

LIGHT, May 13th 1922.

PRICE FOURPENCE.

SPIRIT PHOTOGRAPHY—PROOF.

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LIGHT

A JOURNAL OF SPIRITUAL
PROGRESS & PSYCHICAL RESEARCH

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SATURDAY, MAY 13th. 1922
No. 2,157 - Vol. XLII.
Registered as a Newspaper.
Price Fourpence

THE LITTLE PAPER WITH A GREAT MESSAGE

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J. HEWAT MCKENZIE.

The British College of Psychic Science, 59, HOLLAND PARK, LONDON W. II.

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Tuesday, May 16th, at 3.30 p.m. ... MRS. PODMORE.

Friday, May 19th, at 8 p.m. ... MRS. LUND (Psychometry).

Marylebone Spiritualist Association, Ltd., AEOLIAN HALL, 135, New Bond Street.

SUNDAY, MAY 14th, at 6.30 p.m.

Speaker: MR. ERNEST HUNT.

Spirit Descriptions by MRS. ANNIE BRITAIN.

WEEK DAY MEETINGS at

M. S. A. INSTITUTE, 5, Tavistock Square, W.C. 1.

Monday, May 15th, at 3 p.m. Psychometry. MRS. ALICE JAMRACH.

Tuesday, May 16th, at 7.30 p.m. Spirit Descriptions. MRS. NEVILLE.

Visitors are admitted to this meeting by ticket. One shilling each.
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" " at 3 p.m., Weekly "At Home," Tea provided.

A chat with MRS. BRITAIN'S control "Belle." Admission 2/6, limited to 16 Members.

Wednesday, May 17th, at 7.30 p.m., Members' Developing Circles.

Thursday, May 18th, 8 p.m., MRS. LAURA LEWIS, Clairvoyance.

M.S.A. Institute meetings are for Members only, with the exception of Tuesday evenings, when visitors are allowed by ticket, 1/- each.

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All communications and correspondence should be addressed to the Hon. Secretary, Marylebone Spiritualist Association, Ltd., 4, Tavistock Square, W.C. 1.

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

SUNDAY, MAY 14th.

At 11 a.m. ... MR. ERNEST MEADS.

At 6.30 p.m. ... MR. E. W. BEARD.

Wednesday, May 17th, at 7.30 p.m. ... MR. ALFRED BENNETT.

Wednesday Concentration Class (Members only), 3.30 p.m.

Thursday, Open Meeting, 4 p.m.

Week-day Services, 7.30 p.m.

The "W. T. Stead" Library and Bureau, 30a, Baker Street, W. 1.

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

Restaurant 12.30 to 9 p.m.

Wednesday, May 17th, at 7 p.m. ... MRS. DEANE.

Lecture on "Spirit Photography," illustrated by Lantern Slides.

Thursday, May 19th, at 3.30 p.m. ... MRS. MARY GORDON.

Members, Free. Non-Members, 1s.

Devotional Group, Thursday, May 18th, 6 p.m.

MISS VIOLET BURTON.

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

Sunday, May 14th, 11 a.m. ... MR. W. ROBERTSON.

" 6.30 p.m. ... See below.

Wednesday, May 17th, 3 p.m., Healing Circle. Treatment, 4 to 5.

MR. & MRS. LEWIS.

" 7.30 p.m. ... MRS. M. E. ORLOWSKI.

Sunday Evening Service, at 6.30, will be held at

QUEEN'S CINEMA, WORPLE ROAD.

Lantern Lecture on Spirit Photography by Mr H. J. Osborn.

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May 14th ... DR. VANSTONE.

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Free Lecture by Khwaja Kamal-ud-Din, B.A., LL.B.

Lecture No. 4. 14th May. MUSLIM CONCEPTION OF HEAVEN AND HELL. Time: 5 p.m. sharp. You, with Friends, are cordially invited. Tea and Light Refreshment 4.30 p.m. Nearest Tube Station—Notting Hill Gate, Cen. Lon. & Met. Rlys.

May 28th, being Eid Festival at the Morgue, Woking, there will be no meeting in London. May we ask our Spiritualist friends to join us on that day. Would those who intend to come kindly write, to enable us to know for how many to provide.

LECTURES at "THE PORCHWAY," 13, CRAVEN RD., W 2, on FRIDAYS, at 3.30. Series on "The Super-Normal Powers of Man." May 19th, "Extasy and Divine Frenzy," W. Leftus Har. Admission free.

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at 3.15 p.m.

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

SPIRITUALISM.

21st ANNUAL CONVENTION

OF THE

LONDON DISTRICT COUNCIL OF THE S.N.U.

Thursday, May 18th, 1922

AT SOUTH PLACE INSTITUTE, FINSBURY, E.C.

AT 11 A.M.

"PAST, PRESENT & FUTURE"

WILL BE PRESENTED FOR DISCUSSION BY

MR. FRANK T. BLAKE (of Bournemouth),

President of Southern Counties District Council.

AT 3 P.M.

CLAIRVOYANCE

BY

MRS. EDITH CLEMENTS & MRS. FLORENCE KINGSTONE.

AT 7 P.M.

MASS MEETING

Speakers:—MR. FRANK T. BLAKE & MR. R. H. YATES (of Huddersfield), Sec., S.N.U.

Chairman:—MR. RICHARD BODDINGTON (President, L.D.C.)

Vocalists:—MISS JOAN MATHER and MISS ETHEL STANBOROUGH

Organist:—CAPT. F. C. DIMMICK

All Seats Free. Collections to Defray Expenses.

HIGHER MYSTICISM.

Mrs. Fairclough Smith

will lecture at the Ethical Church, Queen's Road, Bayswater, London.

Every WEDNESDAY, commencing May 17th,

at 3.30 p.m. and 7 p.m.

There will be a Public Healing Service at 12 noon, at 4, Inverness Place

(at side of Ethical Church. Entrance Cottage Gate.)

NOTE:—No more Services at 22, Princes Street, W.

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All welcome. Silver collection.

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LIGHT

A JOURNAL OF
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,157—VOL. XLIII. [Registered as] SATURDAY, MAY 13, 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.

Light draws unto it darkness—we are dark—
And whilst our eyes draw to the stars and mark
The fascination in the face of night
Our souls draw to a light *within* starlight,
And darkness, drawn to light, grows light; our eyes,
Our souls, grow light, and all that near them lies
Is brought within the lustre of their sphere
Till earth and life grow beautiful and clear.

—ROBERT LEIGHTON ("The Light of Stars.")

A HINT FROM EMERSON.

We know no better guide for the seeker after spiritual knowledge than Nature. Wisdom, inspiration and insight may come from diviner sources, but Nature is the great monitor as to the method of Life, even if she cannot teach us much regarding its source. Some of our inquirers might turn with advantage to Emerson's essay on Nature for light on their difficulties. They would find, for instance, his solution of the problem as to the use of certain physical faculties and organs in the spiritual world. He sees that the senses and appetites which man derived from his animal inheritance have a higher warrant and a nobler use. They can be raised to be the instruments of finer and higher senses:—

"The same old atoms which subserve your animal wants have themselves been striving to unite into lines which shall respond to your higher sense of beauty, as sounds when they pass through the mind are woven into harmony and music."

THE AUTHORITY OF THE POETS.

We find quotations from the poets excellent for illustrating some idea or giving a touch of beauty to some sentiment which is not so beautifully expressed in prose. But we should never refer to the poets as authorities on questions of fact. An opponent once quoted to us some lines from Wordsworth reflecting on the absurdity of the idea of spirit return. He seemed to suppose that the quotation settled the whole question, and doubtless thought from our puzzled silence that the shaft had gone home! But

we were only puzzled by the suggestion that Wordsworth could have written anything of the sort. On looking up the passage we were relieved to find that Wordsworth had simply put the words into the mouth of one of the characters in a poem. One might as well try to prove that Shakespeare was a Jew by quoting some of the sentiments he makes Shylock utter in defence of his race! Another opponent quoted Swinburne's lines in which the poet thanks "whatever gods there be" that "dead men rise up never." Well, that was real Swinburne. But it was only Swinburne's opinion—probably in a mood of depression. It no more affects the facts than the utterances of a much greater poet, Milton, concerning Adam and Eve—set out in "Paradise Lost"—affect the truth of Evolution.

LEX TALIONIS.

In the "Journal" of the American S.P.R. for April, Dr. W. F. Prince, the editor, has an amusing little article entitled "A Certain Condescension," in allusion to Lowell's essay on "A Certain Condescension in Foreigners." It is provoked by some passages in articles by two English writers on psychical research who take up a rather patronising attitude towards Americans; one indeed suggests that "it seems difficult to believe that any but an American audience could be taken in" by certain very thin forms of fraud in materialisation. Dr. Prince hits back rather neatly. He asks why the writer of this slur on America did not say it seems difficult to believe that

anywhere but in America—a man could run a "psychic college" with a large following, who publicly maintains that Houdini dematerialises in one of his stage acts, bones, lungs, liver and clothing, passes through the glass walls of a tank, comes together in good shape again behind the curtain with every stitch intact, and walks out before the audience? Why did he not observe that it seems difficult to believe that Eglinton could, elsewhere than in America, fool so many people into believing that they were getting spirit scripts with the true life characteristics of their relatives' writing, when the published book of examples shows so clearly that they are by one hand? Why did he not, in the article of his in our "Journal" last month, nonchalantly wonder if any but an American creator of shrewd detective stories could make such crude apologies for the trickster Bailey? Evidently because all these people happened to belong to the tight little island.

These be shrewd knocks, but we may take them smiling, although as regards the second and third instances there is more to be said in justification than might at first appear.

THEN, to side with truth is noble when we share her
wretched crust:
Ere her cause bring fame or profit and 'tis prosperous to
be just.
Then it is the brave man chooses, while the coward stands
aside,
Doubting, in his abject spirit, till his lord is crucified,
And the multitude makes virtue of the faith it had denied.

—LOWELL.

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

THE PROGRESSION OF MARMADUKE.

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

(Continued from page 275.)

January 6th, 1918.

WHY WAR HAS NOT YET BEEN ABANDONED—ITS CAUSES.

"War first arose in the very savage times when each man fought his neighbour for some disputed possession; then their friends took part in the quarrel, and so the numbers grew until the whole tribe were arrayed against another tribe, and warfare has continued until the present day. If it had not commenced so gradually it would have been seen what cruelty and misery it led to, and would have been abandoned long ago for other methods. But even the Bible is full of the records of ancient wars, and it has even so libelled God as to call Him 'The God of Battles'; and so people imagine that because war always has been, it always must be. There are so-called religious people, too, who think that wars are a punishment for sin, ordained by God Himself, and they blaspheme their Creator with the crude ideas to which they would make Him a party. Believing as they do in the Old Testament as an absolutely inspired book, it is easy to understand that they think of war as a sort of cleansing process for the nations, where the 'unfit' are weeded out and only the 'chosen' remain. But even during this war those ultra-narrow religionists must have realised that, far from it being the 'unfit' who perish it has been the very flower and best of our young men who, in most cases, have died, or else suffered permanent injury. We hope that the soldiers who do return home will do so with the fixed determination to preach peace principles, and surely the horrors and misery they have witnessed will have left an indelible impression on them, and they will feel that no efforts on their part can be too great to prevent a recurrence of wars in the future. I would like to say that the belief that God can and should interfere to stop war is quite a mistaken one. If a man sows a seed, should God interfere to prevent it germinating? Nations have, for centuries, been sowing the seeds of hatred, ambition, greed, revenge, and many other unlovely attributes, and when these weeds spring up, men ask why God permits it. Could there be any education for mankind unless they were allowed to reap what they sow, either as nations or as individuals? When once the great facts of the future life are known, then all this wrong-thinking and wrong action must cease, and with the knowledge will come an increased sense of responsibility both as regards a man's own life and that of others. If he knows that to sin on earth means long years of remorse and suffering in the hereafter, he would be less careless of the life he led. I am only now speaking, of course, of a man with a proclivity for sin, for the normal man would shrink from an evil life, even did he not foresee its future consequences."

January 12th, 1918.

THE GROWTH OF RELIGION, AND IS IT ADVANCED OR RETARDED BY THE WAR?

"We must, first of all, define religion. By it I do not mean churches or creeds: I mean a real belief in a benign power above us which rules over the world, which does not arbitrarily interfere with the doings of mankind, but leaves him to work out his own salvation; but which will yet interfere indirectly through vice-gerents if He thinks it best that man should not be left to himself in any given crisis. I do think this war has greatly stimulated this feeling, and that there has been a wave of religion striking, at any rate, through our army, which cannot fail to have an effect later on, and that a lasting one. All the visions that have been seen must have made a profound impression, and yet they

are not the most important factor in producing the religious feeling of a divine power ruling over all. 'One shall be taken and the other left,' and when a man has seen his comrade killed at his side, and he has escaped unscathed, not once, not twice, but again and again, surely that man will say: 'My life has been miraculously preserved, and I believe I am not to die in this war, but that I have a work to do in the world, which is as yet unaccomplished.' Can that man, when he returns from the war, look upon life in his old careless way? It is impossible. He has seen the issues of life and death. He has seen the strong cut down and the weak preserved. He has seen visions, truly; not perhaps with his physical eyes, but visions none the less; brain-waves of force which have compelled him to think and which have made him a different man. In the night watches the heart will open as never in the glaring daylight, and such a man out of the depths of his heart will pass on his belief to his comrades and possibly they have had other visions which now become consolidated to a fact in their minds, and a factor, too, in their lives, which can never again leave them. Those who wait at home, too, have they no feeling that their beloved ones, killed in battle, are safe under a Father's care? that their young lives have not been carelessly wasted? Do they not believe, when the first bitterness of sorrow is past, that their loved ones are still working somewhere, somehow? that all will ultimately make for good? The human heart must bear its grief awhile, but then come these hopes and beliefs, and happy are they who have studied these mysteries, and tried to solve the riddle of the veil which obscures, to most eyes, the future life from that of earth. No one having these beliefs can henceforth be without true religion. He need never enter a church; he need never consciously pray (though better for him if he did!), but unwittingly his life becomes a prayer, and if put into words it would be this: 'Lord, Thou hast opened to my inner consciousness the gate of knowledge; guide me through it to the promised land where those I love, who have gone before, are spending their useful and happy lives in service for others.' Such a man will be an influence for good; he cannot help it, for 'before he was blind, but now he sees,' and what one sees one conveys the impression of to others. He may not do so in set words, but his speech becomes charged with his new belief, and the careless habit of living for one world only is altered. People say: 'He is a changed man,' but mean that the alteration is for good, and perhaps through him will come the knowledge to them also. I do not say that the churches are not useful; they bring people together in good works, and in mutual endeavour to serve mankind; but if all the churches were to cease to exist there would still be true and real religion in the world, of which no one could rob it. Therefore I look forward hopefully to the future not only of our country but of the world. Dreadful as has been this awakening from ease and luxury to care and sacrifice, yet it will in God's providence, bring forth good fruit. Those who have passed on are safe, and will be a power for good to those left on earth; while the latter will be more open minded, more unselfish, and aim at benefiting all mankind and not one country only; striving for a perfection as yet hardly understood. The birth of a soul has come to many of the nations during this war, and though the process has been a painful one, the anguish will be forgotten, and the lasting good remain. More and more will those on earth 'lift up their eyes to the Heavens, whence cometh their help,' and no cry of theirs will be passed over unheard or disregarded."

(To be continued.)

A COMMON GROUND.—Our scientific teachers of the last generation, largely influenced by German materialism, denied, and many still deny the possibility of mind without a material brain, or of any information or knowledge being gained except through the recognised channels of sensation. But our religious teachers stoutly oppose this—they assert that a spiritual world does exist, and that the inspired writings contain a system of knowledge supersensibly given to man. Both views cannot be true, yet both are urged in

antagonism to Spiritualism. Their common ground is that all extension of our existing knowledge in their respective departments must only come through the legitimate channels they prescribe; in the one case the channel is that sanctioned by Authority. Everything outside these channels is heresy, and must be discredited. I am, of course, speaking generally, for we all know eminent men, both in science and theology, who take a broader and more rational view.—SIR WM. BARRETT in "On the Threshold of the Unseen."

ANDREW JACKSON DAVIS.

ADDRESS BY MR. E. WAKE COOK.

"Andrew Jackson Davis, the father of Modern Spiritualism," was the subject of an eloquent address given by Mr. E. WAKE COOK before the members and friends of the London Spiritualist Alliance in the hall at 6, Queen-square, on the evening of the 4th inst. Mr. George E. Wright occupied the chair. The veteran artist captured the eager attention of his audience at the outset with a vivid word-picture.

"Spiritualism," he said, "is a stupendous subject, and a man will see in it just what he is big enough to see. Personally I feel like an explorer standing at dawn before the mighty masses of Mount Everest. The darkness becomes spiritualised by a palpitating roseate glow, when high in the heavens appears a point of light which expands until it reveals a majestic peak in solitary grandeur. Then another appears, then another and another emerge mysteriously, until a vast glittering world is revealed of bewildering splendours: while all the lower world sleeps in lingering night. So Modern Spiritualism appears to me after more than fifty years' study of it, full of dizzy heights and vast depths of meaning. It branches out into infinity in all directions; permeates all history, is the basis of all the spiritual religions, and its Pentecostal manifestations are the credentials of all the great founders and reformers of religions. It is at the root of all esoteric teachings and religious mysteries. It inspired the oracles, the Sibyls and the prophets of old, and the saints and martyrs throughout the dark ages. So neither history nor religion can be understood in their true inwardness without a knowledge of the facts and manifestations of Spiritualism."

"The highest peak," the speaker continued, "in the heaven-kissing heights of Spiritualism, the one which first caught the sunrise, was Andrew Jackson Davis, who was thus the father of the greatest movement of all time. This must be distinctly borne in mind, as the idea is common that Modern Spiritualism began with the Hydesville rappings (in 1848) but Davies came first, and he prophesied the coming of that outbreak of spiritual activity of which the Hydesville rappings were the beginning. Thus the book which was the commencement of our great literature, 'The Principles of Nature - Her Divine Revelations; with a Voice to Mankind,' dictated in hypnotic trance by Andrew Jackson Davis, was the first and greatest work of all, and it differs in character from all that followed it, being more scientific and much wider in range."

Mr. Wake Cook proceeded to relate some of the incidents in Davis's early career, from his birth of poor and unlettered parents in 1826, up to the time when at the age of nineteen he announced in trance that a work of importance to mankind would be given by him, selected his hypnotist and scribe, appointed responsible witnesses and made other needed arrangements—all in trance. The lectures, of which there were 157 in all, were delivered in New York before the appointed witnesses and occasional visitors, and made a volume of nearly 800 pages. The work ran through forty-six costly editions in America (a forty-seventh was now in the press), but it was very little known in this country.

Taking the main divisions of the book *seriatim*, the lecturer said that in the first section, entitled "The Key," Davis gave the most profound analysis of the evils then afflicting Society, and from many of which we were still suffering, that he had ever seen. Here were set forth the rationale of animal magnetism and clairvoyance, the proof of a spiritual existence, and the eternal progression of all things through circular or spiral lines of development. "In no other work," declared the speaker, "have I ever seen such a unity of principle as in this first work of this uneducated youth. He described a perfect and orderly system of evolution long before Darwin. The unity underlying the multitudinous variety of details is the best evidence for the supernormal origin of the work. Had it been a compilation by ordinary means, then it would have needed a superlative genius to have conceived and planned such a work and a lifetime to have collected the materials for it."

The second section, "The Revelation," traversed nearly the whole circle of the sciences, and in the last part of this section which dealt with the beautiful process of "death," and the seven spheres, Mr. Wake Cook held that Davis easily transcended all the science of his time, quoting in support of his view a glowing eulogy pronounced by Professor George Bush. He added:—

"This part of the book is the sublimation of Swedenborg's views, but the description given by Davis of the Spheres is more like that in the Vale Owen Script of 'The Lowlands of Heaven' and 'The Highlands of Heaven,' given seventy-five years later. But Davis says nothing of that Dante-like Inferno which startles us in 'The Lowlands of Heaven.' He represents the second sphere as the natural progression from this world, and bearing much the same relation to it that our ideals bear to grim realities. From this he ascends step by step, each sphere the sublimation of the preceding one, the matter becoming more and more spiritualised and displaying ever-increasing splendours: the uneducated youth transcending all the poets in wondrous descriptions until he returns dazzled and blinded by the

merest glimpse of the ineffable glories of the Seventh Sphere, which is the great Spiritual Sun."

The third part in the table of contents dealt with diseases of the great social body and the remedy. One point in the proposed remedy, Mr. Wake Cook thought, should be specially noted. This was the proposal to reconstruct the social body on planetary principles, the principles on which the whole universe is constructed. Those fundamental principles were greater and more scientifically sound than any of those of the Utopia-builders from Plato down to Rousseau and Karl Marx; and sounder and more profound than those of our political economists.

Here Mr. Wake Cook referred to an aspect of these principles which came to him twenty years ago when writing on "The Organisation of Mankind" in the "Contemporary Review." He saw that Nature had a definite purpose of her own which she achieved by over-ruling all men's actions, good, bad and indifferent, to her end. That purpose was to unite and organise mankind into a rough analogy of the animal organism, in which the roads, rails and ocean ways should be the arteries, and the wires the nerves, and each individual corresponded to a molecule which fulfilled a definite function for the good of the whole.

Another phase of the same idea appeared in that remarkable work published last year entitled "The Process of Man's Becoming" by "Quæstor Vita," which for the severity of its philosophical style of exposition was, in the lecturer's view entitled to the very highest place. In the chapter on "Sociology as based on Microcosmic Process," it urged that the State should be organised as a microcosm, a miniature universe, as man himself was said to be. The speaker dwelt on this point because right principles of social and economic reconstruction were second only in importance to the supreme question of an after life, and because Davis and the inspirers of "The Process of Man's Becoming" were the only teachers, so far as he knew, who had dealt with this side of the world's work. Wherever the principles enunciated by Davis had been applied, however partially, they had been uniformly successful, and had they been generally applied they would have saved us most of our labour and other troubles.

Davis was the author of over thirty other volumes, produced, like "Nature's Divine Revelations," in what he called the "superior condition." The first of these were the five volumes called "The Great Harmonia." The lecturer went on to give a brief outline of the teaching contained in this work, which might be said to complete the Seer's message to mankind. It spoke well for mediumship that Davis, though delicate in childhood, lived to be eighty-four. Mr. Wake Cook met him in Boston when he was eighty, and he was then straight as an arrow and as alert as a young man.

In religious matters Davis was very advanced, and he severely criticised the theology of his time for its narrowness and the bigotry and intolerance it caused. The war of narrow, God-betitting creeds was a potent factor in the harsh discords with which the world was jarred; and Spiritualism, which was a unique blend of science, philosophy, and religion, was sent as the great reconciler. We could not yet picture the grander, all-embracing religion of the future. But we could best approach it by embodying what was called the "Spirit of Christianity," which was the finest flower of the religious consciousness. (Applause.)

On the motion of the CHAIRMAN, seconded by DR. ABRAHAM WALLACE, a hearty vote of thanks was accorded to Mr. Wake Cook for his admirable and inspiring address.

"TRAPPING THE SUNLIGHT."

"MARMADUKE'S" MESSAGES RECEIVE ILLUSTRATION.

Major Marriott writes:—

Among the many instances of semi-prophetic utterances from the spirit world, it is somewhat remarkable that after reading in the "Daily Mail" of the 27th April of the discovery of trapping the sunlight to make synthetic food-stuffs, which is of immense importance to the future of mankind, we have in LIGHT, of April 29th, this sentence from the "Progression of Marmaduke," dated October 21st, 1917: "Science may become the greatest boon to mankind. He may learn how to produce food chemically, when there is a scarcity of natural products." What immediately follows this remark is further exemplified in "The Children's Newspaper" of the same date. Here is given an account of a new process of making dry "meat meal," an invention of a New Zealand farmer, by expelling the contained two-thirds of water leaving a meal with eighty-one parts of protein, a nitrogenous, flesh-forming, palatable food, available for export. "Marmaduke" says: "If there were a possibility of mankind using food of a less dense and heavy quality than mankind usually consumes, there would be a distinct spiritualising of the human body, and it would be easier for us to get impressions through more etherealised frames."

With the rainbow arch of Spiritualism above us we need have no fear for the future; but even from a solely material standpoint there is much to encourage an optimistic view of the years to come, despite the hydra-headed menace to the world's peace.

THE PLACE OF IMAGINATION IN PSYCHICAL RESEARCH.

By F. E. LEANING.

II.—ITS USE AND EFFECTS.

The common and habitual form which imagination takes is that of reproducing visual and aural experiences. We speak or hear of mountain tops, of forest or ocean, city or "sheep-trimm'd down," and pictures of these things rise in our minds. If we can make them clear and hold them firmly, they can be transmitted to any other mind, properly prepared like a sensitive plate by quiescence and freedom from tension; or, if it is not a memory but an actual and present event and one with the momentum of deep feeling behind it, the impression will make itself felt without definite intention on the one hand, or definite preparation on the other. We recognise in these two kinds of occurrence the well-known Thought-transference and Telepathy, whose proven existence forms the main door-step, so to speak, of the fast-rising house of psychic science, a house destined to shelter humanity in those "shocks of doom" which perhaps still lie before it in the onward way.

The main conclusion established by a study of telepathy seems to be that not only in Prentice Mulford's popular phrase "thoughts are things," but they are also people sometimes! The theory has been carried to the utmost limit, and perhaps beyond it, when we are asked to think that a thought in a person's mind can walk about and make itself seen and heard in a friend's house, or even a stranger's. There is a romantic story of the lover of a Spanish lady, whose addresses were forbidden by her father, but whose longing grew so keen that he effectually projected himself telepathically, horse and all, within the bounds of the estate. Even while she upbraided him for his daring, there sallied out the enemy, who pursued the flying rider for some distance, until he suddenly disappeared and left them perplexed. These things happen in Mexico. And in the pages of the "Journal du Magnetisme." They can be paralleled, though less picturesquely, in our own sober records, but although they suggest another and more concrete order of hypothesis as necessary, we are certainly left with some amazing problems arising out of the use of the imagination.

One of these is exemplified in the fact that sensitives cannot distinguish between real and imaginary persons in the surroundings of a sitter, if that sitter is given to the creation of fictitious characters. Thus Miss McGuire had someone described to her by a medium, who turned out to be the hero of her first novel. Miss Katharine Bates received a description of a group, or rather a couple, whose features and colouring were accurately given, and told that she would be the deeply interested confidante of their love affairs. She recognised no situation at all likely to develop in this way among any of her own acquaintances, but the following day, when witnessing "The Little Minister" being played by Cyril Maude and Winifred Emery, found the clairvoyant's vision unexpectedly verified in the appearance of the actors and the nature of the drama, which truly, she says, "made a great and most charming impression upon me." Mr. Hubert Wales also, in his very interesting record of telepathic impressions, unintentionally produced by himself upon a distant clairvoyant to whom he was very slightly known, notes among them a scene long forgotten by him but occurring in one of his novels. Here also the vision was just as clear and true as of the actual little household events and words which form the bulk of his items.

As regards the part played by the sitter's imagination in affecting the psychic's clairvoyance, there are cases where a definite effort of the kind has failed to have any effect, as in Dobbie's series in Australia, and Dr. Wiltse's in Canada. But against these we must place other instances, such as Maxwell's silent wish that his sensitive friend should describe his (Maxwell's) death in a previous incarnation in a given way; that, namely, of a fall from a horse. Maurice accordingly did so describe it. On another occasion he had a vision of "a Christ," and Maxwell was independently and privately informed that a lady who was at that time his guest, and under the same roof, had been ardently wishing that such an experience might be her own. Take again

an interesting example of a child's clairvoyance. It is related of her little son by Mrs. Russell-Davies as follows:

THE CAMEL CORPS.

"A few years ago we had a house in the country. It stood by the side of the main road to O—d. On the opposite side was a very large common and wood. The house was extremely old, and to the windows were seats, upon which the little ones would kneel and watch for whatever happened to go by. One morning Geordie was looking out, and all at once called, 'Mamma! Mamma! Come quickly! There goes a circus, and it is all camels with soldiers on them.'

"I went to the window, and whilst the child jumped and laughed with delight I could see nothing, neither on common nor road. I said, 'What do you mean? What do you say you saw?' He answered, 'Look, mamma! They keep going by—soldiers on camels.' I knew by the child's manner he must see something. He was only seven years old, and children are not clever humbugs at that age.

"A few seconds more a servant came into the room to say there were some men at the back door asking for a drink . . . I went out and found three men. Two of them were soldiers and they all looked tired and worn. I asked them to rest, and stopped to speak. They told me the soldiers had just returned from Egypt, were on leave, and were going home to O—d. And imagine my surprise when they told me they belonged to the Camel Corps! . . . I carefully examined these men and drew from them the fact that they had been telling their fellow-traveller (the civilian) all about it as they walked along."—(From "The Clairvoyance of Bessie Williams," p. 235.)

What are we to make of such an instance as this? Does it mean that everything pictured in the mind is "filmed" on a metaphysical medium, to be read by whoso has eyes to see? And if so, how came it that the child's highly mediumistic mother, herself clairvoyant from her earliest childhood, was unable to see what he did, even when he had told her what he saw? It is seldom that such a perfect combination of events occurs as the product of three minds (for we may include the listening civilian), being brought into contact unconsciously and spontaneously with an unknown sensitive mind, a competent witness on the spot, and corroboration forthcoming as it did. Did these camels, the familiar stage-property of the soldiers' minds, always precede them as they travelled home? And has every reader of these lines at the moment a miniature camel-corp in his mental atmosphere? If so, it will have, of course, a fleeting existence, like the forms which come and go in the exuded ectoplasm under the capricious play of the mind's concerned.

An image often in the mind, however, will have a duration and a persistency the more strongly marked the longer it is dwelt upon. Mr. Moriarty, the estate-dealer of Lynn, U.S.A., who was the subject of a valuable study by the late Dr. James Hyslop, used to see things round the clients who came into his office, which often gave him a clue to some dominant taste or hobby of theirs. For long he carefully suppressed all mention of this, to him, perplexing fact, both for business and religious reasons. But a reporter ferreted it out, and in his breezy western way gave him a not unkindly notice in the "Lynn Daily Evening Item." As the account has already been given a place in the "Proceedings Amer. S. P. R." (Vol. XIII., p. 147), it needs no apology for its quotation in these decorous pages, the more so as it is accompanied by a letter to Dr. Hyslop making the signed statement by the reporter in question that all the paragraphs in the story were true and reported without colouring. Here are a couple:—

"For instance, a young man had come into the office to look for a friend. Mr. Moriarty knew nothing of the fellow's eating habits, yet when the chap sat down there was a pickle floating about him. When the fellow's friend came in Mr. Moriarty said: 'This young fellow, Jack, is a friend for pickles.'

"Not on your life," said the accused one. But the

(Continued at foot of next column.)

ANDREW JACKSON DAVIS'S ACCOUNT OF
THE DEATH PROCESS.

By H. A. DALLAS.

Mr. C. V. W. Tarr expresses a difficulty which, no doubt, many have felt when reading such a description of the process of dying as that described by Andrew Jackson Davis. I will venture to give my own interpretation for the consideration of those who may not find Mr. Picken's reply quite satisfactory. (LIGHT of 29th ulto., p. 263.)

In reading of the visions of clairvoyants we must bear in mind two facts: (1) That these visions are mental experiences; that is to say, they are ideas imparted to the Seer in a symbolic form. "The love-thread," we are told, "draws the newly-born body to the outside door." This term "love-thread," should give us the clue to the symbolism. The thread seen denotes the quality of love by which a newly born spirit is drawn through the portals of sense perception; the opening of the door seems to denote a very material act, but I should interpret it in the same symbolic way. (2) We shall, also, find many difficulties solved if we bear in mind that in many, perhaps in most cases, the ideas are transmitted to the Seer as pictures. My student of Dr. Hyslop's work with Mrs. Chenoweth will remember that he was told that it was by pictures that he controls most frequently communicated. If we accept this we can easily understand that Davis was shown a picture of the friends on earth opening the door, and the spirit passing out, drawn by the love-cord to denote the fact of its departure out of the material conditions guided by love, and another picture denoting by its rise "through the forty-five miles of air" that it was going up into higher conditions.

As we have abandoned the literal interpretation of the visions of St. John in Patmos, and have learned to see that harps and palms and streets of gold are symbolic pictures, so should we treat the visions of later seers, otherwise we may miss their essential lessons.

Mr. Tarr says he hesitates to adopt the theory that the communicating spirit may be at a distance from the medium. This statement was made by a communicator speaking in the direct voice at a séance attended by friends of mine. The speaker said, speaking in the room in clear tones: "I am miles away now." (I think he said a hundred miles, but I am not sure if the number was indicated.)

In a volume of Essays, published in 1909, Mr. Hugh MacColl* discussed the question: "Where is the Soul?" In this essay he makes the curious suggestion that there is no conclusive evidence that the human soul is located in the body at all. He says: "As to the position of the soul we can say nothing. . . . It may at one instant be in the body, and the instant after it may be millions of miles away from the body." He goes on to discuss telepathy and action at a distance, and draws the conclusion that even in this life the Ego may control the physical organism without necessarily being confined in it.

Such speculations are useful if they make us realize how little we know concerning the mode of connection between the Self and the physical body now, and therefore how impossible it is to form a positive conviction as to the manner in which a spirit may "control" a medium. The important thing is to verify and establish the fact of communication; other details can only be tentatively dealt with.

(Continued from previous column.)

next day Jack said that his pal was a lover of sour stuff and would devour pickles by the dozen.

"One afternoon a Missourian brought in a stranger, for testing purposes. 'All I can think of with you,' said Mr. Moriarty, 'is bones.' The man weighed the proper amount for his height—and more! And his reply was: 'No wonder you think of bones. I shovel 'em all day over at the Good Will Slop Factory.'"

It is to be remarked, however, that as soon as a definite attempt at experimental work began, the visions became comparatively irrelevant, and where they were indirect or symbolical, the medium's own (imaginative) effort to interpret misled him. Thus when Dr. Richard Hodgson was believed to be "getting through," only the idea of "hog" arose, and the medium dwelt on this in various aspects quite alien to the aim of the communicator, though proper enough to the animal. The use of a partial symbol to convey the sense frustrated itself.

MAN AND NATURE.—"I like the blinding glare of the sun and its warm caress, and the whippings of the breeze. I like to meet my fellow men in thousands or isolated groups. I like them, whether they be beautiful or ugly, humdrum or quaint, happy or miserable. Every being, every creature, is my brother and fellow-sufferer in the Universal Scheme, and the stars beyond my grasp of distance raise in my soul a feeling of love and communion."—"The Radio-Orbicular Process of Thought," by A. A. Braun.

* See LIGHT, April 17th, 1909.

RAY'S AND REFLECTIONS.

Very few were the responses to the invitation to readers to send us anagrams comparable to the one sent by Mrs. Champion de Crespigny (p. 243). Major Marriott writes: "Your anagram for 'Mors janua vitæ' is a poser. If I could only have an *e* instead of a *n* we would have 'ouverte à jamais.'"

Talking of Latin tags, Major Marriott relates an amusing story of an Army examination in which a candidate baffled by the choice of an essay on Julius Caesar or Alexander the Great chose an alternative given in the paper, viz., "De Mortuis nil nisi bonum," which he took to be the Latin for "Dead men tell no tales" on which he dilated with much eloquence as the proverb of a passing age!

I have been discussing the pros and cons of Sunday services with people who took entirely different views of the matter, some favouring the religious element and others desiring to see it abolished. But "it is a free country" (with some exceptions) and people should be allowed to worship in their own way. In this matter we must mind our own business, and not seek to impose our own views of devotional services upon others.

The rule is not well observed, for I see that a distinguished Nonconformist parson is reputed to have wished for the revival of the ancient law which imposed a fine on those who did not attend church on Sundays. I imagine that he must have forgotten that the law of those days took no account of Dissenters in this matter, except to the extent of fining them even more heavily than the ordinary non-church goer, for in the eyes of the law they were worse than mere absentees. They had set up a "pestilent heresy" in opposition to the Church. Perhaps it is just as well for Nonconformists that those barbarous old Statutes are not revived!

On only one phase of the Spiritualistic Sunday service had I any definite view. I could wish the singing were of a finer quality (to say nothing of the oratory). At certain little services which I have attended I have been reminded, when the hymns were sung, of Dickens's description of the Something-ean singers, at Mrs. Leo, Hunter's garden-party, of whom it is recorded that the singing consisted of three of them grunting while the fourth howled.

There are many problems in life. One of them is, how the world got along without us before we arrived, and how it will manage to get on after we are dead! This sounds like satire, but is not so intended. I believe that every unit of human life is indispensable to the Cosmos, although perhaps not quite so indispensable as it may suppose. The consciousness that he is a necessary part of the Universal life lies deep in a man's nature, and if it sometimes expresses itself in ridiculous ways it is the expression which is wrong and not the idea behind it. So while we laugh at the "pompous ass," we may remember that his pomposity is simply the caricature of a real dignity in the human spirit.

When I read or listen to some of the long metaphysical discussions about things which don't matter—"hard nuts" which, on being cracked, are found to have nothing in them—I think of the story of "What Mrs. Brown said." A lawyer was cross-examining a witness in a law-suit. "So you told Mrs. Brown the news," said the cross-examiner; "And what did she say?" At this point the opposing counsel intervened with an objection. He protested that the question was not in accordance with the rules of evidence, and the dispute which followed lasted for hours. Finally, after long consideration, the Judge permitted the question to be put, and the examining lawyer triumphantly returned to the charge: "Now please tell us what Mrs. Brown said." And the witness—a stolid bumpkin—answered: "Mrs. Brown? Why, she never said nothin'."

D. G.

THE PSYCHOMETRY OF CLOTHING.—The "Occult Review" for May contains an interesting article on "Clothes that Inspire Terrible Dreams." Undoubtedly strength of personality or the intensity of an episode, affects the quality of the aura which attaches itself to an article, and thus not only assists the psychometrist in reading the history of the episode, but may also be of sufficient strength to influence the ordinary mind, when it is in an abnormally quiescent condition, such as in sleep. In some cases, quoted in the article, the episode was repeated in subsequent dreams, after renewed contact with the article to which the history was attached, while in others, the effect was produced on any person who had previously worn the garment. The evidence for this "aura of the past" is too cumulative to be explained away, and the five incidents, quoted by Vivian E. Tidmarsh in this article, are in themselves too vivid and evidentially detailed to be classed in the category of casual dreams.

MAGNETIC HEALING.

A RECORD OF PERSONAL EXPERIENCE.

By EVELYN MORRISON.

Much has been written concerning the gift of magnetic healing from the point of view of the healer, but a natural diffidence and dread of publicity has hitherto withheld the patient from giving to the world a personal and intimate experience of the treatment and benefit derived. For the sake of sick and suffering humanity that veil should be lifted, and the gigantic stream of spiritual influence loosed in all its beauty, intelligence and power. The great reservoirs of healing wait, ever ready to be used by those who need so sorely.

After my marriage I found that my husband possessed the gift of magnetic healing in a very marked degree. At first he treated me merely for minor ailments, such as headache, toothache, sleeplessness and general debility, but my faith in the efficacy of his treatment was soon established by experience. In the practice of magnetic healing he transmitted the stream of magnetism to me by means of the application of his right hand, merely using the left hand to close the circuit, and thus drawing the life current through my body from his right hand to his left. Occasionally he would place his right hand upon the affected part, and hold my hand within his left, but we did not find that the treatment was rendered any stronger in this way, as the power was automatically directed to the organ or members that most required treatment without any volition upon the part of either patient or healer, and was obviously controlled by a wise order of intelligence. After a few moments my arm would glow and tingle; my breathing would grow deeper until the inspirations were long and full-drawn; the pain would gradually die away, and a toning-up of my whole body would ensue until I felt as though I had been immersed in a powerful electric or magnetic bath, the force of which had penetrated every pore of my skin.

After the birth of my second child my husband treated me for various functional disorders common to child-birth, and as I became acclimatised to the power, it increased in force and was marvellously accelerated. Guided by a loving and wise Intelligence in the Unseen, it took complete control, affecting those parts of my body that required treatment without reference to our own belief. Often we would suppose a certain organ would be treated. The stream would be directed to a totally different part of my body, and I was speedily shown that my weakness lay in that particular direction. At times my body would twitch and move involuntarily with the strength of the magnetic stream, my hands and feet would be raised a foot or two in the air, I would be turned from side to side in my bed or chair, and my whole form would vibrate rapidly. Often I thought I would be raised bodily from the bed. I made the most remarkable recovery from the birth of my baby. Though I had always been a delicate girl in twelve days all my organs were apparently as strong as before the birth, and in some ways stronger. I walked out in fourteen days, and a trouble from which I had suffered all my life was practically cured.

After this we found there was no need to assume the usual position to transmit the current of magnetism or to touch physically in any way. The mere proximity of my husband was sufficient to produce a treatment if I needed strength or alleviation from pain, whereas any definite attempt to transmit the vibrations was completely unsuccessful when I was feeling well and no treatment was really necessary. Upon one occasion I was treated in the train, my husband sitting opposite to me. The treatment commenced with a gentle twitch of my arm, after which the muscles at the back of the leg were massaged. I was very tired that evening, and not feeling at all well; but I must own I was rather horrified to receive such a public treatment and endeavoured, but unsuccessfully, to restrain the strong vibrations that shook my body as I feared the other occupants of the carriage might believe I was suffering from acute St. Vitus' dance!

I firmly believe that this stream of wonderful power is accessible to the world. I am especially fortunate in having for its medium a member of my own family, but the power of healing, the gift of being used as a powerful transmission station for the magnetic current that flows from, and is directed by a wise and all-loving Intelligence lies dormant in many, only awaiting effort and practice to respond, to revolutionise the world of medical science by applying direct the life-stream under which no disease can exist, no suffering, no pain become incurable.

THE "REVUE METAPHYSIQUE" for March-April, just received, contains an article by Sir Oliver Lodge replying to Professor Richet. It appears to be a translation of the series of articles published in "John o' London's Weekly" in March last, referred to in LIGHT during that month. There is also an article by Dr. Geley commenting on the S. P. R. experiments with Eva C. Of this we hope to publish a translation in LIGHT shortly.

DUMAS AND THE FALLING PICTURE.

Our French contemporary, "Echos Psychiques," recalls an incident related by Alexandre Dumas *pere* in his memoirs. The famous author, who had been requested by an acquaintance to convey a letter to a mutual friend, M. Villenave, arrived at his destination as evening was falling. He found M. Villenave in an armchair alone, the room almost in darkness save for the faint illumination of the fire.

After some conversation Dumas handed over the letter, and at the request of his host lit the lamp, by the light of which he perceived that one of the pictures—a portrait—had fallen.

"Hullo! What's happened to your pastel?" said he. "As you see, the glass and the frame are smashed. It is absolutely incredible. The nail has not fallen out of the wall and the screw-ring of the frame is not broken," replied M. Villenave, who then recounted the following:—

He had been correcting proofs all the previous evening and feeling tired had decided to continue his work in bed. He accordingly retired to bed, and then, noticing that the light of the candle was reflected in the glass of the portrait in question—that of a woman for whom he had a deep affection—he had nodded "good-night" to the picture; a gust of wind blowing the flame of the candle at that moment had given the effect of the portrait nodding back in acknowledgment. Considering this to be an optical illusion, M. Villenave, instead of dismissing it from his mind and continuing his proof reading, lapsed into meditation. He recalled happy memories of his youthful days, passed in company with this lady, and while lost in the reverie midnight began to strike. On the last stroke of twelve, the window was blown open by a sudden gust of wind which extinguished the candle, and simultaneously the picture fell with a crash.

Being without matches and not wishing to disturb the household, he remained plunged in darkness, feeling greatly distressed in mind, and with the impression of hearing steps accompanied by the rustle of a silk robe.

Having related this story, says Dumas, M. Villenave then proceeded to open the letter. It was sealed with black wax. "Mon Dieu!" said he, "I hope nothing tragic has happened." He read the letter, and his eyes filled with tears.

It conveyed the sad news that Madame X.—whose portrait it was that fell—had passed away the previous night just on the final stroke of midnight.

"GOD AND MAN."

In the course of a letter commenting upon the leading article "God and Man," which appeared in LIGHT of April 15th, Mr. Thomas J. Snaith (Glasgow) writes:—

Recent speculations with regard to a future existence have increased the interest which has always been felt in the subject. The widening of human thought under the influence of Science has given the death-blow to once unchallenged dogma, but has not destroyed the emotional yearnings which still sustain many under the trials and perplexities of life.

There is a new religion now, and this new religion deals with but one world at a time. The object of its adoration is Humanity. In form, the old creeds still remain, but their soul has been honeycombed by doubt. The old being construed in the light of the new. The ruin of the past is a quarry to which we go for material to build the temple of the new. This new religion assumes that what is good in this life is good in another. It deals with but one world at a time. It does not try to make peace with the skies; it teaches man that his success lies in making peace with his neighbour, and it is the religion of common sense. Its tenets are industry, economy, efficiency, expediency, reciprocity, appreciation, good cheer, mutuality, co-operation, all illumined by love. We live for Love, Order and Progress.

"THE VALUE OF AUTHORITY," a useful little pamphlet, by Mr. Richard A. Bush, of the Wimbledon Spiritualist Mission, is to be obtained of the author at Morden, Surrey, or of the London Spiritualist Alliance, Ltd., price 2d., post free 3d.

"THE WAR OF THE GODS," by Mary O'Brien (C. W. Daniel, Ltd., 5s. net), is the record of a series of communications alleged to come from a group of spirits who gave the names of "Jehovah," "Saturn," "Mars," "Pluto," etc. It is a strangely fantastic entry of ancient religious deities into the most modern conditions. In a few cases the controls declare their madness and pray for God's mercy. A very curious work and perhaps deserving of sympathetic study, but decidedly repellent in the incongruity and apparent incredibility of the opening chapters. The reader persisting to the close is left with the idea that for their own improvement superior spirits have allowed these lunatic "intelligences" to free their minds with the aid of an accommodating medium.—G.M.

"SCIENCE" AND A BOOK TEST.

By E. J. DINGWALL.

[Reprinted, with acknowledgments, from the Journal of the American S.P.R.]

Science has discovered the book-tests! It is true that they were given in the days of Stainton Moses, but then the great scientist who has now discovered them, being a chemist, may not have heard of Stainton Moses. If the reader will turn to the issue of "Discovery" for June, 1921, he will find that the then Editor, Alexander Smith Russell, M.C., M.A., D.Sc., Dr Lee's Reader in Chemistry of Christ Church, Oxford, has been reading the "Psychic Research Quarterly" for the preceding April and in particular the account of the book and newspaper tests by the Rev. C. Drayton Thomas. He thought it all rather wonderful at first but later was not so convinced. He says, "There seems to be no reason to look for any abnormal explanation for these phenomena. Gullibility, chance, coincidence, and occasional good guess, the ability of a certain type of mind to put two and two together and make it (within limits) into any number, and a few similar explanations, seem to me to account for them all." He then proceeds to discuss one instance given by Mr. Thomas. The test said, in speaking of the issue of the London "Times" for the next day that:—

"In column one and about a quarter down is your father's name given in connection with a place he knew very well about twenty years ago."

With reference to this test Mr. Thomas writes: "Between a quarter and half way down is the name 'John' and one inch above it is 'Birkdale.' My father's name was John, and 'Birkdale' is the name of the house he bought when retiring from active work and where he resided until his death." In commenting upon the test Dr. Russell says that it is a typical example. "At first," he writes, "it struck me as so ingenuous that I suspected the author of pulling my leg. But no. He is serious. Come now, is there anything wonderful about the name John (not Hieronimus or Jared or Septimus Eric, but John) appearing in any column of 'The Times'? It would be more wonderful, surely, if it failed to appear less than ten times. Again, there is nothing wonderful in the apparent fulfilment of the prophecy concerning Birkdale. Notice, Birkdale is not mentioned specifically by the medium. It is merely a particular example of a general category, places which a man knew twenty years ago. Now, in 1901 I was only a small boy, but the number of places I knew 'very well' then was anything from a hundred to a thousand, depending upon what is meant by a place. The probability that the name of one of these should appear in a column of 'The Times' is a very great one. These book-tests, indeed, are rubbish. There is absolutely 'nothing in them.' Mr. Drayton Thomas does not appear to understand coincidence and correlation."

Now all this is very interesting but I am not at all sure whether it is not Dr. Russell who fails to understand and not Mr. Thomas. I was also fairly young twenty years ago and I also knew a number of "places" fairly well. For example I was well acquainted with the house in which I lived, my bed, the bathroom, the garden and similar "places." But in the test given it is quite clear to any intelligent person what the word "place" means. It quite obviously does not mean Mr. Thomas's bed or where he stood when shaving, if he did shave. It might mean a village where he was living or the name of his house or perhaps a small town if he had lived in it for a long time and knew it "very well." Thus I cannot be said to know New York or London or Paris "very well," although it might be said that I know East Twenty-Third Street at Fourth Avenue very well or the Hampstead Garden Suburb very well or the Rue Royale very well. On the other hand I think it might be said that I knew the High Street of the London suburb where I used to live very well although not the suburb itself. Therefore it would seem that the term "place he knew very well" can be narrowed down to a *locality*, probably referring to a residential or office address or possibly to some small village or town which the person referred to either lived in or had intimate associations with. Now Dr. Russell's first question is whether there is anything wonderful in the name John appearing in any column of "The Times." No, doctor, there is nothing wonderful about it. The next point is that he thinks it would be more wonderful if it failed to appear less than ten times. Then I am afraid he will have to wonder as will be seen later. As it happens my name is also John so I set myself a little experiment which is sometimes useful in science and often more satisfactory than assumptions proceeding from sheltered cloisters. I said to myself: "In a copy of 'The Times' anywhere in the first column you will find your name and near it a place you knew very well twenty years ago." So I went off to a library and got out a volume of 'The Times' for part of 1921 and started off at the first issue I came to, deciding to go through fourteen consecutive issues on the same quest. I looked down the first column as carefully

as I could although I cannot guarantee that I did not miss one or two Johns during my search. Here is the result of my inquiry:—

1. John mentioned twice. No place.
2. John mentioned three times. One and a-half inches from one entry is the name of the London suburb where I used to live but did not know "very well."
3. John mentioned thrice. No place.
4. John mentioned four times. No place.
5. John mentioned once. Three inches above is the name of a town I knew fairly well.
6. John mentioned twice. No place.
7. John mentioned twice. No place.
8. John mentioned four times. No place.
9. John mentioned four times. In the next entry to one of those containing the name John occurs the name of the suburb before mentioned. In another entry occurs the name of a village I knew fairly well and in another the name of a house in which I never lived but which possessed a certain fascination for me. If this test had been given me and if the entry containing the name of the house had been identified from the direction given in the test I should have called it a fairly good test although not so good as Mr. Thomas's.
10. John mentioned five times. In one entry occurs the name of the same village before mentioned.
11. John mentioned three times. In one entry the name of the London suburb again occurs.
12. John mentioned six times. No place.
13. John mentioned five times. No place.
14. John mentioned three times. No place.

Now the result of the experiment shows that the name John does not occur ten times every day even in the column of "The Times" containing the lists of Births, Marriages and Deaths, whereas Dr. Russell thinks it would be wonderful if it failed to appear less than ten times in any column of "The Times," an assumption now shown to be sufficiently ridiculous. To suit his purposes the doctor wants it to appear ten times so that is reason enough for supposing that it does so. This argument is exceedingly common amongst "scientists" when trying to deal with the uncomfortable facts ruthlessly brought to light by psychical researchers. A second interesting fact which emerges from a consideration of my very vague book test is the following: It will be remembered that in Mr. Thomas's test the "communicator" said that the test would be found about a quarter down and in my test the whole column was given as the place. Yet even with this wide latitude only one example could be called a good test and this did not give anything beyond the name of a house which happened to have certain associations. The chances of hitting upon that issue when I had selected fourteen specimen consecutive issues was of course 1 in 14. Now in Mr. Thomas's case the name John occurs and an inch above it is the actual name of his father's house and not at all a common name at that. This certainly was a place he knew very well, far better indeed than the house in my test of which the outside at the front was alone well known to me. Yet this test of Mr. Thomas is, according to the learned doctor from Oxford, mere rubbish and there is absolutely nothing in it.

But even if Dr. Russell has found nothing in the book-tests described by Mr. Thomas I have found a great deal in Dr. Russell's remarks which make for comment. In another issue of "Discovery" I find amongst the editorial notes mention of the book "Spiritualism and the New Psychology," by Millais Culpin, which he calls "a very able book." As this production has received a severe trouncing in every quarter where knowledge of the subject matter was to be expected it is a pity that Dr. Russell should have stated in so many words that his knowledge was such that he considers this worthless collection of observations as "very able." But then it is fashionable to consider psychics a playing ground for all and everybody whilst physics can only be dealt with by the select few, and I am sure Dr. Russell would be the first to rise and slay me were I to have the temerity to write and criticise the investigations of others into the nature of the colloids. Dr. Russell has done more, however, to make himself a noteworthy figure. In some of the editorial notes he speaks of "Spiritualistic" manifestations and he explains them! Listen to the words of science and bow your heads as you receive the message which proceeds from so ancient a University as Oxford, England. "These manifestations," he says, "can be explained by natural causes, known or unknown, and by the 'human touch' (which in many cases is imposture)." All is now clear. The phenomena are explained by unknown causes and by the human touch! Or is it the humorous touch? At all events "that's that and now we know," as the English say.

"The machinery of dreaming planted in the human brain was not planted for nothing. That faculty, in alliance with the mystery of darkness, is the one great tube through which man communicates with the shadowy."—DE QUINCEY.

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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 Hutchinson 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.

THE RED ROSES OF COURAGE.

A CHAPLET FOR HEROES.

Those who have read Sir James Barrie's Rectorial address at St. Andrews—an incomparable piece of eloquence—must have been stirred by his pæan to that "lovely virtue"—Courage. He told in glowing words how it brought beauty into scenes and circumstances hard, bleak and terrible, how it transfigured life, how it ennobled the humblest soul.

It was when speaking of Captain Scott and his gallant little company in the Antarctic Expedition that Sir James said:—

How comely a thing is affliction borne cheerfully, which is not beyond the reach of the humblest of us. What is beauty? It is those hard-bitten men singing courage to you from their tent: it is the waves of their island home crooning of their deed to you who are to follow them. Sometimes beauty boils over, and then spirits are abroad.

At this point he became finely mystical, with the true elusiveness of a seer and prophet of the Kingdom of Faerie.

We who pore over his beautiful and inspiring oration, the "chant of Courage," whether it be that dour and grim Courage that bears mutely the hardest strokes of Destiny, or the Courage gay and debonaire, smiling at Fate—we turn our thoughts to that little band of heroes of whom no songs are sung and no sagas written—the old pioneers of Spiritualism. Here and there the names shine out. Alfred Russel Wallace was one of them, and Elizabeth Barrett Browning, and "R. L. S.," of whom the orator spoke. There were Gerald Massey, Robert Chambers, and William and Mary Howitt. But there were others whose names on earth are dark—"hempen homespuns," rugged, humble, uncouth, illiterate folk. We see them through no literary haze, no golden filament of romance. But they all had the beautiful thing—Courage. They stood their ground, they fought their fight—they were obedient to the Vision. They held on though pelted with taunts and sneers, proscribed, discredited, the butts of many a brilliant wit, the byword of the "ordinary common-sense man." Art drew her skirts closer as they went past—she had no relations with them. Respectability sniffed contemptuously; Piety mumbled something about devils, and crossed itself devoutly. They bore it all, these men, and went into the darkness unafraid, having seen in it a great light. They had fought not for themselves but for their kind. They had charged the forts of folly and ignorance, and left their bodies by the wall. They have come into their inheritance now, but their renown is not yet of this world; there are few to do them honour, few outside the ranks of those who follow them knowing the greatness of their work.

Even those who, being the chroniclers or bards of the time, can salute the "lovely virtue" with sublime words and noble cadences, still look coldly upon these things. Spiritualists—Spiritualism? No material for an ode here, not even a text for a triolet—only just

enough inspiration for a squib on "spooks"! There was no matter for epics about the old pioneers. No great tradition surrounded them; no great organ peal acclaimed their life and death; for them no fanfare of elfin music. So many of them were merely humble working folk, uncultured, unlitery, inartistic—doing nothing that recommended them to their Betters or could be blazoned in the eyes of the world.

But their time will come. They left a Great Heritage to the world of which of late it has gained some hazy rumours. Some of them we recall were Scotch—as "Scotch as peat," to quote the Rector of St. Andrews. Were there not Robert Chambers, Andrew Glendinning, James Robertson, James Burns, Robert Owen, John Lamont and Robert MacNab? But English or Irish, Scottish or Welsh—and all four nations were well represented—sage or simple, patrician or plebeian, they had the "lovely virtue"; they wore the red roses of courage, the roses that bloom at their best in the wintry cold—"the roses of December."

THE REV. G. VALE OWEN TO ADDRESS A BIG LONDON MEETING.

The announcement we give this week, in another column, of a Public Meeting to be held in the large Queen's Hall, Langham-place, London, on Monday, May 22nd, at eight p.m., when Mr. Vale Owen is to deliver an address on "Human Survival and the Life Beyond the Veil," will, we know, be welcomed by our readers and the great numbers of the public who have been hoping that such an opportunity would be promoted this season to enable them to greet the Vicar of Orford in London.

This meeting will be one of considerable importance, as it is really the first public gathering in the Metropolis that Mr. Vale Owen is to address outside of the services held at St. Paul's, Covent Garden, St. Ann's, Soho, and St. Jude's-on-the-Hill, Hampstead, when he preached, and also the never-to-be-forgotten occasion last year when he delivered an address to the members of the L. S. A. and their friends.

Dr. Ellis T. Powell will preside over this meeting and, as Chairman, will make some valuable observations on the relationship of the Church Catholic and the great movement known as "The New Revelation." Mr. H. W. Engholm, who has been so closely associated with Mr. Vale Owen, and has from the first represented the Vicar in connection with the world-famous Script, will also deliver an address dealing with the message revealed in these communications. Such a triumvirate on the platform of the Queen's Hall will undoubtedly provide the audience with a deeply interesting and instructive programme. The month of May has always been more or less a period during which meetings have been held to consider the Progress of Religious Thought and spiritual activities. This year, perhaps more so than any other of recent times, questions have been raised at the May meetings dealing with matters of vital interest to the general public and to Christendom in particular. It is therefore appropriate that this month should have been chosen, and a building of the dimensions of Queen's Hall secured, for the purpose of affording the Rev. Vale Owen, Dr. Powell and Mr. Engholm an opportunity to make their pronouncements on matters that are to-day stirring all sections of the people to a gradual realisation that an irrepressible spiritual movement is abroad, of which the churches are already aware. This meeting is being organised by the Society of Communion under the direction of the Rev. J. W. Potter and Mr. H. W. Engholm.

Captain F. C. Dimmick, we learn, will preside at the organ, and a choir of over one hundred ladies and gentlemen will open the proceedings.

VOLUNTEERS FOR CHOIR REQUIRED.

We are asked to notify our readers that Mr. Potter and Mr. Engholm will welcome applications from ladies and gentlemen who desire to assist in the proceedings by joining the choir. Will all those who wish to do so send their names and addresses on a postcard to Mr. H. W. Engholm, 5, Queen-square, Southampton-row, W.C.1. These applications must reach him not later than May 17th, and all those who are selected will receive tickets of admission to the choir and instructions of procedure. We understand there will be no rehearsal necessary, as the choral part of the meeting will be very simple and well-known music used.

It will be noted from the advertisement that appears in another part of our paper that the promoters of this meeting have been wise in making the prices of admission range from 1s. to 7s. 6d. Tickets at all prices are now on sale at the Editorial Offices of LIGHT, and as it is anticipated there will be a very great demand, we advise our readers to send in their applications with remittance at the earliest possible moment.

THE OBSERVATORY.

LIGHT ON THINGS IN GENERAL.

The "Sunday Herald" last Sunday again published an article from the pen of Mr. Robert Blatchford. These articles might very well be entitled "The Spiritual Progress of Robert Blatchford," for he makes a further declaration of his change of views in these words:—

"I am not surprised that my recent articles have met with materialist criticism, and I am not disturbed. The materialists have a strong case. But I think, with Dean Inge, that though they know a great deal they do not know all there is to know; that, though they have a strong case, it does not answer all the problems nor cover all the points. I do not propose to argue with them. I have changed my mind, and it may interest our readers to know my reasons, and to hear some of the evidence on the spiritual side. Before I begin to write about the subliminal mind I will try to make clear the meaning of my remarks about the dead soldier. What I meant was that the personality is a real thing, and not a mere shadow cast by the machinery of the brain. More than thirty years ago my mother died of syncope. I was present when she ceased to breathe, and lay still. She was dead. Her body lay before me. But she was not there. All the matter which composed her was there, but not herself. Her personality was gone. The body was my mother's body, but it was not my mother. It was no more my mother than my hat is my head. She had lost not an atom of material substance, yet she was changed from a woman to a corpse. The woman who laughed, who thought, who willed, who loved, who remembered had become a lifeless body. The materialist will explain that her organs had ceased to function. He will say that thought and speech, humour and imagination, compassion and affection, memory and reason are reflex actions of matter, like the rain and the tides. Well, I cannot disprove his theory, but I no longer believe it. It does not suffice for my human need. I ask myself: 'Who was she whose organs used to function?' and I feel that the personality which was herself was as real as her flesh and bone and probably more permanent."

The "Pall Mall and Globe" for May 2nd reports an interview with Lady Doyle published in the New York "World" recently. In the course of the interview the journal states:—

The wife of Sir Arthur Conan Doyle, who is accompanying her husband on his lecture tour in America, dealt with the meaning of Spiritualism to the wife and mother. Seated in her drawing-room in New York, she said that her children knew that on the other side of the door they would find their friends and love and the bright, happy life they had known here. How did she know this? Through those who had passed on, and through the mediums who had told her what their home was like. "There will be no lonely souls on the other side. Those who have deserved love and never found it here will find it there, for in that blessed life they tell us people walk in twos in a human love. There will be no children," Lady Doyle continued, according to the New York "World," though she admitted children were the expression of a perfect thought, but added, "I do believe, however, that the maternal yearning will be in some way worked out, that there will be others to mother. I have consoled so many with this knowledge that after death they will find the perfect marriage like mine." Lady Doyle's entrance into the faith was dramatic. It came with the Great War. "When I was married," she said, "my husband was already far advanced in his investigations of Spiritualism. But I could not accept it. I called it uncanny. My husband is the last man to force his opinions on anyone, so the matter dropped. It was after my brother had been taken that, with a dear friend who had lost three brothers, I sat in séance with my husband in our nursery. My friend was mediumistic. And it was then through her I received a message from my brother, so clear, so unmistakable, that I could no longer doubt. Afterward Sir Arthur heard from mediums in all parts of the world who had received that same message for me. The evidence was overpowering."

The "Birmingham Gazette and Express," in the course of a recent report of a lecture delivered by Mr. Ernest Hunt to the members of the Birmingham and Midland Society of Psychological Research stated that: "The lecturer's narratives of the workings of the sub-conscious mind of persons under anaesthetics were even more remarkable. Patients undergoing an operation seemed to rise in the air, and were able to witness every detail of the operation. The implication of these experiences was, he said, that one could see whilst the body was recumbent, but we did not see with

our eyes. This 'something' was not of the body, and it seemed to confirm St. Paul's words: 'That there was a natural body and there was a spiritual body.' The lecturer's conclusions were that there was no definite dividing line between the conscious and the sub-conscious, that they merged one into the other, and that if this reasoning was followed further we should get into the land of psychic things. In short, the sub-conscious was a bridge to the spiritual."

From "John Bull" of May 6th we glean the following:—

"Supposing," said the Rev. Sidney M. Berry, in a sermon at Westminster Congregational Church, "there were incontrovertible evidence to show that someone had died and sent a message from the other side, what religious value would there be in it?" The value would be that, in the words of Tennyson, we should no longer "stretch lame hands of faith and grope and gather dust and chaff and call to what we feel is Lord of all and faintly trust the larger hope." Doubt would have become certainty. And the knowledge would settle, for most honest minds, many theological questions besides.

If the Rev. Sidney M. Berry inquires further he will find many thousands to whom doubt has become a certainty, and that there is incontrovertible evidence to show that someone who has died has sent a message from the other side, and further the recipient of the message found a deeply religious value as a result. It seems strange that there should be any "supposing" about it at all, especially with a minister whose business it really is to know these things.

On Monday last a deputation visited the Primate of the Church of England. Sir W. Joynson Hicks, M.P., who headed the deputation, in the course of his remarks to the Primate, said: "We hear on all hands that the Church is losing its power. I ascribe a great deal of the evil to the growth of modernism and Spiritualism." The Archbishop of Canterbury, replying, said: "He wondered whether they realised that there had been a very considerable change of opinion on the subject of modernism, not only among distinguished men of the higher criticism, of scholarship and acumen, but in the minds of Churchmen generally. He was brought up, and he thanked God for it, upon the strong Evangelical teaching of the old-fashioned type in regard to the Scripture and all that it meant; but few people in that room would accept the kind of utterances that were finding expression sixty years ago on the side of orthodoxy. It would therefore be false to imagine that there had not been a change, a shifting in some degree, in what he would call the orthodox standard. Every day he lived he felt more and more the value and sacredness of the doctrine of the inspiration of the Bible—but the way in which he put that inspiration was not exactly the way in which his father put it. The view of advanced people that the narratives of the Old Testament were discredited was a dangerous position to take up, and he did not hold it for a moment. But he would be the last to say that there had not been a legitimate change of opinion brought about by new knowledge, the discovery of old cuneiform and other inscriptions, modern science, and the way in which we took evidence about books and their composition. If anyone in that room wrote an account of the composition and character of the letters which formed the Bible, he would be surprised if it corresponded with an account written half a century ago. They could not say there was something necessarily gravely harmful in a change. It was a question of degree."

The "Daily News" correspondent, writing on May 4th from Stourport, reports the following strange behaviour of a motor-car: "The uncanny antics of a motor-car, which is locked up in a country house garage, is causing much mystification in this part of Worcestershire. Although the doors of the garage are locked, the car's engines have started on several occasions, and one night the 'honk' of the horn was heard. The garage is near the residence of Mr. John Partridge, a retired farrier, and the car belongs to his daughter. He holds the keys, and he assures me that it was impossible for anyone to tamper with the car. The farrier is a keen Spiritualist, and he assured me solemnly to-day that the antics of the car were due to what he calls 'The Unseen Hand.' To him the matter is no longer a mystery, for his wife told him that her 'spirit guide' had assured her that it was she who had started the engine, but that, owing to the alarm in the district, she would not do so again. The family were at dinner when the first 'manifestation' came. The gardener rushed in to say the engine was running at top speed. 'I went to the garage,' said Mr. Partridge, 'and found it full of smoke. The garage was locked, and nobody was there. Some days later it started again. I found the mechanism working, although nobody could possibly have touched it, and my wife heard the horn sounded several times.'

AN EVIDENTIAL CASE OF SPIRIT PHOTOGRAPHY.

By ALLERTON S. CUSHMAN, A.M., Ph.D.

In presenting this record of personal experience it is my purpose to be as exact and minute in the description of occurrences, events and results as I am accustomed to be in recording observations of physical or chemical phenomena that take place in my laboratories. To begin with it is fair to state that for forty years, or ever since my boyhood days I have from time to time encountered psychic phenomena, much of it within our own family circle. Deeply imbued in my younger days with the reasoning and writings of Darwin, Huxley and Tyndall I thought myself a fine example of an agnostic and quite superior to the general run of people, who had not enjoyed as I had a scientific education. With regard to the subject of psychic phenomena, however, I believe that I considered myself far more advanced than Huxley and Tyndall, an opinion which however concoited it may sound, the experience of many years has fully confirmed. A personal acquaintance with Richard Hodgson and a close study of Frederic Myers's monumental work on "Human Personality and Its Survival of Bodily Death" finally convinced me that persistence of life after death, not only could be, but, indeed already had been pretty definitely proved. In fact it appeared to me to have been clearly shown by cumulative evidence, which is always the best evidence whether in law or in science, that any person without respect of education or intellectual attainment could obtain personal proof of survival, if he or she pursued the inquiry with sustained interest and persistence. Indeed, to be consistent I was forced into a literal acceptance of the scriptural injunction: "Seek and ye shall find; knock and it shall be opened unto you."

I make this introductory confession, if such it be, with full knowledge that I am furnishing those who may assume the role of critic with the very weapons with which I may be scientifically slain, drawn and quartered. To be sure many very eminent scientists indeed, who stand very far above me in accomplishment and attainment, have dared not only to present evidence of survival but also have dared to public criticism and even to sneering innuendo, their most sacred records covering the passing from earth life of their best beloved. Reluctantly I have come to believe that what other men have dared in the cause of truth, I must dare too and at whatever cost.

Frederick Soddy, the distinguished professor of Inorganic and Physical Chemistry in the University of Oxford who has been one of the principal workers to elucidate the most recent knowledge of the constitution of matter, says: "At the close of the nineteenth century an extraordinary series of discoveries in physics and chemistry put into our hands a scrap of material called radium, which asked us the same question at the start but at point blank range." But now he says further: "In modern science, matter and energy are the unchangeable realities that can neither be created nor destroyed. If they appear they must come from somewhere and if they disappear they must go somewhere. Whatever extraordinary events may occur, behind the changing appearances there is a definite basis of unalterable reality in the physical world. The doctrine of the immortality of the spirit or conservation of personality may be regarded as the inverse form of the scientific argument above. The real part of a man is not bodily organism, which is continually being wasted away and as continually renewed, nor the physical energy at its command, which is derived entirely from the inanimate world, but lies in the personality residence in the body and in control of it. There is no other exit."

I have purposely quoted the above, albeit without the permission of the eminent author, because it seems to me that the statements exhibit the trend of thought that is going on in the minds of contemporary scientists who are by years of patient investigation into the mysteries of matter and energy, best qualified to form an opinion that really matters. Following this lead then, I shall have occasion to defend the thesis that science is concerned with a threefold law of conservation, that of Energy, Matter and Personality. So far unhappily, science for the most part has confined itself to the study of the first two members of this triad and has deliberately ignored or denied the third which really concerns us most nearly and is therefore the most important.

With these introductory remarks I can proceed with the record which it is the principal object of this paper to set forth.

My young daughter aged fifteen left home on the 26th of September, 1920, to go to boarding school. She was in bloom of health and vigour. On September 24th she suddenly passed into the higher life due to a lightning like attack of cerebral meningitis, the pathology of which dread disease is almost as unknown to modern medical science as it was to Indian medicine men two hundred years ago.

It was unthinkable to me that this young, vigorous, enthusiastic, loving personality had disappeared into a abyss of nothingness and that I should not ever again be able to reach it and converse with it. It must suffice her to say that inside of six weeks, without the aid of any medium outside the family circle, we were getting characteristic cheery letters from our child. These letters which came through by a process which has been misnamed automatic writing contained evidence of identity that I consider far stronger than much of the evidence on which people everywhere found their beliefs and convictions, and even stronger than most evidence on which identity is proved in courts of law and equity. As she herself said, her letters were much more "newsy" than any she could have written from school because there was so much more to tell about. However, we are not here directly concerned with this phase of evidence for the conservation of personality, except as so far as it bears directly on what follows.

During the spring of 1921 a friend showed me a photograph taken by Mr. Hope of Crewe on which appeared as a "psychic extra" a young soldier's face. This young man I knew to have been killed early in the war, and though I had never seen him, his people who were of the highest standing were well known to me and the recognition of the likeness was fully vouched for. The prominence and character of the people associated with this picture challenged attention in spite of what seemed to me the incredibility of its occurrence. An intimate technical knowledge of the photographic art, its physics and chemistry and above all its ease with which it lends itself to "faking," does not predispose the scientific mind to credit the claims made in psychic photography. I reflected, however, that it was not easy for science to believe in the X-rays or in radium when they were first announced and that, moreover, it is not a question that matters whether or not a phenomenon can be believed in, but whether it can be made to recur under any given set of conditions. I began a study of the subject, and to begin with, I obtained all the available literature that I could find, including all Dr. Hyslop's reports that had appeared from time to time in the *Journal of the A. S. P. R.* Among the books Dr. James Coates' "Photographing the Invisible" and "Proofs of the Truth of Spiritualism," by Professor G. Henslow, an eminent botanist, were interesting if somewhat staggering to a beginner. From all I could make out at this stage of my inquiry I was distinctly inclined to the conviction that a suite of some undoubted fraud that had been unmasked from time to time, the claims for the existence of the phenomena were far more strongly supported than the denials. The discovery of fraud in any given case is not even good presumptive evidence against its bona fide appearance in another case, any more than the discovery of a counterfeit is evidence that the real thing does not exist.* Unfortunately many "would be" scientists have treated the one as one detected fraud and have hurled denunciations and anathemas ever after, just as vociferously as was ever done in the cases of Copernicus or Galileo, or even later, in the case of Galvani and his wizzling frogs' legs.

One thing that I learned from the literature impressed me, and that was that definite claims for the truth of spirit photography had persisted for more than sixty years since its alleged accidental discovery by a photographer named Munder, in Boston, Mass. The apparently well attended literature informed me that when the proper psychic conditions maintain, photographic plates and films can be psychically affected either in camera as in ordinary photography, or on occasions the plates may have images impressed upon them without the instrumentality of the camera, as for instance when they are wrapped in black paper or even when they have never been removed from the original package put up by the manufacturer. This once suggests something that could very easily be subjected to experimental laboratory investigation, provided that the proper kind of co-operation between the physicist and the psychic could be brought about. Unfortunately such psychics are few in number and those that do exist appear

* "Science and Life" (E. P. Dutton & Company), 1920. Pp. 34, 152, 153.

* As a matter of fact the existence of counterfeits is a priori proof of the existence of the real thing sometimes.

to have good reason to shun the physicists who usually start out with the preconceived idea, that the object of such a research is simply to find and unmask fraud. The written records show that there have been a number of competent investigators, among whom Dr. James Coates is prominent, who though they have not been able to bring to bear on the subject all the physical equipment of the modern laboratory, have nevertheless used scientific methods of experimental setting. These investigators certainly have not been unmindful of the fact that photography is an art that easily lends itself to faking, but nevertheless they find that so delicate is the fabric of psychic power, that even an atmosphere of suspicion will suffice in most cases to lead to negative results. As a matter of fact, if a clever counterfeiter were to produce under our eyes a silver dollar made out of tin, this would not mean that an honest dollar could under circumstances be produced. There is no bond on earth worth its paper unless there is integrity back of it, and if it were common practice to suspect all bonds of being fraudulent, men would very soon cease to issue them. But if bonds continue to be valid over a long period of years it would seem as though in spite of some dishonest ones a *prima facie* case had been made out for their value, at least, in the great majority of cases. By such thoughts as these I was impelled to seek and try such exponents of the art of psychic photography as might be available. In my own city of Washington, D. C., there was said to be one such medium but he was aged, had discontinued practice and it was evident that there was nothing to be got in that direction. There was nothing for it but to cross the ocean and seek out the much discussed Mr. Hope of Crewe. I made up my mind that no word of my mission should precede me to England so that if I met with success it could not be said that I had been expected and looked up. I did not announce my sailing or purpose, nor did I take any letters of introduction to people prominent in psychic research as I might very easily have done.

Accompanied by my wife and son I arrived in London on Saturday evening, July 23rd, 1921. On the following Monday afternoon I called on Mr. Engholm at the office of law, and finding him in I introduced myself and asked him point blank how I could get into touch with Mr. Hope of Crewe? Mr. Engholm told me that in one respect I might consider myself fortunate inasmuch as Mr. Hope was then in London and giving sittings at the College of Psychic Sciences: he added however that Hope was always pretty well booked up and that it was not easy to get an appointment. I immediately sent for a taxicab and my wife and I drove forthwith to the College at 59, Holland-park. It was a little after four o'clock when we arrived, and I remarked that it was rather late in the day for photography, although the weather was sunny and bright. We were greeted by a lady in charge, not on this occasion however, Mrs. Hewat McKenzie, the Secretary. This lady told us that Mr. Hope had finished his sittings for the day, had gone out and would not return until the morning and that we would have to see Mrs. McKenzie, who was also out, about bookings. We were deeply disappointed not alone because we had come so far but because, and this is worthy of note, our daughter had written through her mother's hand that a special effort would be made to get a picture through for us. She had been referring to this occasion for weeks past with characteristic excitement and enthusiasm. However we prepared to swallow our disappointment and arose to take our leave, simply stating that we would telephone in the morning and make an effort to get an appointment. We were on our way to the door when the lady in charge remarked that there was at that moment upstairs in the studio a little old woman named Mrs. Deane from whom some people had received wonderful results and, that, though the hour was late, rather than have us disappointed she might consent to a sitting. Word was sent upstairs and a message came back to say that Mrs. Deane had four plates left and if that was satisfactory she would give a sitting. We immediately repaired to the studio at the top of the house; here we met Mrs. Deane, a little old woman, who I have since been informed was a charwoman, before her psychic gift was discovered, and therefore may fairly be classed as belonging to what is described in England as the lower class. There was no pretension to any education or any intellectual attainment whatsoever and the accent was what is known as cockney. All this is set down in the spirit of scientific accuracy and with the full knowledge that Mrs. Deane possesses a most admirable character and a gift that many wiser people might well be willing to exchange for intellectual attainment. Mr. Hope prefers to have his sitters bring their own dry plates and accepts the most stringent test conditions, asking only for a spirit of fairness and if possible faith. Mrs. Deane on the other hand, uses plates which she has kept by her for some days and thinks, for all I know, correctly that they thus become sensitized or as she claims "magnetized" for the work in hand. Many people think that when they bring their own plates to a sitting they have introduced test conditions, but this is not necessarily true, as witness the performance recently brought off, at the College of Psychic Science, in which a conjurer produced "psychic extras" on plates that a distinguished committee of gentlemen

(Continued on next page.)

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MR.

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Editor of the Vale Owen Script

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D.Sc., LL.B.

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thought were their own, but which had really been substituted by clever sleight of hand. We know so little about the conditions which govern this sort of phenomena that it is quite possible that we may defeat our own purposes by imposing our own conditions, just as though we were to insist that all plates should be developed in full daylight. In any case on this occasion I was hoping for a likeness of our daughter and as she was quite unknown in England as indeed we were ourselves, I possessed all the test conditions that I wanted for the occasion. Mrs. Deane betrayed no special interest in us when we entered the studio, our names were not mentioned nor were they asked for. The studio was a conventional one with a north sky-light, a rattan settee for the sitters and a black painted canvas background; there was an ordinary dark room connecting with the studio at the back. Mrs. Deane asked me if I understood photography and if I wished to insert the plates in the holders. She and I then shut ourselves in the dark room where I was handed a box containing four remaining Stanley dry plates, four inches by five inches. These I examined carefully and marked. The plates had no unusual appearance, although that fact in itself means nothing, for if fraud was intended a preliminary exposure would not have affected the appearance. Having inserted the four plates in two very ordinary looking holders we immediately re-entered the studio. Mrs. Deane then pulled forward her own camera which was a cheap little instrument of the "Brownie" type mounted on a light metal tripod. I inspected the camera inside and out as well as the lens but noticed nothing unusual or suspicious. Mrs. Deane then explained that she found it helpful to preface her sittings with a brief religious exercise and we sat for a few minutes about a small table holding the plates between our superimposed hands. There was a simple but very reverent prayer for success and a well-known hymn was sung in a low voice, my wife joining Mrs. Deane in this part of the programme. Doubtless it would be during this part of the proceeding that the soulless sceptic would be looking for fraud, personally I am convinced that religious favour and faith are aids to this and indeed to all other types of psychic phenomena. I make this statement with the full knowledge that I shall lose something of such scientific prestige as I may possess for expressing such an opinion. Nevertheless many very competent psychic researchers have drawn blank where other competent observers have succeeded simply because they have not been able to qualify in this way.

While we were holding the plates during this part of the sitting they seemed to move automatically between our hands, but as this is quite a common phenomenon it did not surprise me. The hour was now after five and I began to fear, too late for photography, although I knew that the English evening light is more actinic than our own. My wife and I now sat side by side on the settee and Mrs. Deane quickly focussed the lens with the usual black cloth, after which she exposed the four plates one after the other, without any further delays except those incident to removing the slide covers and changing the plate holders, all quite in the usual way. The exposures were for thirty seconds each, using a number eight aperture.

After the exposures Mrs. Deane and I at once entered the dark room and I developed the plates myself. All four of the plates showed something "extra" which did not belong to normal photography, but the fourth one of the series showed plainly though faintly, a face, just to the side of that of my wife.

No recognition is possible in the case of a wet negative but the extra was plainly discernible both in the developing bath and after the fixing was complete. The negative was put into the washer and I did not see it again until the next morning when it was quite dry, but I can testify to the fact that I learned the negative by heart before I left it. If it had been exchanged or tampered with in any way I should have known it. The negative is now in my possession. It is interesting on account of the fact that on being printed, the "extra" proved to be a very beautiful portrait of our daughter, which was immediately recognised by the child's mother and brother as well as by myself. There has never been a shadow of doubt in any of our minds as to the identity. A reproduction of the original photograph is shown in Fig. 1 and an enlargement is given in Fig. 2.

Having now recorded the events which led up to our obtaining this picture, it is appropriate at this place to examine the evidence in some detail.

If one wished to believe that Mrs. Deane was an unusually clever fraud and sleight of hand artist, one might venture to guess that she was at all times provided with a number of plates on which previous faint exposures of pictures or persons had been impressed. On the sudden appearance of unknown sitters it is now necessary to assume that the medium telepathically senses the nature of the bereavement and produces the plate that she thinks would most nearly suit the occasion, whereupon the loving hearts and high expectancy of the bereaved do the rest. On this assumption, since the great majority of Mrs. Deane's sitters of late years are mourning soldier sons it would hardly seem reasonable to believe that her repertoire happened to contain a picture of a young girl, a perfect simulacrum of our daughter. Moreover on any such assumption Mrs. Deane's stock in trade would have to be large indeed to account for the very great number of well attested successes

she has produced both before and since our sitting with her. The entire assumption is absurd and in my opinion disposes of itself. Another ridiculous assumption is sometimes advanced, that the medium having telepathically picked one's brains, as a pickpocket one's watch, proceeds to hand it all out again in the guise of a picture thought form. Had Mrs. Deane at any time during the proceeding asked us, which she did not, to think of a spirit friend we certainly would not have thought of our daughter in the appearance or with the expression that is presented in the picture, which is quite dissimilar from any normal portrait of the child. I should also add that we had no sort of a picture or presentation of our daughter with us when the sitting was going on.

It has always seemed to me that ever since the Society for Psychical Research proved that telepathy under certain conditions is perfectly possible, it has been overworked whenever it is desired to maintain that spirit communication is impossible. Some minds prefer to go around Robin Hood's barn rather than go direct to an issue.

The issue in this case seems to me to be very clearly drawn. It depends entirely upon the validity of the recognition and it is just in this respect that I may find it most difficult to convince the sceptical mind. Few judicial minds would deny that a mother's recognition of any presentment of her child would have greater weight than that of any other person, but the mother in this case has in the intervening months gone to join the beloved daughter. There is only at the present time the word of myself and my family that the recognition was as complete and convincing to my wife as it is to myself. In the Figs. 3, 4 and 5 I am reproducing the only earth photographs of the child taken during her fifteenth year. Whether they will be convincing to strangers is doubtful, especially on a superficial examination. I myself consider the Deane picture the best and most characteristic of the lot. In normal photography, apart from family kodaking, the subject is always dressed up for the occasion, every hair is adjusted and the photographer's injunction, "look pleasant please," usually has the effect of producing an artificial expression. Then after the professional negative is made the artist retoucher goes to work on it, all the natural expression lines are carefully removed, the mouth is made into a perfect Cupid's bow, the eyebrows are modelled to the ideal of beauty, until finally we are given perhaps a beautiful picture but an indifferent likeness. This is the case with all the portraits I am able to present in evidence. Figs. 3 and 4 show the lips slightly open in the rather simpering expression induced by the photographers's "look pleasant." Fig. 5 in profile shows the lips closed and firm which was the more habitual expression when the face was in repose. The spirit face wears a somewhat wistful expression composed of the elements of both joy and sadness at the same time as though almost on the verge of tears, an emotion that certainly would have been appropriate to such a momentous occasion. I would call attention to the place and way the hair parts on the brow in all the photographs, this cannot be said to be common to all young girls and is quite uncommon among the young English girls, as I observed them in the summer of 1921.

I have had the photographs Figs. 2 and 3 reproduced as nearly as possible to scale, I have made careful measurements of them with micrometer calipers and I have traced a surprising identity of measurement when reduced to proportions. In one respect only a slight variation is found; the length of the nose in Fig. 2 is a shade longer than it should be when measured from the line of the eyebrows to the tip, if we take the normal photograph as correct. As everyone knows however, there is distortion due to foreshortening and lengthening in ordinary photographic work. The oft quoted statement that the camera does not lie, is not and never will be true. How often are we shown photographs of friends that lead us to remark, "I should never have recognised it"? It is quite possible to believe that the three normal pictures shown would present difficulties to a stranger, if with no other information he were asked to decide whether or not they had been taken of the self same person. If he had no reason to doubt it he would probably decide that they had, but how would it be if some great question of identity was at stake. There have been a number of famous lawsuits involving the inheritance to titles and property in which experts have differed over photographic evidence. The family and friends must ever remain the best judges of recognition and thus provide the best possible scientific evidence.

In the case here recorded eight near relatives and friends have formally attested their conviction that the Deane picture shown is a likeness of my daughter. Most of these attestations are printed in connection with this record.

Personally I am quite convinced that the Deane picture is a presentment of my daughter. How such a phenomenon is brought about science does not attempt to explain, for science as such has not even as yet admitted that it can take place. This is perhaps not surprising, but it is to be hoped that psychical research may be able to bring about a rapprochement between the psychical and physical elements, which must be studied at the same time if any explanation of the wonderful facts is to be discovered. For my own

(Continued on page 302.)

LIFE AND SPIRIT PHOTOGRAPHS OF AGNES CUSHMAN.

With Supporting Statements from Members of the Family.



FIG. 2.
ENLARGEMENT OF THE "EXTRA."

At the request of my brother, Colonel Allerton Cushman, I am writing to you on the subject of the spirit photograph of his daughter and my niece Agnes. Having known the child all her life and watched her grow from a baby into a young girl I do not think I could easily be deceived by even a close resemblance, and it is my assured conviction that the original of this spirit photograph was indeed Agnes herself.

Very truly yours,
[DR.] WAYMAN C. CUSHMAN.



FIG. 3.
LIFE PHOTOGRAPH OF THE SITTER'S DAUGHTER.

I desire to state that I am the maternal uncle of the child referred to in Dr. Cushman's record. When told of the incident of the photograph I will confess that I was extremely skeptical and quite prepared to see a photograph which would demand a considerable effort of the imagination in order to detect a likeness. But when I was first shown a copy of the Deane photograph I recognised it at once as a striking likeness of my niece whom I have seen grow from babyhood to girlhood. In fact I should be willing to take my oath that the photograph represents my niece and no other child. My wife, who also knew the child intimately, is equally positive in regard to the likeness.

I have read the manuscript of the record and believe it to be accurate to the letter. You are at liberty to make use of this statement in any way you may deem proper.

I am, Sir,
Yours very truly,
JOSEPH CLARK HOPPIN, Ph.D.
Sometime Professor of
Classical Archæology,
Bryn Mawr College,
Bryn Mawr, Penna.



FIG. 1.
THE PHOTOGRAPH BY MRS. DEANE.
(Faces of sitters obliterated.)

I wish to state that the Deane photograph which is the subject of my father's article (Colonel Allerton S. Cushman) was recognised by me as being an undoubted and unmistakable likeness of my sister Agnes. I was with my father when we received the prints for the first time in London, and we both cried out simultaneously that it was an absolutely perfect photograph of my sister. The more I study this photograph the more startling the likeness becomes. I cannot make the point too clear that not only did all Agnes' near relations agree concerning the marvellous picture, but people who had seen her a few times thought that it was a picture taken during life.

I hope you will believe me when I say that the photograph is a wonderful likeness of my sister; more than a likeness, a reproduction.

Sincerely yours,
CHARLES VAN BRUNT CUSHMAN.



FIG. 4.
ANOTHER LIFE PHOTOGRAPH.

I wish to testify to the likeness of the "Deane" photograph which accompanies Colonel Allerton Cushman's article on Psychic Photography, to his daughter. She was my husband's niece, and for some years I have been accustomed to see her and to know well every line and expression of her face. The photograph is unmistakably like her, and I do not hesitate to say that I consider it the best she has ever had taken.

You are at liberty to publish this letter if you care to.

Yours very truly,
ELEANOR D. HOPPIN.
(Mrs. Joseph C. Hoppin).



FIG. 5.
PROFILE LIFE PHOTOGRAPH.

AN EVIDENTIAL CASE OF SPIRIT PHOTOGRAPHY.

(Continued from page 300.)

part I am quite prepared to believe that spiritual substance invisible to our eyes and intangible to our touch may either give off or reflect rays far above the visible spectrum. Attention should be called to the muslin like material which frames the face in Figs. 1 and 2, and also to the fact that the material falls over the front of the mother's hat in Fig. 1. This at once suggests that we have to do with the vaporous and invisible form of ectoplasm of Schrenck-Notzing, Bisson, Geley and Crawford. In any case it rules out any attempted explanation that has to do with fluorescent or phosphorescent backgrounds.

Shortly after my sitting with Mrs. Deane I had an interesting sitting with Mr. Hope under test conditions. Six plates were exposed that I had bought and marked and which Hope never touched or handled until they came out of the developer. Some of these showed curious "extras," but there was nothing recognisable or of interest as far as this record is concerned. Four weeks later I sought and obtained another sitting with Mrs. Deane in which my wife again took part. Very interesting results were obtained at this second sitting but no recognisable faces, all this in spite of the fact, that at that time not only Mrs. Deane but many other people in London knew all about us and the nature of our bereavement. Some of the plates contained such curious light effects upon them that I sent prints to Sir Oliver Lodge, with whom I had corresponded on scientific matters quite outside the sphere of psychic phenomena. I also sent a print of Fig. 1 with a brief record which has led Sir Oliver to write me that our case was quite the most convincing evidence of spirit photography that had been brought to his attention. On August 24th my wife and I had a sitting with Mrs. Osborne Leonard, which is no part of this record except for the following curious circumstance. Mrs. Leonard knew our names but as far as I am aware nothing else about us. Immediately after the sitting began the control described our daughter accurately, said that she was overjoyed about the success of some photograph and then added the significant words: "What has S'Oliver to do with this?" All students of psychical research will remember that it was through Mrs. Leonard's control that most of the Raymond messages have been obtained.

In the mother's diary for July 26th, 1921, I find the following entry: "When the plates taken by Mrs. Deane were printed, one of them showed very clearly an impression of Agnes. The likeness is wonderful, no one could possibly mistake it. She appears older, but otherwise just the same. There is a sweet whimsical expression on her face, as it turns towards her father, especially."

I am making no effort in this record to present as evidential the automatic messages referred to in an earlier paragraph, but I believe none the less that it will be of some interest to quote a few sentences from the script received during the early morning hours of July 26th, before we had seen a print from the negative. The record reads as follows: "I am here, Mother. I am so glad you are writing this morning for I have had no other chance to reach you since you came to London, but I was with you all day yesterday. I am sure it will come out just as I hoped. The photography was awfully (sic) interesting and I think that I managed to get on the plates. I certainly was there and I certainly helped. My guides were there too and perhaps they got on. There was quite a crowd and a lot of strangers who had no reference to me. There are all sorts of people about all the time just as if one went through crowded streets and passed people. But I think it is going to be most interesting to father and you and show more clearly than ever before, the truth of all I have been trying to tell you all these past months. As I have said so many times, the main point of interest for us now as a family, is to prove that I am alive and developing in my new state of life that God has called me to. There is no need of sorrow, for here I am and here I shall remain to welcome you."

The script of the next day reads: "I was so delighted when father got the print, everything is turning out just as I wanted and hoped."

This completes all the record that refers to what I consider to be a perfectly good evidential case of the conservation of personality through the immediate survival of bodily death.

I wish to say in conclusion that I do not need to be reminded that among the great number of psychic photographs that have been obtained through various mediums in different places, some few are beautiful, some are unconvincing and many are both grotesque and repellent. To draw an analogy I may point out that a zoological garden will exhibit as examples of one and the same environment, a warthog and a faun, a Tasmanian devil and a peacock, a hyena and a bird of paradise. Nature works this way. It is not the question whether the thing that appears is acceptable or even probable, but is it true.

Washington, D.C., Jan., 1922.

[The above article by Dr. Cushman is reprinted by his kind permission, from a pamphlet issued by him. A report of the case was also published in the "Journal" of the American Society for Psychical Research.—Ed.]

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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.

NOTE.—Will intending inquirers please read the replies to other correspondents before sending their own questions, as it not infrequently happens that the answer to one person covers the information sought by others.

THE SOLAR PLEXUS.

G. WILSON.—The solar plexus, of which you hear so much in connection with psychic matters, is not a mere phrase. It is the most important nerve centre, and regarded by medical men as the source of the vital principle. Indeed, some regard it as the seat of the soul. Certainly it is the seat of the emotions, which do not reside, as is popularly supposed, in the heart. Any injury to it will throw the whole organism out of gear, which is not always the case when the heart or the brain is injured. We are not learned enough to explain why it is termed "Solar," but hazard the suggestion that it is in effect the "sun" of the physiological system radiating heat and energy to all parts of the body. Those, then, who trace nervous depression and other ailments to a depleted solar plexus are probably correct—in some cases at least.

A QUESTION OF JUSTICE.

W. R. (Warsash).—We dealt fully with the question you raise in a recent leader, "Justice" (LIGHT, March 25th, p. 184), to which we refer you. Moral guilt depends always on motive and circumstances. People sometimes do thoughtlessly things which may injure others. That involves a certain amount of culpability. I, deed, in the eyes of the Law a man who does some reckless deed which involves the death of another person, although he may not have meant it, is held guilty of the results of his recklessness. But of course there is a wide difference between such an offence and a premeditated crime, so that the statement you quote must not be taken too literally. We dealt so fully with the matter in the leading article mentioned, that it is unnecessary to deal at any length with it here.

DR. ASA MAHAN AND SPIRITUALISM.

ANONYMOUS.—Your question concerning Dr. Mahan's book, "The Phenomena of Spiritualism Explained and Exposed" (published in 1875), required some little time for consideration, but a passage from a paper by Sir William Barrett (then Professor Barrett), written in 1875, which refers to the book, may answer your inquiry. We give only the substance of it: Dr. Mahan admits the phenomena, but denies the spiritistic theory. He attributes materialisations to imposture, but the rest of the phenomena—such as

the movements of objects, the raps, and the intelligent communications received thereby, he attributes to some peculiar force generated at séances. In that way he gets rid of all the assumed spirit agency. Professor Barrett remarks shrewdly of this remarkable theory that he finds it hard to get a firm grasp of it probably because Dr. Mahan finds it difficult to get a clear view of it himself.

PROOF OF IMMORTALITY.

G. WILSON.—No, psychic science does not prove immortality except by inference, that is to say, if man survives the death of his body it seems to indicate that he is likely to survive all experiences that may follow. Nor are we, as you seem to imagine, restricted to psychic evidences for proof of immortality or human survival. Minds of high intelligence can arrive at the same conclusion by the process of reasoning from natural principles and observing the laws of thought. Again, other minds gifted with fine perceptions intuitively perceive the truth. Consequently persons of these two classes do not need the evidences of Spiritualism although they may study them with interest as confirming in an external way the conclusions they had already formed. But it is needless to say that such examples are not common. Doubtless the spirit is conscious of its own deathlessness, but "this muddy vesture of decay" which "so closely hems it in" does not readily respond to these interior illuminations.

ASTROLOGY AND SPIRITUALISM.

"VENUSIA LIBRA" asks: "Has the question of Spiritualism and Astrology ever been dealt with in any way?" Yes, many times. The occasions are too numerous to mention. It was the theme of an able contributor to LIGHT many years ago. We mean the late Mr. C. C. Massey, the barrister, who, however, failed to establish the reality of astrology by a test which turned on the accurate prediction of coming events. It was perhaps not a fair test. The subject was dealt with in three old and now extinct magazines, "The Spiritualist," "The Spiritual Magazine," and "The Medium and Daybreak," in the 'sixties and 'seventies of last century. Speaking for ourselves, we prefer that the subject of Astrology shall not for the present form one of the questions dealt with in LIGHT, as being a matter the students of which are already catered for by several magazines entirely devoted to it. Moreover, its inclusion in LIGHT would interest but a few, and for the rest would represent a complicating factor in their studies and one which would be regarded with hostility or doubt.

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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 8d. for every additional line.

Lewisham.—Limes Hall, Limes Grove.—Sunday, 11.15, open circle (Mr. Cowlam); 6.30, Mr. G. Taylor Gwinn.

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

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, open service; 6.30, Mr. T. W. Ella.

Holloway.—Grovevale Hall, Grovevale-road (near High-gate tube station).—To-day (Saturday), 7.30, whist drive in aid of Building Fund. Sunday, 11, Mr. T. W. Ella; 7, Mrs. Podmore; 3, Lyceum. Monday, 8, developing circle (members only). Wednesday, 8, Miss Violet Burton, address and clairvoyance. Friday, 8, free-healing centre. Thursday, May 25th, special lecture by Mrs. Mary Gordon, "Zones of Consciousness from the Birthdate." Proceeds to Building Fund. Membership subscription: 6/- per annum.

St. John's Spiritual Mission, Woodberry Grove North Finchley (opposite tram depot).—7, the Rev. J. W. Potter. Thursday, 8, service with clairvoyance by Mr. A. Austin.

Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mr. and Mrs. Holloway. Thursday, Mr. and Mrs. Muspratt.

Brighton.—Athenæum Hall.—11.15 and 7, see local paper; 3, Lyceum. Monday, 8, healing. Wednesday, 8.15, Mr. Ernest Cager.

Peckham.—Lausanne-road.—7, Mr. Percy Smythe. Thursday, no meeting.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (Down Side).—Sunday, May 14th, at 7, Mrs. Clare O'Hadley.

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

Worthing Spiritualist Mission.—17, Warwick-street.—May 14th, 6.30, Mrs. Goylle. May 17th, Mrs. Harvey.

ANSWERS TO CORRESPONDENTS.

GEO. CARLTON (Orange County, Florida).—Thanks for your letter. We cannot say we are impressed by the "messages." That they are spurious is quite evident. You give one as from an old worker in the Spiritualistic movement who sends his love to his "wife and daughter." Whoever wrote this was evidently ignorant of the fact that the gentleman's wife passed on long before his own death. We receive too many of these nonsensical "spirit messages," and recommend you to be less trustful and exercise your critical faculties more.

G. W. LEACH (Aldershot).—Thanks for your interesting letter on phrenology, but the point you raise in regard to the "Woman of Endor" has been so often dealt with that it is not necessary that it should be reiterated. The other question has been referred to the L. S. A. Book Department which will deal with it.

E. B. M. (Nice).—Thank you for the account of the French healer and his work. We are always interested in this branch of psychical activity as one of benefit to humanity.

L. GWEN WILLIAMS (St. Leonards').—The argument is sound and striking but, of course, it is not suitable for LIGHT. We will try and use it in another newspaper.

L.S.A. MEMORIAL ENDOWMENT FUND.

On behalf of the Council of the London Spiritualist Alliance, the Hon. Treasurer, Mr. Dawson Rogers, asks the favour of our columns to acknowledge with thanks the following kind donations to the Memorial Endowment Fund, revived to assist the Society to complete the purchase of No. 4, Queen-square:—

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TO ALL READERS OF "LIGHT."

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

This appeal has had satisfactory results.

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

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

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

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

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

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

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

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

GEORGE E. WRIGHT,
Organising Secretary.

MEETINGS FOR THE WEEK.

SPECIAL MEETING.—THURSDAY, MAY 18TH, 7.30 P.M., MR. H. W. ENGHOLM, "The Life Beyond the Veil."

CLAIRVOYANCE.—TUESDAY, MAY 16TH, 3.15 P.M., MRS. BRITAIN.

LECTURE CLASS.—WEDNESDAY, MAY 17TH, 3 P.M., MISS PHILLIMORE.

CONVERSATIONAL GATHERING AT 3 P.M.—TRANCE ADDRESS AT 4 P.M.—FRIDAY, MAY 19TH, MRS. WALLIS.

Answers to Questions.

BOOKS ON SPIRITUALISM AND PSYCHIC SCIENCE.

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EVEN whilst you read these lines, multitudes of the most helpless innocents are staring with haggard and agonised eyes at mothers who cannot even offer the blackest crusts to poor dry lips—are pleading in broken and beseeching words to parents whose hearts are frozen with despair, for ere the morrow's morn they know that the Angel of Death will have entered the door.

Yes, to-day, whilst we listen to the joyous prattle and the merry chatter of our dear little ones, whilst we fondly regard their happy and contented faces, wreathed with the purity of childhood's smiles, whilst we thank God for their good health—with its best augury of steadfast growth—there are countless thousands of babes, of sweet, little boys and girls of tender years, in the last throes of a life which has never known sunshine and sustenance—but which has been to them but one long nightmare of horror and want—of hunger and woe.

Just look at the illustrations shown here which truthfully depict scenes which are only too common a story in Russia. No, this is not an exceptional case—but one—(would to God it could be said otherwise) typical of the unimaginable state of the many millions of Russian children who are to-day faced with the inevitable awful Death which has already swept remorselessly away, millions of others.

Will our Christianity and will our vaunted civilisation—will our proud sense of Honour towards the weakest of the human race allow this colossal tragedy—this iniquitous Scourge of Starvation to continue—to drain the life blood of the babes—to fill accursed graves with the gaunt, spectral corpses of the tiniest victims ever sacrificed to a ruthless oppressor.

You may say No, No, No - but unless you also say Yes, Yes, Yes, to the pleadings of this appeal—then this holocaust of horror will grow in intensity and be magnified on a scale and to an extent which will make the most callous soul shudder.

The mere expression of pity is useless. They are better without it, for this is one of those crucial times in Christian history when to think must also be to act—when to love is the signal for the free and abundant outpouring of your generosity, and when your manhood, womanhood and sense of Divine compassion should be given full and unfettered expression:

Think, think of all the forms of death which could assail a helpless child, and you cannot conceive a crueller, wicked or more wanton fate than that of the slow, lingering, long drawn agony of Starvation.

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

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WITHIN THE SHADOW OF DEATH.

Will you not come to the Rescue of these little mites who for so many months have been within the Shadow of Death, and who are now almost within the grasp of the dreaded spectre? Uncountable numbers have already passed beyond the veil and others follow daily. There is time, however, to save many thousands. Will you not help the greatest Rescue Work ever undertaken in the name of Christianity and by Public Charity.

LIFE OR DEATH.

And it costs so little just to provide sufficient plain and sustaining food to cheat the grim Reaper of his prey.

A few pounds given now spells LIFE to numbers—but delay and hesitation just as surely proclaims DEATH.

Yours is a solemn position—yours is a sacred duty. Here you have the privilege of being God's own almoner—of undertaking a task which your Christian training has taught you—should be the proudest pleasure of your life—can you ignore this great CALL to DUTY? Must myriads and millions of children be deprived of their right to existence—their heritage of life—just because apathy, indifference and forgetfulness usurped the throne of love, action and assistance.

Do you think of all this whilst you are reading these words. Turn at once to your writing table, and send without the loss of a post your most abundant freewill gift to the headquarters of the "Save the Children Fund."

The Save the Children Fund, The Russian Famine Relief Fund, The Society of Friends Fund, realising how stupendous the task of relief is, and the need for co-operation, have agreed to work together under a JOINT COMMITTEE of representatives of each Fund, with Sir Benjamin Robertson as Chairman.

It means Life to the Little Ones, and in what better manner or in what holier cause could you direct or spend a portion of the substance of which God has made you His steward.

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To Lord Weardale, Chairman of Committee of "Save the Children Fund." (Room 32a), 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."

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"LIGHT," 195/22.

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Printed by the FRIARS PRINTING ASSOCIATION, LIMITED, 26a, Tudor Street, Fleet Street, and Published for the Proprietors at 34, Paternoster Row, London, E.C.—Saturday, May 13th, 1922.

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