impartially constituted court, that judgment to be given on the ordinary rules of legal evidence. That challenge, although made more than two months ago, had remained unanswered by their opponents.

Another well-known journalist who had been interesting himself in their great subject was Mr. James Douglas, editor of the "Sunday Express." Much of Mr. Douglas' comment and criticism had been illogical and ill-informed. Yet he could at least be credited with some desire to arrive at the truth, since he had not been content, like some of his fellow journalists, to cease his investigations after one or two sittings. Mr. Wright here referred to a sitting which Mr. Douglas had recently had with Mr. Hope, at the British College, in which, under conclusive test conditions laid down by Mr. Douglas himself, extranormal effects were obtained on photographic plates. Mr. Douglas had given prominence in his paper to the results which he obtained under what he considered to be inadequate test conditions. He had also given much space to the alleged production of ostensible extras by a well-known conjurer. It was therefore to be hoped that he would give the same publicity to the positive results which he had now obtained.

The speaker passed on to allude to the activities of the Alliance during the little more than three months since he commenced his duties. He again thanked the friends who had given voluntary help. He explained in detail the arrangements for the coming season, and the meeting concluded with a vote of thanks to the artists.

brain, if not with his hands. In the case of large fortunes amassed and passing to descendants, I am inclined to think that only a certain amount should be allowed to be inherited by any one person, and that the rest should be distributed amongst other relatives, or some of them, as the testator may decree, or if none exist, pass to the State for the carrying out of national work of utility or improvement. A man's own earnings or fortune he should be allowed to benefit by during his life, as is only right, but his power of leaving it by will should be regulated. This would distribute wealth more equally and tend to the necessity of every man working for himself. You may argue that this would do away with the incentive to build up large industries. I do not think so. Many men go on in business from the love of it long after they have amassed enough money for all possible wants, and they would continue to do so. Many rich men no doubt do great good with their money during their lifetime. Yes, but if there were no chance of leaving a hoard of wealth to one favourite son or relative, intact, they would very probably give more during their own life-time than they do even now. But you are advocating rank Socialism! it may be objected. No, for Socialism denies the right of a man to the products of his own industry, whereas my scheme would only prevent a man being unduly enriched by the industry of another, even should that other be his own father. My plan might seem unjust in some cases, but I do think that it would mostly act in a beneficial way, and would prevent the excessive accumulation of wealth in one family for generation after generation, and after a time it might tend to produce fewer extremes of richness and poverty. I am studying these matters with several others on our side who, like myself, are interested in such subjects. We admit that there may always be some poverty, because ill-health may come and deprive a man of his power to work, but in our ideal state there would be provision made for such cases, with no stigma attached to the relief. Where the innocent suffer for the guilty, and the weak fall and are trodden under foot we have by no means reached the ideal stage of existence, and reconstruction will be needed, not only after the war, but down through the ages, until the earth has as nearly reached perfection as is possible under earth-conditions; for only when material cares have been reduced to a minimum will spirituality have a chance of asserting itself in the lives of mankind."

(To be continued.)

## THE MAN IN THE CHAIR.

Amongst the items on the programme at the London Coliseum, St. Martin's-lane, is a powerful little sketch, "The Man in the Chair," which has a special psychical interest. It is played by Mr. Owen Nares, Miss Marie Polini and Mr. Hubert Harben in the characters respectively of Dr. Selwyn Musgrave, a Harley-street practitioner, Iris Heselton, the ill-used wife of one of the doctor's patients, and Mark Bellingham, the doctor's friend. Driven distracted by the bad treatment she receives from her husband who, as a drug-fiend, is receiving a course of treatment from Dr. Selwyn, the wife suggests that the doctor shall cut short instead of prolonging a worthless and mischievous life. The doctor consents the more readily that he and his patient's wife have long been passionately in love with each other. Only he audibly wishes that his old friend Mark, the friend to whose wise guidance he owed his success in life, were at hand to advise him. But Mark is abroad, no one knows where. The doctor points to the armchair in which Mark Selwyn was wont to sit and smoke his pipe by the consulting-room fire. He feels sometimes, he says, as though Mark, wherever he might be, still exercises some guiding power over his destinies. But on this question of freeing the unhappy wife from her bondage to a cruel tyrant his mind is made up. He is sure Mark would approve. As he sits alone at midnight in his own room, after Iris has left, engaged in preparing an effective "medicine" for the patient, to be used on the morrow, he becomes conscious that someone has entered the room. Looking up he sees Mark sitting in his old arm-chair by the fire, smoking his pipe as he was wont to do. The conversation which ensues is one of the finest passages in the little drama. Mark puts some probing questions which the doctor vainly tries to parry. He shows an uncanny knowledge of what is going on, and gives advice and warning so solemn that the doctor is convinced of his error and destroys the poison he has compounded.

A loud knocking calls the doctor to the outer door. It is a messenger with a cablegram announcing the death of Mark Selwyn. The doctor reads it with a mixture of perplexity and amazement. There is clearly some mistake. He crosses the room to show the cablegram to his friend. The chair is empty—he is alone in the room.

Ye suffer from yourselves. None else compels,  
None other holds you that ye live and die,  
And whirl upon the wheel, and hug and kiss  
Its spokes of agony, its tire of tears, its nave of  
nothingness.

—EDWIN ARNOLD.

# THE VALE OWEN SCRIPT: MAGNETISM AND THOUGHT-TRANSFERENCE.

BY A. J. WOOD.

The following extract from the Vale Owen Messages is not undeserving of attention, especially as it suggests a possible, though perhaps difficult, line of enquiry into the mystery of telepathy. The communication is given in the third person plural, though Mr. Vale Owen's mother is the "speaker" on the "other side." She says, to Mr. Vale Owen:—

"Place your hand against your head, and you will notice that we are then able the more readily to speak to you so that you will be able to understand."

V. O.: Like this?

Yes; it helps you and us, both.

V. O.: How?

Because there is a stream of magnetism proceeding from us to you, and by doing as we have suggested it is not so quickly dissipated.

V. O.: I don't understand a word of all this.

Maybe not. There are many things you have yet to learn, and what we are saying now is one of those things, little in itself, but still of account. . . . While we are not over anxious to explain the methods we employ in the transmission of these messages, because we can only make you understand imperfectly, still we may say this: the power we use is best described as magnetism, and by means of this the vibrations of our minds are directed on your own. Your hand being so placed, serves as a kind of magnet and reservoir in one, and helps us."

On reading the above statements we naturally ask ourselves (*i.e.*, if we are something more than readers merely) if it is true, as suggested, that magnetism, or something analogous thereto—for the word is qualified in the last paragraph—plays any part in the phenomena of thought-transference? If so, it is safe to say that it is a *role* that is little understood, even if it has ever occurred to anyone to connect it in any definite way with what is commonly called "telepathy." And yet, if we accept the genuineness of the above message, its contents are worth more than a passing attention.

It is common enough to hear certain people spoken of as possessing "magnetic" personalities, but the word is then used in a figurative sense. They "attract," but their attraction is psychical rather than physical. It would be strange indeed if there was, after all, a deeper truth underlying this expression than is commonly realised, and that some sort of "magnetism" was actually present to account for their peculiar powers.

This, however, by the way.

## THE TRANSMISSION OF THOUGHT.

That thought may be transferred from one mind to another is a fact now established beyond question; but the *how* of it is, as yet, a matter of conjecture.

Sir O. Lodge, in Part III. of "Raymond," commenting on the subject of telepathy, and affirming that mind is able to act directly upon mind, says, "Yet the means whereby it accomplishes the feat are essentially unknown, and the fact that such interaction is possible would be strange and surprising if we were not too much accustomed to it."

Whilst making no pretence to have solved the problem of the means by which thoughts are transferred from one mind to another, the writer of the present paper offers a tentative solution which may not be without interest to those who have long puzzled over the same mystery without coming to any satisfactory conclusion. It is a solution by way of suggestion based upon other well-known and possibly analogous facts in what was once—and not so very long ago—an equally unknown and consequently unexplored domain of Nature; that domain in short, which, amongst other wonders, led to the discovery of "wireless" and its many marvels. Now Nature is not inconsistent in her methods, so that it is not unreasonable to assume that, on her higher planes, and in those things which bear some sort of resemblance to those on the lower, she works, not by the same methods, but by corresponding or analogous processes. If everything in the natural world has its counterpart in the spiritual, then, although we may not be able to prove by demonstration the truth of those spiritual "facts" which, in this paper, we shall assume to be correspondent with certain physical—for they could only be "spiritually discerned"—yet the assumptions may be useful as affording some sort of satisfaction to that very human reason which is more or less uneasy until it has got hold of a theory to account for its unexplained phenomena. Let

us, then, examine the problem more closely, and not allow ourselves to be deterred by its apparent difficulty if haply thereby we might let in even a glimmer of light.

## MIND AND ITS MODE OF ACTION.

Glancing first of all at certain well-known physical facts pertinent to our subject, we know that sound is conducted by the air; and that the ether is the vehicle of heat, electricity, and light; but what the vehicle or medium is by means of which intellectual light or thought is conveyed from one mind to another we do not know. Yet medium there *must* be, or the phenomenon could not take place; for, if force of any kind is present, whether thought-force, physical force, or mechanical force, then there must be a substance present through which it acts, or manifests itself. Thought, we say, is mental vibration, and, as Swedenborg declares, radiates or diffuses itself in every direction in its own medium or atmosphere, which is obviously not material, but mental or spiritual. Is it possible, then, that in the above extract from the Script we are afforded an indication of a clue to the mystery, or to a line of thought which would suggest the existence of a sort of fluid which serves a similar purpose for the transmission of thought that the ether does for the transmission of light—a fluid of so rare, and yet so elastic a nature, that it is capable of receiving and transmitting vibrations of thought with even greater ease and rapidity than the vehicle of light, etc? If analogy is a safe guide in this matter, then it is difficult to escape the conclusion that such a fluid exists, whatever might be its nature.

## THE TEACHING OF SWEDENBORG.

In this connection it is not without interest and significance to point out that Swedenborg in his "Divine Love and Wisdom" speaks definitely of three atmospheres or fluids belonging to the natural universe, which, he says, correspond to the three atmospheres of the spiritual. The natural atmospheres are the air, the ether, and a still more rarefied fluid which he calls the *aura*. These atmospheres are, in both worlds, he informs us, *discrete* (*i.e.*, distinct) substances of most minute forms originating from their respective suns—the natural atmospheres from the sun of the natural world, and the spiritual atmospheres from the sun of the spiritual; which latter sun is the first or proximate emanation from the Divine Itself. These atmospheres are *discrete*, or distinct, because they are not merely gradations of one substance by continuity from rarer to grosser—*i.e.*, they are not different in quantity, but in quality; each possessing different properties, and serving distinctly different uses; even as the air and the ether do; and, presumably, the *aura*.

He illustrates this teaching in the following way:—

"The existence of atmospheres in the Spiritual world, as well as in the natural, may appear from the fact that angels and spirits breathe, hear, and speak, equally with men in the natural world; and respiration, like speech and hearing, is effected by means of the air or ultimate atmosphere; also from the fact that angels and spirits see equally with men, and sight is not possible but by means of an atmosphere purer than air. Also from this, that angels and spirits think, and are affected equally with men; and thought and affection do not exist but by means of still purer atmospheres."

## THE FINER FORCES.

These last few words open out an entirely new line of thought, for very few, I imagine, have considered that an atmosphere of some kind was essential to the act of thinking. And yet if thought is mental or Spiritual sight, which it undoubtedly is, there is nothing at all incongruous in the idea that it requires Spiritual light, and consequently a medium of such light in which to become effective. This seems to touch the problem of thought transference very closely, and the whole process indicated, to be in keeping with its physical analogues.

However, as stated above, to this still rarer fluid than the ether of the natural world, Swedenborg gives the name of *aura*; so that we shall not be transgressing any principle of analogy, if we assume that, equally with angels and spirits whose thought depends upon a purer medium than those which serve their speech and sight, man's lower or natural degree of thought depends for its functioning upon this subtler form of natural atmosphere called the *aura*; and further, that it is to this medium that the phenomenon of thought-transference owes its existence.

But whether this *aura* is of magnetic properties is not so easily determined. It may be, that like the *ether*, which is not itself *electric*, but capable, under certain conditions, of vibrations which are called such, the *aura* is not itself *magnetic*, but vibrational to thought-force in a manner which might be so designated. To pursue the analogy a little further; we know that a "current" of electricity flowing along a wire sets up what is called a "magnetic field" around it, and that this "field" is capable of inducing an electric current in another wire of substance sympathetic, although situated at a distance. If then, rising from the physical plane to the mental, we compare a "train" of thought to a "current" of electricity, there is no reason why we should not assume—especially in view of the known fact of thought-transference, and the necessity for a *medium* of such transference—that it sets up a series of corresponding vibrations in the *aura*, which is capable under the right conditions of inducing a similar "train" of thought in a *mind* sympathetically "situated" to receive it; and so give rise to the phenomenon of telepathy, or, as the word obviously means, "feeling at a distance."

#### THOUGHT AS A FORM OF ENERGY.

The analogy would seem to be complete, and the hypothesis built upon it to answer the facts so far as we know them. For, given the existence of a medium of transmission, which is a scientific, as well as a spiritual necessity, then it is difficult to escape the conclusion that some such law or principle is in operation, as suggested. Thought, of course, would not travel as thought, any more than light from the sun travels as light; but as *energy* or motion through its medium, becoming retranslated into thought in the mind receiving it, and more or less clear and distinct according to the quality of the mind of the recipient; or, as the communicators say in one of their messages:—

"The vibrations (of thought) as they leave us are of high intensity, and the fineness of their quality is a hindrance to their effecting a correspondence in the human brain, which is gross by comparison."

It is often rendered grosser than it need be by our own wisdom in the manner of living. Where the above analogy fails, however, is just where one would expect it to fail; not seriously, but just sufficient to emphasise the essential difference between things natural and spiritual. Electric and magnetic phenomena, so far as *induction* is concerned, is subject to material conditions, and *distance* becomes an important factor of limitation. With thought-transference, however, or mental induction, no such limitation holds, for *state*, not place, becomes the governing factor, and distance as such erects no obstacle. People have been separated by thousands of miles, and yet thought has passed between them quite easily, because similarity of state has joined them together under the same conditions which obtain in the world of spirits. And the reason is, of course, though apt to be overlooked, because man is, even here, a spirit in the world of spirits; and, as a spirit, just as subject to its laws as his physical body is to the laws of the natural world. In fact, man *himself* is not here at all; consequently his real self, which functions in an interior sphere, is already in those interior atmospheres and subject to their laws, the nature of which we can only dimly surmise. "Leader," in one of his messages, attempts to convey some idea of it to us in the following words:—

"Call it ether, or what you will, the fluid which fills these spheres is of so sensitive, so compact, and so continuous a substance, that if you touch it with a sigh at one end of the universe, the effect is registered at the other end."

In another message, speaking of Sphere Ten, the same communicator says:—

"Here is an atmosphere of what ether should be if ten times refined by sublimation."

Naturally, all this does not help us very much; and it merely emphasises the great gap which exists between the material and the spiritual with respect to *substance*, and its distinctive qualities and attributes in these two different forms.

In conclusion, and referring once more to the extract from the Script at the beginning of this article: Why should the placing of one's hand against one's head help the communicators on the "Other Side"? Probably for the same reason that a curved or "horseshoe" magnet is more effective for some things than a straight or "bar magnet"; for its lines of force are brought together and concentrated, and not so readily dissipated. It is known that streams of magnetic power can flow from certain people, especially from their hands, and the laying on of hands is a well-recognised form of procedure in many cases of magnetic healing. So that the placing of the hand on the head would tend to return any such stream of force to the body and "complete the circuit," as it were; and so serve, as the communicator expresses it, "as a kind of magnet and reservoir in one."

#### RAYS AND REFLECTIONS.

Mr. Percy Street once gave an amusing description of the grim, hard-faced manager of a variety entertainment interviewing an applicant for a post as popular entertainer. The candidate brings testimonials regarding his powers as a comedian, and the manager, setting his heavy jaw and scowling at the visitor, thus adjures him: "So you're a funny man, are ye? You can make people laugh, can ye? Well, now then, go on, make *me* laugh!" Mr. Street used this description as an apt illustration of the method pursued by a certain type of psychical investigator in examining into the question of mediums and mediumship. There is a good deal of truth in it.

We who are not mediums, sensitive or highly-strung, who know our world and can face it, are not subjected to this kind of treatment. The aggressors know better. They are well aware that we would not endure their arrogance, and they know, too, that it would be exceedingly unsafe to practise, in the case of ordinary persons, those libels and slanders which they can circulate about mediums with impunity.

I was told once of a certain medium-baiter that his career had been a long course of attacks on his fellow-creatures, first selecting one class of persons and then another. It was a kind of "phobia," and the results were so damaging to his reputation and his purse, that in the end he was driven to confine his attention to the one class that seemed quite defenceless, and therefore perfectly safe targets—the mediums. But even here the practice did not turn out to be an unqualified success. There are those to-day who can be capable champions of the weak and who will not stand supine when the noble sportsmen, who may be composed of a motley crowd of professors, parsons, conjurers and mountebanks, take up their favourite pastime of medium-hunting—much cheaper and safer than shooting big game in Africa or interfering with people who can hit back.

Mr. James Douglas has been writing in the "Sunday Express" on the perils of occultism. There are also grave perils in tea-drinking. It has done far more injury to the human nervous system than all the occultism that was ever practised. There are also certain perils in the failure to discriminate between different subjects and to "observe the categories." Spiritualism and occultism are not the same things by any means, as every informed student of one or the other would know. That each subject has its good and bad side simply means that it is of precisely the same nature as every matter of human interest.

I am continually running up against the stalest (not to say the weakest) arguments against psychic evidences. Here is the author of a recent book against Spiritualism claiming that the movement of tables and other objects without physical contact does not prove human survival. But who on earth ever said that it did? We have laughed at the idea often enough in LIGHT. "The table rose six inches from the ground. Therefore we live after death!" Quite an amusing *non sequitur*.

But—and it is a very important "but"—when we find, as we have found countless times, that these phenomena provide clear evidences of intelligence apart from the experimenters, then it is time seriously to consider whether the question of human survival is not fairly thrust on our consideration. The author I allude to has only stated part of the question. If our critics would give to the practical side of the subject only a fraction of the attention they bestow on its theory—to say nothing of "hearsay" evidence and preconceptions—their attentions would be much more valuable and interesting.

Those propagandists of Spiritualism who in their zeal for the world's good make reckless statements and put forward "cases" in a form bristling with inaccuracies offset the good they do with a fair amount of mischief. They remind me of the Chinese general who fitted up a fort with some heavy guns of great destructive power, obtained (of course) from one of the Christian and civilised countries of Europe. Very proudly he showed them to some European artillerymen who were instructing the Chinese army. The experts pointed out that the guns were mounted in such a position and fired in such a way that they were likely to damage the Chinese gunners who discharged them. "That," said the Chinese general blandly, "that is what we found, but we do not mind that if we can kill a sufficient number of the enemy!" We cannot afford to carry on our spiritual warfare on the Chinese plan.

# SOME ASPECTS OF SPIRITUALISM.

6019 PAPERS FOR BEGINNERS.

By STANLEY DE BRATH.

(Continued from page 263.)

## OUR LIMITATIONS.

It is an old philosophical truth, well developed by J. S. Mill in his "Examination of Sir Wm. Hamilton's Philosophy," that all human knowledge is conditioned by the senses, which are adapted only to perception of physical facts and to a limited number of vibrations out of an immense scale. Sound, Light, and Heat, for instance, are each of them portions of a continuous scale of vibration, of which our senses only respond to a few groups, with great gaps between the groups.

The senses are our natural limitations. They pertain to the material body, and the only functions that transcend them are those of Mind—known to each of us by Consciousness and by the Subconsciousness that directs the mechanism of all life. They are the basis of the common-sense in which we may all agree.

The first and most obvious testimony of the senses is to the reality of Matter. Gross Matter, *i.e.*, ordinary chemical matter is sharply marked off from the finer forms of substance, one at least of which is known to us as the electron. This latter, it may be noted, is very much more inconceivable by human faculty than the psychic facts. We are told that each atom is composed of a single positive electrical nucleus with negative electrons whose mass is 1,700 times less still, vibrating in this minute space at a speed of 10,000 to 90,000 miles per second. If this motion is rotary, what an inconceivable number of revolutions in a space a million times too small for any microscope to make visible!

The plain man believes this inconceivable thing on the authority of physicists, but is perhaps aided to this belief by the fact that it involves no moral obligations, whereas the much more realisable evidence of survival does involve such obligations.

But the electron theory, profoundly interesting as it is and subversive of our notions of the inertness of matter, is in no way necessary to

## COMMON-SENSE COMPREHENSION

of the psychic facts. However the chemical atom may have originated or whatever its composition, once formed it and its compounds constitute all that we know as "matter." Inorganic bodies are formed of groups of these atoms (molecules), and organic bodies are composed of groups of molecules organised into cells. Chemical matter is in fact a distinct category in Nature. Whether the electrons have "mass" or not, they are not matter in the ordinary sense, even though they be the basis of matter. Wherever in these pages "matter" is spoken of, ordinary chemical matter is meant. This ordinary matter determines our chief limitations and is the basis of nearly all our concepts.

What we call Space is the distance between masses, measured in three directions perpendicular to one another like the edges of a cube. What we call Time is a rate of motion or of change in masses of matter; either recognisable and measurable as days or years by the motion of the material planet or by the swing of a pendulum; or non-measurable as by the ageing of a man or a tree. Matter is the fundamental reality, Space and Time are derived concepts.

Matter, Space and Time are therefore co-relatives: our concepts of the two latter are strictly dependent on our notions of the first. The next great primary reality of which our senses inform us is Energy, often mis-called "Force." It presents strong contrasts with Matter. Force is the impulsion due to energy in transfer. Energy, whether of motion, gravitation, heat, light, cohesion, electricity, magnetism, chemical affinity, radio-activity or muscular power, is readily interconvertible in all its forms. Magnetic energy, for instance, is easily converted into electrical energy and into heat, light, or chemical action for electro-plating, illumination, or motive power. This is in strong contrast with Matter; whose elementary forms are, as yet, unconvertible on the large scale. It is true that the electric theory of matter which infers that all atoms are derived from some primitive substance by successive additions of electrons, is supported by experiments in which small amounts of other elements have been converted into hydrogen or helium; and that this transmutation possibly extends to some metals also; but on the large scale the chemical elements are unconvertible.

Those experiments tend towards a unification of Matter and Energy, but the identity of these two cannot be

regarded as proven. The hypothesis of the Ether—started by Newton—is still required to account for the transmission of luminous, thermal, electrical, and magnetic energy across the abysses of interstellar space. This Ether is credited with properties that present an even greater contrast than that between Matter and Energy; it is capable of transmitting energy at the unimaginable (though measured) speed of 186,000 miles per second; it is so tenuous that it seems frictionless, not impeding the planetary motions; yet it has a certain rigidity and density; it pervades all space and permeates all matter.

Such things belong to

## A REGION OF SCIENCE

in which the plain man can only await fuller developments; but they do not affect his functions and duties whether as an electrician, an engineer, an architect, a practical chemist, or as a member of any other profession that has to do with material things. Nor do they affect his appreciation of spiritual values.

In short: Matter—ordinary atomic chemical matter appreciable by the balances—and Energy—measurable in foot-pounds—are the very distinct and categorical entities with which we have to deal for constructing the material basis of civilisation and for our concepts of reality. The sequences of phenomena which we call "natural laws" are just sequences, whose causes must be sought elsewhere. They are expressed by the sciences of mathematics, physics, chemistry, biology, and the like—the exact, the physical, and the natural sciences.

There are therefore in each of these sciences two separate though connected departments, one of which is concerned with pure practical applications of what is already known, and one which essays to penetrate further into the realm of the unknown.

It is the same with psychic science: the investigation of the physical and mental mechanism whereby the phenomena take place is one department—psychical research; and the exact statement of experimental facts and of the practical inferences to be drawn from them is another. To this latter the name "Spiritualism" is correctly applied.

Both departments are, however, hampered by the fact that all our theories in the former, and descriptions in the latter are conditioned by the relativity in which we live, *i.e.*, by Matter, Energy, Time, and Space as we know them independently of what these may be in themselves or to higher faculties than ours.

It has already been shown that our notions of Time and Space are strictly conditioned by ordinary matter. Our senses are instruments composed of nervous matter, they are correlated to matter and to a limited range of vibrations that we call "etherial." They are aided by material instruments which reduce invisible, impalpable, and non-measurable physical influences to effects that are visible and measurable, that is they bring forces that are outside our perceptions into cognizance. These are expressed by mathematics, by arithmetic, which deals with concrete numbers; by algebra as generalised arithmetic (Comte's "calculus of function" as compared with the calculus of values) and by geometry, dealing with concrete and finite magnitudes.

But just as the chemistry of the elements on which large industries are founded starts from the nature of the elementary atom, which it finds ready-made in metals and compounds, so mathematics start with notions of number, time, and dimension (length, area, and volume) which are inherent in our consciousness. All engineering science is built on such concrete mathematics and experimental work; it does not go behind finite quantities. For the engineer, iron is a metal having an ascertainable tensile strength; it is nothing to him whether it may possibly be transmutable into something else. To him, energy means a non-material power; always associated, however, with some form of matter—the motion of a waterfall, the heat of coal, the power of explosives and so forth; and this energy is

## THE INSTRUMENT OF MIND.

In "Mind" or "Intelligence" we have an instance of that which is (so far as we can perceive) entirely non-material and quite separable from the energy it directs; though (within our experience) generally associated both with matter and energy.

Hence there arose a school of "materialists" who maintained (as a few belated stalwarts still maintain) that energy is one of the "properties" of matter, that there can be no life without protoplasm, and no thought without

## SOME PERTINENT QUESTIONS.

By ELLIS G. ROBERTS, M.A. (OXON.).

I have read with the keenest appreciation the "pertinent questions" propounded by Mr. Summers (LIGHT, p. 256). They have enabled me for the moment to ignore the horrors of a British April. True they are far from new, and most of them have already been answered by Dr. Ellis T. Powell, but my own professional experience entitles me to say that in setting a paper on a stock subject it is exceedingly difficult to depart from the conventional. Mr. Summers has not succeeded in doing this to any appreciable extent, but it is obvious that he has done his best to deserve our gratitude. To myself, for reasons that shall immediately appear, the advent of Mr. Summers is "welcome" as flowers that bloom in the spring.

I will confide to the sympathetic reader that I have long cherished a lofty ambition. All of us are familiar with that masterpiece of thought—Kant's "Critique of the Pure Reason." Not for a moment would I disparage the *magnum opus* of that profoundest of thinkers. But it is increasingly clear that a supplement is sorely needed. It is impossible to grasp the idea of The Pure Reason without a study of that much more familiar phenomenon which is its exact antithesis. Accordingly, during the course of a lifetime I have been preparing for the production of a Supplement which shall bear the name of "A Critique of the Pure Ass." A stupendous task, but the labour of amassing material has been greatly lightened of recent years. The Pure Ass has discovered in Spiritualism a field for the lavish display of certain energies which in other spheres must be kept to some extent under control. Under the influence of those overwhelming emotions—rage and fear—he has employed such energies to the nth in warfare against his bugbear. Abandoning therefore the works of theologian and political theorist, I have for some time confined my research to the productions of the Anti-Spiritualists. It is impossible for me to over-estimate the debt I owe to these gentlemen for their kindness in submitting so many specimens of Pure Ass for my analysis.

In return for the kind assistance of the brotherhood, I submit a few specimen problems on which they themselves may sharpen their intellects. Should my goodness be appreciated I would go so far as to set them a three hours' paper. The following questions afford a fair idea of the standard at which I desire them to aim:—

1. Give an analysis of "Spurious drivell," showing exactly how it differs from the genuine article, and quoting examples of each from your favourite author. In which category would you place "The Sorrows of Satan"?

2. What is "Truth," and why should we credit its "reports"? Prove that the latter must be received without criticism, no matter what strain they impose on our credulity. Write the life of "Truth's" favourite hero, and show that he combines the qualities of Aesculapius, Apollo, Hercules, and Hermes Tris-Megistus. Is he identical with the Sun-God?

(Continued from previous column.)

phosphorus; that morality is a human convention alterable at will; that beauty is a matter of taste; and that all genius, piety, literature, Art and Religion were latent in the nebula, produced by the clash of molecules in the fire-mist. That is, they regard the limited and relative sciences as final and absolute.

The psychic facts, however, introduce us to existence in an entirely new relativity; to life without protoplasm, to thought without phosphorus, to telepathic action independent of space; and to intelligence (lucidity) independent of time.

It is no wonder then that we find great difficulty in explaining the facts; still greater difficulty in expressing them in the language which is derived from sense-experiences; and the greatest difficulty of all in accounting for the facts; for the full explanation of them must necessarily involve notions that we have not yet formed, compelling us to use language in symbolical senses. The facts are within our relativity, their causes are not. Psychical research is concerned to discover these causes and to correlate them with the results of physical research; Spiritualism seeks to apply them to our mental and moral life.

But the psychic facts touch another great branch of science which is more aptly named Philosophy—the Love of Wisdom—dealing with mental and moral phenomena and consciousness. This also has its analytical and practical sides: the analytical seeks to find the reason for the universe as we see it; the practical deals with generalised science and the phenomena of Mind. Philosophy labours under the same disadvantage as psychic science—that all language except the expression of the emotions being drawn from material experiences, it must necessarily be symbolic when applied to spiritual things. It has also to face the difficulty that dealing with the manifestations of

3. Justify the sending of trick-letters, and show that in dealing with a medium it is legitimate to tell lies, and to adopt an *alias*. Are promises of gentlemanly behaviour binding on the Editor of a Review?

4. According to distinguished precedent a working-class medium must necessarily be guilty of fraud, while a wealthy or titled Spiritualist must not be accused of anything worse than credulity. Explain the relation between snobbishness and criticism. Do you accept the Pooh-Bah line of social demarcation? Show that the offensiveness of your attack on an opponent should vary inversely as the square of his retaliatory powers. Assuming all the following to have incurred your resentment to an equal degree, how would you deal with them respectively: (1) a nursery governess; (2) a millionaire with a penchant for litigation; (3) Mr. Jack Dempsey?

5. Explain the Universe. Is there anything in it which you do not understand? (This question is specially commended to the attention of Mr. H. G. Wells. Time allowed: one hour.)

And now for more serious matters: I rejoice to see the announcement of a third edition of "Psychic Philosophy." I hope that a third edition of Mr. Tweedale's "Man's Survival After Death" will presently appear. Were it only as an encyclopædia of psychical knowledge in convenient and handy form, this book is invaluable. But it is far more than this: it is a storehouse of first-hand, well-attested evidence. Mr. Tweedale fights in the open: his testimony is in all cases clear and explicit, and in many instances supported by affidavits. There is no more striking proof of the moral and intellectual feebleness of the opposition to Spiritualism than the fact that no one has come forward for a fight to a finish with Mr. Tweedale.

The mission of Mr. Tweedale is to establish the reality of Spiritualism, that of Mr. De Brath to demonstrate its tremendous importance. "Psychic Philosophy" is the work of a most unusual type of mind—one gifted by nature with the qualities usually associated with the academic, and also trained by long experience of the practical affairs of life. It is therefore no matter of surprise that its author is able to throw light into many an abyss which to most of us, whether mystics or men of affairs, present simply a horror of great darkness. The two books I mention are the complement, the one of the other, and no earnest-minded Spiritualist can afford to be without them.

INSPIRATIONAL MESSAGES.—"Thought For Help: From Those Who Know Men's Need," by William C. Comstock (Boston: Richard G. Baxter, The Gorham Press) is a volume which, we are told, was dictated word by word to the writer's mind, while he sat conscious, but quite unaware of what was coming. It is composed of advice and instruction respecting man's life on earth. Among the communicators mentioned are Milton, Washington, Miltiades, Bishop Wilberforce, Martin Luther, Newton and Herschel (!) The teaching is sound, if at times rather obvious. An excellent foreword of 27 pages is contributed by the Rev. Joseph A. Milburn, Pastor of Plymouth, U.S.A., Congregational Church.

## MIND IN NATURE,

it has to interpret these in terms of the lesser mind in Man. Here again we are bound by our limitations. Our ground is tolerably firm while we keep within these, but becomes unstable when we try to transcend them and to analyse the things which the Intuition perceives as true, beautiful, and good.

There is no need that the plain man should follow this analysis, for which as a rule he has neither the leisure nor the training; but not so with Religion. For Religion is wisdom brought down within the reach of all men by allegiance to and contact with the Higher Power that Intuition calls "God" and perceives as the necessary Source of the Intelligence that directs energy to purposes of good, and the origin of spiritual and moral prompting. A man is at liberty to heed or to neglect those promptings, but if he despises the greatest Reality of all and neglects the most important and permanent part of his being, he will inevitably reap the consequences of that neglect in the life he must sooner or later enter. It is now possible to learn what some of those consequences are.

Spiritualism, then, if it is to fulfil its mission, must first establish the real existence of the entity which (without definition) we call "the human spirit," with its faculties of memory, love, admiration, reverence and intelligence.

In fine: it has several aspects without straying into the transcendental—the scientific, proving that the phenomena are objectively real; the psychological, mainly dealing with the constitution of the Universe, the religions connecting it with the subconscious mind; the philosophical, linking it with the subconscious mind; the philosophical, linking it with spiritual law; and yet others which touch national and social life. All of these can be presented under practical and provable aspects without touching the recondite psychic mechanism, or the supposed antinomy of spirit and matter, or the unification of these two that goes by the name of Monism. It can remain within the limits of our present relativity and yet minister to faith and hope and give satisfaction and rest to the mind.

## LIGHT,

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

Tel: Museum 5106.

Telegrams: "Survival, Westcent, London."

COMMUNICATIONS intended to be printed should be addressed to the Editor. Business communications should in all cases be addressed to Hutchins and Co., 34, Paternoster Row, London, E.C. Cheques and Postal Orders should be made payable to "LIGHT."

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

All applications for advertisements must be made to Advertisement Dept., Hutchinson and Co., 34, Paternoster Row, London, E.C. Tel.: 1462 Central.

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

## HAPPINESS IN THE HERE-AFTER.

SOME COMMENTS ON A "RASH STATEMENT."

There are some people to whom the misdeeds of their fellow-creatures are a perpetual cause of offence. They are quite good people, but their virtuous indignation is apt at times to be overdone. Finding the process of "strait lacing" necessary for themselves, they would fain impose it upon others. In the extreme degree they are represented by that type of sour Puritan of whom it was said that to him hell would be some condition of existence in which he could not interfere in other people's business.

We were led into these reflections by observing the pious indignation excited in some quarters by a statement attributed to Sir Arthur Conan Doyle somewhat to the effect that there was no hell hereafter; that the death change would result for everyone in a state of happiness unknown on earth. Let us suppose that he actually said this and not—as was probably the case—that he was mis-reported, either ignorantly or of malice.

Taking a broad-minded view of the matter, we reflect, first, that a great many things are said, especially from platforms in the heat of oratory, that no intelligent person is expected to take literally. A very small course of reading in political discussion—especially nowadays!—should be sufficient to enforce the lesson.

The indignation excited by Sir Arthur's "universalism" may next be examined. It would come from the extreme pietist as a matter of course—he is always particularly incensed by the idea that happiness in the hereafter should be possible for anybody but himself and his like. It would come from the orator's enemies also with great naturalness, for they would perceive in it something they could trade upon in pietistic directions, just as in Bradlaugh's day the veriest rogues and rascallions amongst his enemies were moved to a most religious fervour at the idea of an Atheist entering Parliament! It would come, furthermore, from those of us who are inclined to be vexed by what we regard as reckless and unconsidered utterances in a subject which, scientifically regarded, is eminently in need of the utmost precision and moderation of statement.

Let it be remembered that we are not assuming that Sir Arthur Conan Doyle actually made the statement attributed to him. We are only examining the statement, as reported, to ascertain what amount, if any, of truth might be contained in it. We are looking for the truth in the general and not in the particular aspect.

We glance around us and see how vast is the amount of evil and wrong-doing which is not the result of positive and deliberate intention. We find that nearly all of us would rather do right than wrong, but that the circumstances of heredity, parental error and the "struggle for life," to name but a few of "life's handicaps," are too much for any but the strongest

moral natures. We reflect that in the next world we are judged by our motives rather than by our acts. Further, we picture to ourselves the vast change that would come as the result of the human spirit being no longer chained to earth conditions of poverty, squalor, strife and temptation. We rarely see a man's true self here—we usually see only a distorted picture of it. The hereafter will doubtless hold some tremendous surprises for the Pharisee, the Puritan and that section of the community which Burns described as the "unco' guid."

Heaven for all? Yes, but not all at once in every case. There are devils in human form amongst us to-day—but even for them we may feel compassion as Burns did for the Devil himself. Doubtless, in a way of speaking, there will be some taste of "hell" for all of us in the way of purgation and penitence and the pains of moral growth. But we are already undergoing these here. The change to the next world is not a supernatural one, it is just a continuation of the life here. Too much is said of death as being a radical and revolutionary change, involving a transit to a region outside of all knowledge and experience. And too much is said about "punishment." There is no "punishment"—unless we apply the term to the effects which inexorably follow causes.

The suicide is not likely to find his plunge into the next world a heavenly one. Not because he is punished for a crime, but because the laws of life are inexorable. Let us take the homely illustration of a man who only partially dressed finds himself in the midst of a brilliant social gathering (it is a nightmare-dream with some of us to imagine ourselves in this position). Would he not be more than human if he felt at ease in such a distressing situation? It is much the same with the suicide. His will be one of the exceptions to the general truth concerning happiness in the hereafter.

## "THE RAISING OF LAZARUS."

J. K. writes:—

"I have been very greatly interested in Dr. Ellis Powell's address on the raising of Lazarus, as reported in a recent issue of LIGHT, with a great deal of which I am in thorough agreement. There is, however, one point I should be glad if Dr. Powell would give me further information upon, if he is good enough to do so.

"The lecturer draws an important contrast between the Resurrection of Christ and the Resurrection of Lazarus—the one being a type of rising with the Body, the other without it. May I ask Dr. Powell how he proceeds to dispose of Christ's physical body. Does he believe the truth of the Magdalene's statement, viz., 'They have taken away the Lord out of the sepulchre and we know not where they have laid Him.'

"Dr. Powell will no doubt agree that Christ's physical body was laid in the tomb by Joseph of Arimathea and Nicodemus. What became of it? Was the grave afterwards violated and the body secretly buried elsewhere? or was it etherialised?

"Perhaps Dr. Powell has already dealt with this point in a former address which I have not had the good fortune to see—if not, it would be interesting to have his opinion."

We sent the above letter to Dr. Ellis Powell, who replies as follows:—

"The body of Christ was dematerialised by the powerful celestial agents who surrounded Him during His mission to this world. This we might have inferred from the disappearance of the body, especially when that fact is combined with our own experimental knowledge of the capacity of a spirit 'band' to materialise or dematerialise full form manifestations. But that view is also confirmed by direct statements from the intelligences on the Other Side. Moreover, a close scrutiny of the original Greek of the Resurrection story will afford further confirmation. Such, for instance, is to be found in the statement that the handkerchief which was round the head was not lying with the linen cloths, but was 'moulded up' in a place by itself. That is to say, it had been lying over the physical face, and when the body was dematerialised the task was performed with such exquisite skill and delicacy that the handkerchief retained the outline of the features although they had actually been dematerialised from beneath it."

HAPPY is the man who is able to know the causes of things and to put fear and fate under his feet.

—VIRGIL.

## THE OBSERVATORY.

### LIGHT ON THINGS IN GENERAL.

"St. Martin-in-the-Fields Review" for May publishes a number of answers by Mr. Bernard Shaw to questions put to him on religion. On the subject of the failure of the Church, the following question was put:—

You think the Church has "failed grossly in the courage of its profession," and therefore you disbelieve in it. But the Labour Party has equally missed its opportunity, yet you believe in it. Why?

To which Mr. Bernard Shaw replied:—

The Church has failed infamously: I can hardly imagine how it has the face to exist after its recreancy during the war. — But what has that to do with belief or disbelief? The Church of England is only a society of gentlemen amateurs, half of them pretending to be properly trained and disciplined priests, and the other half pretending that they are breezy public schoolboys with no parsonic nonsense about them. They profess to sustain and propagate religious faith; but their failure or success, their honesty or dishonesty, their sense or their folly, cannot affect the faith: it can only affect the attendance in the buildings in which they pontificate. If a man sells me a bad motor-car, I can take my custom away from him, and denounce him as an impostor, without ceasing to believe in the science of mechanics. There are churches where the parson snarls the services and bullies God like a barrister at the Old Bailey. There are churches where he is a duffer, and churches where he is a snob. But that does not prevent people going to St. Martin's. The Church is what the parsons make it; and when a man says he does not hold with the Church, and that parsons are frauds, we generally find either that he never goes to church, or else that his particular parson is a fraud. The same thing is true of the Labour Party. It, also, is what the Labour men make it. But the truths it stands for remain none the less true.

The "Daily Mail" on Monday last published a story concerning a little hero in a London hospital. For weeks past the little boy, who is eleven years old and whom all the nurses called "Sonny," has been tortured by agonising pain. He never sobs nor cries; he never complains. The surgeons pronounce his case as hopeless. The contributor asks: "Is the age of miracles over?" and then relates the following happening: "A strange thing has happened to 'Sonny.' On Good Friday morning a congregation of 3,000 people attended the Three Hours' Service at a well-known West End church. The preacher told the story of our boy patient, and throughout the whole of that service the suffering child was constantly brought before the minds of the congregation. On Good Friday night 'Sonny' had his first natural sleep for months. He awoke, refreshed and strengthened, and he has been free from pain since. Every night he has slept soundly without the administering of any drugs: every day he has chatted with me about the heroes in the books of adventure he was reading, and I think to myself that never was there a greater hero than this boy who lies helpless before me. I know not what the end may be, but I do know that this experience has been one of the most wonderful things in my life."

The New York correspondent of "The Pall Mall and Globe," commenting on Sir Arthur Conan Doyle's visit to New York, says: "Like Sir Oliver Lodge, whose remarkable success as a lecturer about two years ago has never been equalled, Sir Arthur is to discuss psychic phenomena and spirit communication. That the public is profoundly interested is shown by the fact that the newspapers have devoted columns to interviews with the distinguished visitor, while an unusually large amount of space is being given to reports of his lectures. Editorial comments have been, for the most part, fairly sympathetic, although a few newspapers speak somewhat harshly of Sir Arthur's psychic ideas and are unsparing in their denunciation of Spiritualism. That these newspapers do not represent the popular view was evidenced by what occurred when Sir Arthur delivered his first lecture, an audience of over three thousand having packed Carnegie Hall, while his reception was most enthusiastic. Scores of women in mourning were present, and the lecturer brought tears to the eyes of many when he told of his personal communication with his son. A host of Spiritualists who attended the lecture were evidently impressed by the announcement of Mr. Hamlin Garland, the veteran American author, who presided, that Sir Arthur's entire profits from his tour would be given in aid of psychical research."

The same journal, in the course of a report from its own correspondent, in New York, who cabled on April 25th, states: "Although he has been in New York almost a week, and has delivered two lectures on psychic phenomena, Sir Arthur Conan Doyle is still being lionised by the newspapers, and has aroused an unusual amount of interest in other quarters. In addition to being interviewed repeatedly by men and women reporters, he has received hundreds of letters and constant telephone calls from people interested in Spiritualism, as well as from mere curiosity seekers, all eager to see him. There have also been numerous inquiries from men with a keen eye to business, who conceived the idea of interesting Sir Arthur in their schemes with a view to obtaining some publicity for themselves. He has been invited, for instance, to pose for various moving picture companies, and to inspect the radio stations, the suggestion having been made that he should give a talk on Spiritualism, and by speaking into a radio transmitter have his words 'broadcasted' all over the country."

Mr. Robert Blatchford continues his quest for proof of a future life and records his progress and difficulties in the "Sunday Herald" for last Sunday; he writes: "I do not seem to arrive anywhere. But I keep on trying to understand, and I have had a great many very kind and thoughtful letters from readers who are anxious to help me. And that reminds me of the article in the 'Evening Standard' by Dean Inge. Dean Inge is angry with the Spiritualists, and in the article in question he took the gloves off. This is what he said:—

'By a curious contradiction, of which history has seen other examples, there is a widespread want of faith in the Christian revelation, combined with an outbreak of puerile superstition which carries us back to the mentality of primitive barbarians.'

"Is it quite logical or fair for a Christian minister to describe the beliefs of the Spiritualists as 'puerile superstition'? From an agnostic such language might be logical, if unkind, but why is the belief in the soul and in a future life religion in a dean and puerile superstition in a Spiritualist? Dean Inge believes in a soul and in a life after death; so do the Spiritualists. The Bible and the Testament tell us that spirits returned from the dead; so do the Spiritualist books. The fact is, Dean Inge has a feeling that Spiritualism is not respectable. Then there is that jibe about the 'mentality of primitive barbarians.' Surely Dean Inge wrote that in haste or in wrath. We cannot get rid of Spiritualism by calling Spiritualists barbarians or fools. Let us remind ourselves of some well-known Spiritualists. There occur to us the names of Sir William Crookes, Alfred Russel Wallace, Monsieur Flammarion, Sir Arthur Conan Doyle, and Sir Oliver Lodge. Are those men to be told that they have the mentality of primitive barbarians? If Dean Inge will cast an eye across the Sea he may discover certain members of the Roman Catholic and Protestant Churches whose superstition seems to have carried them back to the mentality of primitive barbarians; but there is nothing wrong with the mentality of the men I have named. And here I come up against a difficulty of my own. I have found so far, that the experiences of many intellectual Spiritualists are as incredible to my mind as is the suggestion that those men are dishonourable or unintelligent. What does one do when one cannot doubt a man's word and cannot believe what he says? I will give an instance of the kind of mental bewilderment I mean."

Last week we referred to the much discussed story of angel visions in St. Mary's Church, Ilford. A "Westminster Gazette" representative interviewed the vicar, the Rev. C. Eardley-Wilmot, who made the following statement, published in that journal on April 25th:—

"All I am disposed to say," he explained, "is what I have already stated in one of my sermons, merely as an illustration of the nearness of spiritual things to our lives—namely, that a perfectly sane, level-headed lady, whose testimony I could not lightly disregard, told me that, a few Sundays ago, during the celebration of the Holy Mysteries, she had seen an angel on either side of the altar, with a company of saints around; and had not spoken to others of it from fear of ridicule. Also, that two children recently confessed to me that during a service they had seen a vision of the Lord. Visions of that kind are purely a matter of individual testimony. Personally, I do not see why such visions should not appear to people to-day as they did in the days of the Apostles. I believe that we are only prevented from seeing spirits by the grossness of our vision. But I would earnestly warn people against coming to church in the expectation of seeing visions; that might have an unhealthy effect on persons of a susceptible, neurotic temperament." St. Mary's Church, curiously enough, is the reverse of the gloomy, shadowy sort which might induce hallucinations. The chancel is brightly lit by a plain, unstained window, and the other windows have only slightly stained diamond panes.

## THE WALK TO EMMAUS.

A MESSAGE OF CONSOLATION.

By I. TOYE WARNER-STAPLES, F.R.A.S.

In the Gospel according to St. Luke xxiv., 21, we read, "But we hoped that it was He which should redeem Israel. Yea and beside all this, it is now the third day since these things came to pass."

What utter despondency and hopelessness these words betray! The two disciples were walking to Emmaus and talking with great sadness of their shattered hopes—their Master had been torn from them and murdered on the Cross—a life full of promise, crowned with every virtue had been ruthlessly cut short in young manhood!

The state of the disciples' mind is to be gathered from the context—their humiliation, their doubts, and their state of a awful bewilderment. They no longer call their Master "Son of God," or "Messiah"—all idea of His being the "anointed One" of Israel seems to have been destroyed—"but we hoped that it was He which should redeem Israel!" And now, they thought, all such hopes were buried in His rock-bewn tomb and despair was deepened because, "beside all this, it is now the third day since these things came to pass," so the faint hope they once had that He might revive, had now left them.

Yet all this while they were actually close to the subject of their conversation! He was actually speaking with them and teaching them still! In St. Mark we get the explanation of this almost incredible fact that they did not recognise Him even then, for we are told "He was manifest in another form," that is, He did not materialise in such a manner as to reproduce the terrible wounds in His hands and feet by which they would immediately have known Him. The same phenomenon evidently occurred when He showed Himself to Mary Magdalene (John xx.) for "she knew not that it was Jesus" until He spoke to her—then she recognised the voice and the manner of uttering her own name.

When Jesus appeared to the eleven apostles, we are told He drew their attention to His wounds, and it was the sight of these marks of suffering that convinced Thomas that the Crucified and the Living Christ was one and the same Individual.

All these details go to prove the accuracy with which the writers of the Gospels recorded what actually took place without seeking to bring down the facts to fit their own interpretation of them—in this they acted in true scientific manner.

Modern scientific research has thrown a flood of light on these records, and we now know the reason of much that was incomprehensible to the Higher Critics and Rationalists. We have learned that Christ did not appear in His mortal body of flesh which had been killed on the Cross, but in His glorious psychic body which resembled the physical form, but had no wounds or blemishes. He would not allow Mary to "handle Him" because He was but newly materialised, but later on we are told He actually ate in the presence of the disciples and allowed them to touch Him, all of which is easily understood by anyone accustomed to psychic phenomena at the present day.

The attitude of very many to-day is closely akin to that of the disciples on the journey to Emmaus—they cling to the presence of the material form, and when that is withdrawn they assume the spirit which manifested through that familiar body of flesh has left their proximity altogether, that an impassable barrier is set up between them and the loved one.

Yet here for our instruction and consolation is the recorded fact that the Master walked and talked with his heart-broken followers after the destruction of His earthly body—though they believed it not and all His teaching on the subject had apparently made but little impression on their belief—yet He came to comfort them. He was close beside them, and finally He gave them a sign by which they knew Him, and then He "vanished out of their sight."

Evolution teaches us that there are no vast gaps in Nature—progress from the lower to the higher is gradual—our "dead" friends do not become angels the instant they leave the body of flesh, nor have they more wisdom—they are the same, and herein lies our greatest comfort, for the majority of us would rather meet again the loved one we have known, with all his failings, than an angel we have not known, however good and beautiful.

The young life offered up is not wasted—"we hoped that he should redeem Israel," and we can go on hoping it with greater assurance, for it was expedient that he—your son—should have gone West that he might have greater work to do and a fuller, grander life in which to give his talents free scope, and gain more rapid development. Nothing he learned here in his short life has been wasted—all that was pure and good in his ambitions will grow and prosper. His affection for those he has left has not changed, except it be to deepen, he will not leave you comfortless—he walks beside you even now though your "eyes are holden" and you cannot see him, and though he speaks you may not hear. But there are some who can hear and see, and we must have faith in their reports. The mind is very sensitive to suggestion, therefore think of him as alive and often present, and you will in time realise its truth. Remember your thoughts can and do reach him, therefore see to it that they are helpful, loving thoughts. Your prayers, if sincere, reach the Christ, and by that same telepathic law your thoughts reach him whom you love in that other state of existence. The more we are in accord with the object of our thoughts, so much the more readily do they reach him.

So do not regard your slain son as "dead and gone," act and think as if he were but on a journey, his life henceforth in a new country but his love still coming back to you, and at times drawing him so strongly that he even comes into your surroundings and tries to make his presence known. Yes, and if you give him the right conditions he will prove his identity by some trivial act or expression, even as Christ did by "the breaking of bread." He will show his scars, not that he still bears them, but that you who cannot see may know from the description—just as Christ showed His wounds that they might know Him.

Finally, when you yourself are convinced that your boy is indeed still with you, follow the example of the men in our text, "they rose up that very hour and returned to Jerusalem," and told the disciples that they had seen and talked with the Master! They wished the rest to have their own joy, their grand knowledge that the Christ had conquered death. Their fear had vanished, from henceforth the resurrection, the continuity of life was the corner stone of the Christian Faith.

There is no impassable gulf between the incarnate and disincarnate spirits, for "love bridges the chasm," and we are spirits here and now.

(Reprinted by kind permission of the "Western Daily Press," Bristol.)

Mrs. CANNOCK, who has been on tour in Ireland and Scotland, where her meetings have been well attended, will return to London on the 14th inst.

THE LONDON SPIRITUALIST ALLIANCE.—The social gathering of the L.S.A., of which we give a report in another column, was an exhilarating event. Mr. G. E. Wright is to be congratulated upon the ardour with which he carries out his duties as Organising Secretary and on the fact that he has gathered round him a body of helpers so admirably qualified to carry on both the official and the social enterprises of the Alliance.

LEWISHAM SPIRITUALIST CHURCH.—The last social of the season was held on Wednesday, April 26th. The programme was a very varied one, consisting of songs, dances, recitations, juvenile fancy dancing, guessing competitions, and impromptu speeches for prizes. Two presentations were made during the evening by Mrs. Chesketts on behalf of members, one to Mrs. Leechman for her good work as organist, and also as organiser in other capacities, and the

other to Mr. Leechman after the completion of his year of presidency, during which a large increase of members was registered. Mrs. Fenn organised and carried out all the arrangements, and Mrs. and Mr. Payne and other members of the Denmark Hill Church by their presence and help, did much to make the evening a success.—F.J.S.

THE LONDON LIBRARY.—Writing with regard to the London Library in St. James's Square, Dr. Ellis Powell asks if other subscribers have experienced the curious sense of intellectual exhilaration which he says always comes over him when he enters the building. Doubtless there is a psychic explanation of it. Originally established as the result of an agitation initiated by Carlyle, the London Library has been for a couple of generations the haunt of hundreds of the ripest and most aspiring intellects of the time. Is it not very probable that their spirits occasionally roam among the familiar bookshelves, and that their presence and sympathy uplifts and exhilarates their successors in the eternal quest for knowledge?

## HORACE LEAF IN AUSTRALIA.

## HIS FIRST LECTURE.

The large numbers of friends and well-wishers of Mr. Horace Leaf in the old country will be pleased to hear that this able exponent of Modern Spiritualism has met with every degree of success in his first lecture given in the city of Perth, Western Australia, on March 12th last. The "West Australian," Perth, gives a considerable amount of space to a report of Mr. Leaf's opening lecture in the Perth Town Hall, in course of which the journal states:—

"Supporters of the spiritualistic cause were promised a treat as a result of the visit of Mr. Horace Leaf, the noted English exponent, and those who attended his opening lecture in the Perth Town Hall on Saturday evening found their expectations fully realised. The fact of the hall being practically filled may be regarded as a good augury for the success of the tour, but more important still, it demonstrated that in this State, where Spiritualism has not made such conspicuous progress as in other parts of Australia, a not inconsiderable section of the community are looking to psychic research to throw light on doubts that otherwise have not been satisfactorily resolved. Mr. Leaf has a happy knack of forestalling objections, anticipating suspicions, and boldly meeting them, thus effectively disarming criticism."

A representative of "The Call," a well-known journal published in Perth, Western Australia, in the course of an interview with Mr. Leaf, writes:—

At present visiting Perth is a noted disciple of Spiritualism in Mr. Horace Leaf, who is commencing a mission which is to embrace all the States of the Commonwealth and New Zealand. He follows in the train of Sir Arthur Conan Doyle, and is a splendid intellectual exponent of the Spiritual Philosophy.

I hope Mr. Horace Leaf's visit to Australia will be successful from every standpoint. I hope his clear and forceful exposition of a subject to which he has given many years of careful and studious work will have the effect of clearing the air of much misconception, and so follow up the splendid campaign opened by Sir Arthur Conan Doyle during his late visit to the land of the Southern Cross.

That's how the Rev. G. Vale Owen, Vicar of Orford, England, and author of several world-famous books on mediumship, referred to the Australian mission of Mr. Horace Leaf, the Spiritualist and lecturer at present visiting Perth.

Mr. Leaf left London, accompanied by his wife, on February 1st in the "Euripides," of the Aberdeen line, and arrived in Albany on March 8th, where he was welcomed to the Commonwealth by representatives of the Victorian Association of Spiritualists and members of the Perth Branch of the Association. The reception which was accorded the distinguished visitor on the occasion of his opening lecture in Perth augurs brightly for the success of his tour in this Continent.

During the week "The Call" man popped in on Mr. Leaf to gain a few impressions regarding the tour of the lecturer, medium and author.

Horace Leaf, who is one of the ablest and acutest critics on the subject of Psychological Research in modern times, has a most arresting personality. Apart from his mission Mr. Leaf, as a man, will appeal to Australians. Although he has had such a wide experience as a Spiritualist, he is still comparatively young. "I'm only in my thirty-sixth year," he explained. He has a commanding figure, his height being 6ft. 3in. Most of the people who have visited Perth in the past who have been connected with mediumship have brought with them a sense of the uncanny. So long engaged in sensing the unseen, they have assumed an air of personal eccentricity. Mr. Leaf has nothing of the unearthly about him. He is just an intellectual young man, and speaks as such. Our few minutes' chat with him disclosed the fact that he is large-hearted, genial, tolerant, and endowed with a decidedly good sense of humour.

Towards the close of the interview "The Call" man put the following question to Mr. Leaf:—

"Have you any outstanding personal instance to relate regarding the receiving of messages from the world after death?"

Mr. Leaf replied:—

"I could tell you of hundreds of them. But here is one. Some years ago a young man came to me and stated he was a clergyman of the Church of England. The name he gave me was Harry Thompson. He wanted to assist me in my work. I had an interesting talk with him, and he went away, and this entity passed out of my life altogether. However, a brother of mine in America was present at a séance in Los Angeles when a distinctly clear voice could be heard addressing the gathering. The voice was that of the same man who had interviewed me

(Continued at foot of next column.)

## MR. GEO. E. WRIGHT AT WELWYN GARDEN CITY.

On Sunday, April 23rd, Mr. George E. Wright, Organising Secretary of the London Spiritualist Alliance, gave an address on "Psychical Research and Spiritualism" at Welwyn Garden City.

This most active community have for some time past organised a series of Sunday morning meetings which are addressed by speakers on all subjects of public interest.

Mr. Wright took as the main theme of his address the need for inquiry into the claims of Spiritualism and Psychical Science. He began by pointing out that, if the facts which psychical research appear to prove were indeed true, their profound importance to humanity could not be contested. Remarking that the public were at the present time gravely misled by the unfair and ignorant manner in which psychical phenomena were dealt with in the daily Press, he proceeded to deal with some of the common objections to the reality of those phenomena.

Discussing the great subject of communication with the departed, he showed the extreme care which was taken to exclude alternative hypotheses before any alleged communication from beyond the veil was accepted as veridical, and concluded his address with an appeal to his hearers to study the evidence.

The address was followed with close attention, and at the close a number of questions were asked and answered. These questions displayed a keen and intelligent interest in the subject and were very different to the usual feeble comments with which public lecturers on Spiritualism are unfortunately all too familiar.

The Welwyn Garden City is certainly a centre of vigorous social and intellectual life. It is very satisfactory that, in such a community, an address from a convinced Spiritualist such as Mr. Wright should be welcomed and appreciated.

## A TEST OF IDENTITY.

Dr. Ellis Powell writes:

"In the report of my Scottish tour there was an allusion to my experiences with a Glasgow trumpet medium. One of these was very remarkable. The voice indicated the presence of A., whom I did not identify. The A. was then expanded to A.B., together with a message, but in my ignorance of the full facts I thought there was confusion on the Other Side. Both A. and B. were Christian names. To settle the matter, however, the communicating intelligence gave the title Lord X., by which he had been known on earth. He had been, he said, a member of the present Government, who passed away not so long ago, one whom I had known well in earth life and with whom and the late Mr. A. P. Sinnett, across the luncheon table, I had often discussed the world whither both my friends have now departed.

"With the identity clear, Lord X. went on to say, 'I have found this life so much different from what I expected. Rank and title do not count, just a plain man. May the good God guide you in the right way.' The visitor then left us, after, as the control intimated, making the sign of the Cross.

"The mention of the name B. had puzzled me, and as I said, I thought there was confusion. But when I returned home I looked up the reference book and found, to my astonishment, that my friend had borne the name B., though I was quite unaware of it. Altogether it was a most interesting and suggestive episode, all the more so because it was totally unexpected."

many years before, and unknown to me, had since died. It was Harry Thompson. He told my brother that he had met me in England, and wished to be kindly remembered."

"And how do you find the cause in Perth?"

"In a surprisingly flourishing state. In point of fact, I was quite taken aback. Let's hope the other States are as forward."

And with that, Mr. Leaf left us.

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# THE PLACE OF IMAGINATION IN PSYCHICAL RESEARCH.

By F. E. LEANING.

## I.—ITS ABUSE.

Imagination is at once the deadliest foe and the most valuable ally which we have to reckon with in the study of the unseen. It is deadly whenever we have the slightest reason to suspect any admixture of it in the relating of an experience, and it is always considered to add to the credibility of such, that an account, though often repeated, does not vary in its details. Even the behaviour of an animal, if present, is taken as evidence in favour of the happening not being "all imagination." We often hear that a given person's testimony should be more readily accepted because he or she is very practical, hard-headed, and business-like, the implication being that these qualities are incompatible with the dreaded liveliness of the fancy which in popular estimation can always "conjure up a ghost." And this marks the rough popular grasp of the fact that tellers of a tale, whether at first or second hand, are liable to various temptations to which an active imagination is a willing servant. Exaggeration is not lying, but the opportunity of awakening the surprise or wonder of others is sometimes too inviting to sacrifice to accuracy. Some also have an artistic temperament quite incapable of restraint, and if they are the sole vouchers for a psychic, or seeming psychic, incident, there is no one to act the Prince Hal to their Falstaff, and come in upon their climax with the chilling rejoinder, "Mark how a plain tale shall put you down."

It was in view of this common human weakness that the investigators of the early days of the S.P.R. screwed the standard of evidence up to such a height as to require that all stories should if possible be first-hand, be not more than twenty years old, and be open to some kind of external corroboration, such as a diary note or a letter to a friend, or definite action like the taking of a journey in consequence of the experience. These requirements, simple as they seem, were an innovation which was received with pained surprise in some quarters, people not realising that it was the safeguarding of truth and not an attack upon their good faith that was aimed at. And how necessary such precautions were may be seen by the way in which some widely-received stories, with every appearance of sober fact and produced on careful and reputable authority, yet melted like sand-castles when elementary investigation worthy of the name was applied to them. Such was the case with the story of Francis Tantum, related by Dale Owen in "Footfalls on the Boundary of Another World." Readers will remember that the "gay young man about twenty," graceful as Absalom, entered his sister's bedroom, where she was convalescent after an illness, and in the still and bright summer afternoon, drew the curtains and looked silently in upon her, and left again without heeding her words of welcome. The next news they had of him was his death by stabbing at the door of the village inn, the story making it appear that the two events were practically simultaneous. But consultation of the burial records brought out the fact that Mr. F. Tantum was buried in early February, was aged thirty-six; and further analysis, of which the steps are open to everyone to judge for himself, leads to the conclusion that there is no reason to suppose the appearance any other than that of the living man, "his conduct, though undoubtedly odd, being explicable by the state of slight intoxication which the narrative suggests." ("Phantasms of the Living," i., 154.)

Here, then, is a case where imagination possibly had to do with the inception of the story, and certainly with its elaboration; and both are corrected by the use, in the hands of a masterly analyst like Edmund Gurney, of the same power. He provides us with an admirable example of the legitimate use of imagination, which should alone take place when all the facts are securely established. Among these facts the one which the ordinary reader would see little significance in is the actual time of year when it was stated to have occurred; yet this turns out to be crucial, for the search for Francis, after the invalid had rung her bell, must have taken place in the half-light of a winter afternoon, and the time taken in looking through the house and the large garden, and visiting neighbouring cottages would reasonably have allowed for him to go on to the place where his own impatient use of his whip drew on him his death in hot blood.

The method, however, of imaginatively rebuilding all the

setting of an incident, enriching it by the inductive following up of every little clue, allowing full play to probabilities and the element of "perhaps," is one which can be, and very often is, made use of by the sceptic to undermine and discredit some case which, taken exactly as it stands, would be too hard a nut for him to crack. This may be considered the illegitimate use of imagination. It is "frequent and free" and most astonishing sometimes, for it will begin by attributing a perfectly gratuitous mental feat to someone, such as the creation of a figure in vacant space, and on this hollow premise will build an airy tissue of its own which is as easily dissolved as it was made. Thus does Dr. Millais Culpin in his recent book on "Spiritualism and the New Psychology" deal with the case of Captain Towns' appearance some weeks after his death to several members of his family. The incident took place in Australia, and the original account is to be found in "Phantasms of the Living," Vol. ii., p. 213 (Abr. Ed. p. 491). It is also quoted in Delanne's "Evidence of a Future Life," and Wilson's "Occultism and Common Sense." Two ladies, one of them a sister of the deceased, entering a gas-lighted bedroom at night, saw the half-figure of Captain Towns against the dark background of the wardrobe. He was distinctly recognised by them, by a second sister, who adds her attestation to the account, by his wife, and by a group of men and women servants separately summoned without any indication of the reason. In all, eight persons witnessed the appearance, and it is expressly stated by the first that no kind of intimation was afforded by those present to the newcomers as to what they saw. This was naturally made a point of special enquiry when the case was sent up to the S. P. R. However, "Where there's a will there's a way," and Dr. Culpin being determined that there shall be nothing in the story but an illustration of the power of imagination and "eight-fold suggestion," presents as the product of his own an excited emotional household group, whispering, pointing, and exercising a sort of psychic coercion on the mind of each addition to the party.

Dr. W. F. Prince, in the course of a trenchant counter-criticism of this book, in the February "Journal" of the American S. P. R., remarks: "I will agree to invalidate any story that he [the author] may tell if I am at liberty to contradict any of his statements according to my notion of what is likely or conceivable, and to ascribe to him, without any ascertained data, whatever psychological make-up is convenient for my purpose." The whole case is typical of the *impasse* to which the abuse of imagination in this fashion may lead. For let us look at the end, in the light of Dr. Culpin's theory. The apparition slowly faded when Mrs. Towns advanced towards the wardrobe and passed her hand over it. What becomes of suggestion now? Here were the same eight persons, the same degree of light, and in the mind of everyone of them the image of the same well-known worn figure in the grey bed-coat—yet where a moment before all had seen, now no one saw, nor did they ever see again. Every condition still held, but the central effect was gone. When a material object is removed, it no longer affects the retina; when this phantasm, whatever its nature, was gone, neither did it continue to affect the retina. If the source of it had been a thought in someone's mind, a memory of the husband and brother recently taken from the household, that source was not only still active but reinforced by all the other minds. Yet all the eight together could not re-objectify the figure. Reason, therefore, and not imagination, steps in to justify acceptance of the manifestation as an evidence of a far-reaching claim. And as we look upon the marching ranks of a thousand similar stories, whose van is led by the some hundreds of modern attested and well-tried instances, we know that neither conscious nor sub-conscious imagination can possibly be made responsible for them all.

Does this sober dissection seem unworthy of the brilliant-winged faculty we have named? Does it seem too like reducing the forest giant to the scale of mere moss, forgetting that our average capacity is moss-like compared to the towering use which genius has put it to, in some members of the race? If so, it is because this is only an attempt, a beginning, and we will go on to examine the scope of imagination as revealed in an extraordinary degree by psychic research.

**PIONEERING BACKWARDS.\***

THE LAST REFUGE OF THE SADDUCEE.

BY STANLEY DE BRATH.

Mr. Cohen's clever choice of title may lead misguided believers in the Other Side to buy the book under the impression that they will learn something positive. The purpose is to prove that there is no Other Side. His book derives a certain importance by its representative character; it sums up the threadbare arguments against survival with an occasional divagation against Religion and Spiritualism alike.

His view on religion is substantially that of Rousseau (1712-1778) that it has spoiled the beautiful simplicity of the natural man. He goes back to Jeremy Taylor and Jonathan Edwards (1703-1758) to find suitable examples of the horrors of "hell," presenting these as modern clerical beliefs. These need not detain us.

The writer is nothing if not "scientific," and he uses throughout the language, if not the method, of science. The quality of his science may be judged from the following facts:—

(1) The aim is to prove a universal negative—there is no soul apart from the physical body.

(2) There is not a line to show that he has made a single experiment.

(3) When authorities are quoted, one side only of their statements is given. Flammarion is quoted (p. 125) as if he rejected the spiritist theory, which is notoriously not the case. Hyslop is similarly treated. Weissmann is mentioned (p. 40) without his essential declaration that the causes and the mechanism by which it comes about that the infinitely various materials of which organisms are built up "are always in the right place and develop into cells at the right time." It is never touched upon in the various theories of heredity put forward. This, however, is the starting point for the modern biologic science that refers Variation to a psychic cause. Darwin, too, admitted this fundamental fact in Nature, without which Natural Selection would be powerless. The point is that if, as Huxley and John Hunter state, life is the cause and not the consequence of organisation, life must be antecedent to organisation, and can only be conceived as indissolubly connected with spirit and with thought, and with the cause of the directive energy everywhere manifested in the growth of living things. (Wallace, "World of Life," p. 8.)

Mr. Cohen's method is not scientific, it is polemic disguised as science. It abounds in *obiter dicta*, e. g., "There is only one way in which it could be shown that belief in immortality is of vital consequence to human society. This would be by proving that in its absence human nature stagnates or deteriorates. But this no one has ever been able to prove." History, even very recent history, is proof enough. Haeckel, taking the same line, declared that man has no more moral responsibility than the bacilli; it followed logically that unmitigated competition and endless conflict is the law of human nature. This reasoning pervaded Germany, producing results that are obvious enough to most people.

The two concluding chapters deal specifically with Spiritualism, which in so far as it testifies to survival is "an epidemic illusion."

"The appeal to great names leaves the genuinely scientific enquirer quite cold." . . . "Those who approach the subject from a genuinely scientific point of view, know that there is with Spiritualism no greater evidence of the existence of a future life than there is proof of a hell or heaven in the visions of a mediaeval monk."

Let us now see how "the genuinely scientific enquirer" approaches the matter:—

"To take these alleged spiritual communications at their face-value is absurd, but it is equally ridiculous to accept the theory that Spiritualism is no more than the product of deliberate and conscious trickery." . . . "it will suffice to say here that there is not a single one of the phenomena associated with Spiritualism that expert performers have been found incapable of producing, and there is hardly a well-known medium who has not at one time or another been detected in trickery." (p. 128.) "There is trickery, conscious and unconscious, in plenty. There is self-deception galore, and we are faced with faked spirit photographs, and all the paraphernalia of deliberate deception." (p. 122.)

Nevertheless the "genuinely scientific enquirer" will proceed, not by making all trickery, conscious or unconscious, physically impossible and then go by the experimental results, but by compiling a life-record of the various mediums who come under his observation! (p. 127). He would not have time to do much more!

Mr. Cohen is "convinced that at the foundation of the belief in Spiritualism there exists a misunderstanding of abnormal states of mind, varying from the very mildest forms of automatism on the one hand to pronounced patho-

\* "The Other Side of Death," by Chapman Cohen. (Pioneer Press, 1922.)

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logical states on the other." This is his key to all the phenomena that he here considers. Materialisation is set aside as irrelevant to survival, supernormal photography as a fake; he disregards cases of pre-cognition, and ignores modern writers on the whole subject, preferring (naturally) to take his information chiefly from Podmore; and confining himself to trance-mediumship, automatism and such phenomena as can be explained by duplex personalities or mental dissociations, he takes these as explanatory of the whole spiritist theory. These dissociations are, of course, fully and willingly admitted by intelligent and informed Spiritualists; they form a large part of Myers' book.

In spite of the frequent claims to "genuinely scientific enquiry," the reader misses in the whole book that collection and comparison of experimental facts which is the only scientific method, quite irrespective of any life-records. The questions that really bear on survival may be put thus:

Are there recognised apparitions? Do they ever convey veridical information necessarily unknown to those present? Are recognised portraits of deceased persons ever produced under strict test conditions? Are personal handwriting and signatures ever so produced? Do automatism ever give verifiable matter concerning the deceased necessarily unknown to those present? Are there genuine cases of prophecy?

If there are, and of all these there is proof that has fully satisfied competent persons, that amounts to demonstration of the existence of supernormal faculties independent of physical functions, that could not have been developed by the physical environment, and makes survival highly probable, to say the least.

But Mr. Cohen says, that after eliminating the deliberate swindler, "there is not the least evidence here for belief in a future state of existence." Well, this dictum leaves us colder than scientific authorities for the facts leave Mr. Cohen. He says (p. 21) that he "is not conscious of a desire to meet anyone in the next world," forgetting that this may explain his negative bias quite as much as the contrary desire may explain a positive one that can at least adduce some evidence. Even on an off-chance of survival, the position of the "Miller of the Dee" is not a promising one.

In short, Mr. Cohen is "pioneering" backwards to the obsolete materialism of 1850. He follows the usual procedure of sceptics—he claims to be ultra-scientific, passes by every unwelcome fact, explains the easy parts, denies or ignores the hard parts, and thinks he has proved his negation.

### THE RUSSIAN FAMINE: AN APPEAL.

Mr. John D. Bellett, of 13, Romford-street, Sunderland, sends us a letter on this subject from which we take the following extracts:—

The sad circumstances obtaining in the Famine Area of Russia hardly need, I think, to be stressed as most of us, no doubt, are cognisant of them. My object, however, in addressing this appeal is to create, in addition to local effort, a national contribution from Spiritualists as an organised religious body.

It is because I have had the misfortune to serve in a British Expedition in Soviet Russia that I feel a great responsibility incumbent upon me in helping to the fullest extent of my powers our unfortunate fellow-souls who are now most urgently in need of world-help. Those of us who have heard the stirring appeals of workers returned from the Volga; who have seen, pictured beyond human description, the intense suffering of helpless women and children; who have seen those photographs of great heaps of human bodies—stripped of every vestige of clothing—skeletons even before burial; who have heard the anguished cry of the Russian peasant mother and her emotional, pathetic and heartrending thanks to the brave souls endeavouring against all odds to save her child, cannot fail to move to all the action in our power towards help in this, the most humanitarian and urgent need of our day.

Fifteen shillings means the saving of one precious life! One hundred pounds establishes a soup kitchen! Is it not possible for us, as British Spiritualists, to establish a Spiritualist Kitchen in the Volga region?

I am painfully aware that the economic affairs of most of us are much below par at this present, but the need of Russia is greater and more urgent. Immediate action is necessary for the saving of human life, and I am prepared to devote the little leisure I have to the acknowledging and forwarding to the proper quarter of whatever help, however small, we, as Spiritualists, can contribute in ministering to human suffering.

As churches we could help greatly by having a collection solely for this cause—as individuals, we may extend what help our pockets will allow.

\* \* A considerable sum of money has been given by generous readers of LIGHT for the relief of the Russian famine. The difficulty of the position arises out of the amount of distress in our own country with which it seems impossible to cope.

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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.

### CLAIRVOYANCE AND TRANCE SPEAKING.

J. W. T.—Your question shows that you are very new to the subject, for you appear to confuse clairvoyance with trance-speaking. It is true that some mediums are both clairvoyants and trance (or inspirational) speakers. In the latter case it is understood that they speak under the influence of their spirit guides, an influence that may vary from the degree of absolute trance to that of simple inspiration or impression. You will thus see that the circumstances which you note in the meetings you attended are quite explainable on the ground that the speaker may have been under the influence of the controlling spirit only to the extent of slightly increasing the normal abilities. Very few mediumistic speakers are completely entranced so as to be utterly unconscious of what is said through their mediumship. Where there is any substantial degree of entrancement it is customary for the medium to speak with closed eyes—trance is a sleep or partial sleep. Clairvoyance is the power of seeing things invisible to the physical sight, and is only remotely related to trance-speaking. Some trance-speakers are not clairvoyant, and most clairvoyants have no trance mediumship.

### MATERIALIZATIONS.

LIVIC.—Your enquiry raises a very abstruse subject. "Apports" are not a question of materialisation, as the object never ceases to exist as material, although it may not retain its visible form, while "materialisation" is the production in objective form of a personality, or part of a personality, with the aid of borrowed material; material which is foreign to the personality itself and borrowed from the medium and the sitter for the purpose. There are various theories on the actual method of apportation; but it is never assumed that Christ's body passed through closed doors; on the contrary, it was materialised within the room, some, probably all, of the disciples present being presumably mediumistic. "Materialisation" requires the use of that elusive quasi-material called ectoplasm, and according to the power available, may be "partial," that is to say, a certain part of the form, hands, face, etc., or an indefinite outline of the whole figure, or on the other hand, as in the experiences of Sir William Crookes, the complete organism may be produced. In "apports" there is no question of a personal spirit being present, except as operator or assistant, but in "materialisation" the presence of the spirit is the essential, and the result is the evidence of this presence. It seems to be a case of the projection from the unseen world of a form dense enough to be visible to the physical sight.

### THE DEATH PROCESS.

H. C. (Horbury).—The death process must necessarily occupy a certain amount of time for the release of the spiritual body and its organisation on the spiritual plane, and although we believe it is the general rule that some three days pass before the newly enfranchised spirit awakens to full consciousness, there are very naturally exceptions to this rule. Some people are so spiritually alive and the circumstances of their death such that within a very brief period they awaken to full consciousness and activity on the other side. Usually, we believe, this applies to persons of a high quality of life who have passed through the full measure of earth experiences and, dying in old age, have arrived at a high degree of spiritual maturity. It is as well not to take all the statements which reach us from "the other side" as being of universal application; every rule has its exceptions. In some cases it may be that the spirit remains more or less unconscious for quite a long period (as we reckon time). This is usually where the life is very undeveloped or after long illness and exhaustion.

### REINCARNATION.

"PUZZLED."—We do not concern ourselves particularly with this subject. For us, it is not "practical politics," being at the best merely a speculation, something which can neither be proved nor disproved. Some people find it a fascinating matter, and we have no quarrel with them. Everyone to his taste. We might be disposed to consider the question if it were in anything like a coherent and definite shape. But when we find some authorities asserting that re-birth usually occurs every 1,500 years or so, while another school maintains that a person may be reincarnated during the lifetime of his brothers and sisters on earth, and that between these extremes are many other doctrines as to the intervals, we may be excused for not knowing exactly where we are. To add to the confusion there are all kinds of contradictory teachings as to what reincarnation really means, and the arguments for the doctrine are usually of the flimsiest kind. And yet we believe in reincarnation throughout Nature—the reincarnation of the life element or spiritual unit through countless forms of ascending life until man is reached. There is a spiritual sense in which reincarnation may be accepted—the reincarnation of the spirit of a race or an age, for example. We cannot say positively that some John Jones dying to-day will not return to earth years or centuries hence as some other person. But we do not see the necessity, and we have no proof of any such possibility.

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## A NEW GUILD OF SPIRITUALISTS FOR SUSSEX.

An inaugural meeting was held at the Old Steine Hall, Brighton, on the afternoon of April 26th to create a County Guild of Spiritualists for Sussex. A number of well-known ladies and gentlemen were appointed to the first Committee, under the chairmanship of Mr. Lloyd Williams. The Hon. President of the Guild is Sir Arthur Conan Doyle, and the Hon. Vice-Presidents are Lady Doyle and the Dowager Lady Oakley. Mr. Goodwin was elected Hon. Secretary and Treasurer.

The objects of the Guild are to draw together the scattered Sussex Spiritualist communities and to further the cause by propaganda meetings in these outlying districts.

The same evening, under the auspices of the newly formed Guild, a public meeting was held in the Royal Pavilion, Brighton, when Mr. H. W. Engholm, the Editor of the Vale Owen Script, delivered an address entitled the "Message of Spiritualism." In the course of his address, Mr. Engholm said Spiritualism is the call to modern man that he has reached a further stage in his evolution. Scientists are agreed that in evolution man has reached certain limitations. Spiritualism tells man that he is now evolving into a reality and a daily conception of a new dimension. Spiritualism not only extends a man's religion, but widens his views of everyday life and gives him a knowledge of what he is now. Human survival is not a question of theology at all. In olden times men and women largely had faith—and a beautiful and wonderful thing that faith was; but in the present age everything is called into question. Men and women want to know, and as a result psychical research has come into being.

In the course of close association with the Rev. Vale Owen, proceeded Mr. Engholm, he had discussed the religious question very deeply. "Strange as it might seem to some people, Spiritualism, instead of pulling me out of my church, has made me stronger and greater for it." Spiritualism is such a tremendous thing that it is only partly understood by its greatest exponents. "It does this: it awakens the spirituality within you, and gives you a definite understanding of the fact that you are a spirit here and now, and that every moment of your life you are building a body in which to live in the next dimension when this present body of the flesh is abandoned." In the light of modern Spiritualistic revelations, the New Testament gains a new meaning. Spiritualism properly and reverently understood, reveals the truth of what Our Lord Himself said: "And, lo, I am with you always, even unto the end of the world." "It teaches us that the Spiritual world is within us, that we are living in it now, and that we are travelling along the road that leads us to those spiritual heights where we may perhaps one day be worthy to be welcomed by the Lord Himself."

Mr. G. Lloyd Williams, who presided, spoke in earnest advocacy of the claims of Spiritualism.

The latter part of the meeting consisted of a striking "demonstration of spirit return" by Mr. W. R. Sutton, who was described as "the marvellous Sheffield seer."

## NEW PUBLICATIONS RECEIVED.

- "The War of the Gods." By Mary O'Brien. C. W. Daniel, Ltd. (5s. net.)  
 "Hutchinson's Magazine" (May). (1s. net.)  
 "Birds of Our Country," Part I. (To be published in about twenty fortnightly parts). (1s. 3d. net.)  
 "The Beacon" (April). Blackwell, Oxford. (2s. 6d.)  
 "Le Spiritisme Humanitaire." By Felix Remo. Henri Durville, Paris. (Price, 9 fr.)  
 "Healing Methods, Old and New." By Eliza Adelaide Draper, B.A. (Theosophical Order of Service). (Price, 1s. net.)

**OBITUARY.**—Mrs. E. M. Ensor (Hon. Sec., London District Council, S.N.U.) writes: "You will be sorry to learn that our good friend and Treasurer, Mr. Nuthall, passed away on Tuesday (25th ulto.), after an illness of about three weeks. We shall miss him very greatly, for he was one of those quiet, unassuming men who get through an immense amount of work without calling attention to themselves."

**AMERICAN POSTAGE.**—American correspondents who write to English exponents of psychic research are asked to remember that United States stamps will not frank a letter from this side. Dr. Ellis Powell tells us that he receives shoals of letters from trans-Atlantic correspondents who very courteously enclosed a stamped addressed envelope, but as this envelope is quite useless, their courtesy is superfluous. At least, this is so unless there is some American postal regulation which permits this kind of thing. The English postal authorities officially state that American stamps have no validity for franking a letter posted in Great Britain.

## ANSWERS TO CORRESPONDENTS.

**J. DAVIDSON.**—Thank you for letter and cutting. We are dealing with the matter on broad lines. It is impossible to deal with all the attacks in detail.

**MRS. MACLACHLAN.**—We have now traced the book about which you make inquiry. It is "The Glands Regulating Personality," by Dr. Louis Berman, published by Macmillan (New York).

**MATERIALIST.**—We are interested in the letter of one who after being a Spiritualist became a Materialist, an odd retroversion, but evidently not an impossible one. But, we think you protest too much. If you have read *Light* with attention you will have seen that we have a very definite idea of Materialism as a philosophic doctrine, while yet recognising that man, being at once a material being and a spiritual existence, can in no wise afford to despise the material side of things. In short, every Spiritualist should be a Materialist to the degree necessary to balance his Spiritualism. It is a mistake to put absolute values on words, which, as the proverb says, are "the wise man's counters, but the money of fools." Finally, we echo your words, "May the true cause win!" adding, as a "rider" to the wish, that it most certainly will!

**A READER OF LIGHT (Brighton).**—We have your letter, but we think the article was informing and useful, a point of view in which we find other readers are in agreement. Remember that we have readers and sympathisers in that particular religious community, and we must in fairness consider them in a spirit of friendliness and tolerance.

**T. G.**—We do not know the author's address. But the publishers, Messrs. Gay and Hancock, of 34, Henrietta-street, W.C., may be able to inform you.

**C. E. COATES (Pisa, Italy).**—Thank you very much for the Rules you adopt in psychic communication. We have read them with interest, but do not think it necessary to publish them.

**L. HAMILTON (Winnipeg).**—We thank you for your letter to which we have replied personally. The case you relate is a very striking one.

**J. D. B. (Sunderland).**—You will have seen that we have published many full-page advertisements appealing for help for the starving people in Russia. With all our sympathy for these, however, we cannot help feeling at times that we have much suffering at home which is apt to be overlooked. Still we will refer to your letter.

**JOSEPHINE B. SCOTT.**—You overlook the advertisement of the British College in *Light* every week. The address is, as stated, 59, Holland Park, London, W.11.

## SUNDAY'S SOCIETY MEETINGS.

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

**Lewisham.**—Limes Hall, Limes Grove.—Sunday, 11.15, open circle (Mr. Cowlam): 6.30, the Rev. J. M. Matthias.  
**Croydon.**—Harewood Hall, 96, High-street.—11, Mr. Percy Scholey: 6.30, Mr. H. Ernest Hunt.

**Church of the Spirit, Windsor-road, Denmark Hill, S.E.**—11, Mrs. J. Chicketts. 6.30, Mr. Ali.

**Holloway.**—Grovedale Hall, Grovedale-road (near Highgate tube station).—To-day (Saturday), 7.30, whist drive in aid of building fund. Sunday, 11 and 7, Mr. A. Punter, address and clairvoyance; 3, Lyceum. Monday, 8, developing circle (members only). Wednesday, 8, Mrs. G. W. Sharpe, floral readings. Friday, 8, free healing centre. N.B.—Thursday, May 25th, special lecture by Mrs. Mary Gordon, "Zones of Consciousness from the Birth-date." Proceeds to building fund. Membership subscription: 6/- per annum.

**St. John's Spiritual Mission, Woodberry Grove, North Finchley (opposite tram depot).**—7, Mr. J. Harold Carpenter. Thursday, 8, service and address by Mr. Dewhurst.

**Shepherd's Bush.**—73, Becklow-road.—11, public circle; 7, Mr. R. H. Sturdy. Thursday, Mr. and Mrs. Brownjohn.  
**Brighton.**—Athenaeum Hall.—11.15 and 7, Mrs. A. de Beaurepaire; 3, Lyceum. Monday, 8, healing. Wednesday, 8.15, Miss A. Scroggins.

**Peckham.**—Lausanne-road.—7, Mr. A. T. Kirby. Thursday, 8.15, Mrs. E. Neville.

**Bowes Park.**—Shaftesbury Hall, adjoining Bowes Park Station (Down Side).—Sunday, May 7th, at 7, Mrs. Florence Everett.

**St. Leonard's Christian Spiritual Mission (Bottom of West Hill-street, St. Leonard's-on-Sea).**—To-day, Saturday, at 7, psychometry. Sunday, at 11 and 6.30. Monday, 3, Mrs. Neville.

**Worthing Spiritualist Mission.**—17, Warwick-street.—May 7th, 6.30, Mrs. C. O. Hadley. May 10th, Mrs. Ormerod.

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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 Psychical 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.

## MEETINGS FOR THE WEEK.

**SPECIAL MEETING.**—THURSDAY, MAY 11TH, 7.30 P.M., Mr. ALBERT J. STUART, "Spiritualism from a Business Man's Point of View."

**CLAIRVOYANCE.**—TUESDAY, MAY 9TH, 3.15 P.M., MISS McCREADIE.

**LECTURE CLASS.**—WEDNESDAY, MAY 10TH, 3 P.M., MISS PHILLIMORE.

**CONVERSATIONAL GATHERING** AT 3 P.M.—**TRANCE ADDRESS** AT 4 P.M.—FRIDAY, MAY 12TH, MRS. WALLIS.  
Subject, "How Spirit People Communicate."

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**This Is The Terrible Plight Of  
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**Won't You Send To-day All You Can—To Succour And Save These Little Ones?**

**C**AN 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 the 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.

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 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.**

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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?



Those who have visited the Famine Areas and seen the haunting look in the big staring eyes of the starving little ones can never forget them. They seem to follow them wherever they go. If you could see the big wistful starvation-lit eyes of those who wait for what—either relief from starvation or relief from agony by death—you could not resist the appeal. Will you not rescue one or more of these victims of the most terrible visitation the world has ever seen. Clinging to life to the last whilst the dead and dying lie around them. Can you think of this agony and fail to participate in this the greatest rescue work the world has ever known. Send ALL that you can. Do not delay, for delay means deaths which otherwise might have been avoided.

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To Lord Weardale, Chairman of Committee of "Save the Children Fund," (Room 309a), 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," 6/5/22.

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