

# LIGHT

A JOURNAL OF SPIRITUAL  
PROGRESS & PSYCHICAL RESEARCH

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SATURDAY, MAY 27th, 1922.  
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Hon. Principal:  
J. HEWAT MCKENZIE.

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Friday, June 2nd, at 8 p.m. ... MRS. CANNOCK.

**Marylebone Spiritualist Association, Ltd.,**  
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SUNDAY, MAY 28th, at 6.30 p.m.

Speaker: MRS. E. A. CANNOCK. Clairvoyance: MRS. E. A. CANNOCK.

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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 Spiritualist Mission,**  
13, Pembridge Place, Bayswater, W.

SUNDAY, MAY 28th.

At 11 a.m. ... MISS VIOLET BURTON.  
At 6.30 p.m. ... MR. ERNEST HUNT.  
Wednesday, May 31st, at 7.30 p.m. ... MR. A. VOUT PETERS.  
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The Bureau will be closed from May 31st until September. During June and July the London Spiritualist Alliance has kindly extended hospitality to all members.

**Wimbledon Spiritualist Mission.**

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

Sunday, May 28th, 11 a.m. ... MR. E. SPENCER.  
" " 6.30 p.m. ... See below.  
Wednesday, May 31st, 3 p.m., Healing Circle. Treatment, 4 to 5.  
" " 7.30 p.m. ... MR. E. SPENCER, "Dives and Lazarus."

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# LIGHT

A JOURNAL OF  
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,159—VOL. XLIII.

[Registered as]

SATURDAY, MAY 27, 1922.

[a Newspaper]

PRICE FOURPENCE.

## What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits incarnate. This position it firmly and consistently maintains. Its columns are open to a full and free discussion—conducted in the spirit of honest, courteous and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light!"

## NOTES BY THE WAY.

FOLLOW, O! follow, o'er valley and hollow,  
The sun is over the rim!  
The world is made new, and the quivering dew  
Is alight with the vision of him,  
Now up and away! for the spirit of day  
Fills the world, as with wine, to the brim.  
—PAMELA GLENCONNER (in "Windlestraw").

### DANIEL DEFOE AND CLAIRVOYANCE.

The leading article, "An Old-time Clairvoyant," in last week's issue, in which we told of the book published in 1732 and entitled, "Secret Memoirs of the late Mr. Duncan Campbel, the Famous Deaf and Dumb Gentleman," has excited no little interest, especially amongst literary readers and lovers of old books. A friend who is an expert in the literature of the past has been at the pains to visit the British Museum Library and so to confirm the statement that the preface to the book in question was actually from the pen of Daniel Defoe. He tells us that it was preceded by another book on Duncan Campbel by Defoe, published in 1720, which was reprinted with a new title page reading, "The Supernatural Philosophy, by William Bond," and went into a second edition. Then in 1724 came a book, "A Spy on the Conjurer," dealing with Duncan Campbel. Our chief interest in the matter is to have Daniel Defoe's connection with the book confirmed, for Defoe was a man of clear and powerful mind, and a believer in the spiritual world, as shown by some passages in "Robinson Crusoe."

### METHODS OF MALICE.

The importance and reality of any new idea may usually be gauged by observation of the kind of opposition ranged against it. If it is pooh-poohed as a mere foolish superstition and yet at the same time the enemy calls up all his forces to contend against it, the moral is obvious. The shrewd observer of a trial in the Courts, for example, draws his own conclusions when he sees the counsel on one side straining every nerve and using unscrupulous tactics to "down" their opponents. The weapon of misrepresentation against Spiritualism is sometimes employed with absurd results. Some years ago, for

instance, we were present at a séance for physical phenomena held for Press purposes in the offices of a London newspaper. Little or nothing worth recording took place—the conditions were deplorable—but at one stage of the proceedings two of the sitters claimed to see a shadowy form moving across the room. In its report of the matter the newspaper made a derisive reference to the fact, observing that the ghost was of course only seen by the Spiritualists present. Now it so happened that none of the Spiritualists claimed to see anything, the two sitters who thought they saw the figure being a well-known M.P. and a lady of title very much in the public eye—both non-Spiritualists. The newspaper's falsehood was obviously the result of a venomous hostility to the subject—and very typical of the methods of our opposition.

### SCRAPS OF WISDOM.

Some of the books we come across are strangely wise, containing fine things finely said. In a little book issued a good many years ago—"Lessons in Truth"—we noted the following:—

Intellect argues. Spirit takes of the deep things of God and reveals. One may be true; the other always is true. Spirit does not give opinions about truth; it is truth and reveals itself.

In the same book the author (Emilie Cady) discourses on individuality and personality, pointing out that the individuality is the real man, while the personality indicates "the mortal part, the person, the external." Persons with weak personalities sometimes find themselves oppressed by the stronger ones, and there ensues a feeling of subjugation. This feeling comes, as the author says—

not because your fellow is really wiser or better than you, but because his personality—the external, mortal man—is stronger than yours. You never have a similar feeling in the presence of a strong individuality. Individuality in another not only produces in you an admiration for its superiority, but it also gives you . . . a strange new sense of your own worth and power.

Personality, in short, "is of the mortal and individuality of God." There is a tonic quality in thought of this kind.

### THE PRICE.

I, who must live a thousand ways,  
Will meet a day when Thought has spann'd  
Th' Eternal Void, and when the haze  
Of Ignorance shall have left the Land!

When grieving of earth's Unseen Things,  
Above the music of the wood,  
Shall end—because those airy wings  
At last are seen, and understood!

When Elf and Sprite and Leprechaun  
Shall be familiar as the flow'rs;  
When Dryad, Centaur, Sylph and Faun  
Fearless shall tread earth's secret bow'rs!

For what shall profit mind and soul  
If Science rule the earthly plane?  
Still Sacrifice must make men whole—  
Still shall the Spirit grow by Pain!

J. M. STUART-YOUNG.

"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 306.)

February 3rd, 1918.

### THE SPIRITUAL GROWTH OF MAN.

"I want to try to show you that all progression is not continuous, but that there are 'set-backs' at times when mankind may even seem to adopt the code of ethics of earlier periods. The retrogression, however, is only on the surface, for the sub-conscious mind of man retains all impressions and all it has ever learnt, and will, subconsciously, keep its higher spiritual level. Even in a race or country, nothing once gained is ever really lost. If we take the times of any great outbreak, such as the French Revolution, when a wave of materialism appeared to spread over the country, together with a disregard for life, and even of ordinary humanity; we see under all, nevertheless, that there was the striving of a nation for something higher and better, which we may call the evolution of its spiritual nature; till finally this gained the upper hand, and the new France replaced the old nation of feudalism, serfdom, oppression, and bondage. But could these 'sets back' be prevented? No, we do not think so, for in man's nature there lingers yet something of the savage, and you know that even when clothed, educated, and made into the semblance of a civilised man, he will break out and take part in rites and customs of his former tribe if brought into contact with them again. Yet the descendants of that savage, given better conditions, may be on a much higher level of culture and conduct. The present outbreak of unholiness, preceded by ambition, and lust of conquest, is a return, in Prussia, to the elements of barbarism inherent in them as a people. Certain individuals may be exempt, but as a nation there is the old barbarity and savagery. Yet they will progress eventually, and this outbreak will not really delay it, for the savagery was there all the time, smouldering, and was bound to break out. They will be disheartened at what they see to be the results of this outbreak, and it will carry them on a little further before they again break out in another 'set-back.' Yet every retrogression carries them less back than the preceding one, and so, little by little, their progress will be an onward one, and will lead them finally to the goal which other and more civilised nations have reached before them. Sometimes a man of good and pure reputation commits a crime of which he had not been thought capable. It has been a sudden temptation, and the man is the same, only the undeveloped part of him had not hitherto been tried. Having given way to this temptation he may really become a better man than before, for he now recognises the danger in himself and will guard against it. The laws of men may punish him, but the more merciful laws of God will only require of him that he recognises the evil that is in him, and guards against it for the future. Yes, we are mercifully dealt with here, for heredity, motives, temptations, weaknesses, are all seen and all allowed for in mitigating the offence. Grimm's story of the 'Thief's hand' and the 'Cat's eyes' is not so much a fairy-tale as a parable, and many a man whose whole nature revolted from crime, has committed theft or forgery, impelled thereto by the strain of ancestry in him. Men may stumble and fall, and bruise themselves on many a stony path; they may slip down, and have to begin again from the beginning, but sooner or later they will attain their goal; helped forward by the promise of One whose promises are always fulfilled, that there shall be a place in Heaven in the Kingdom of 'Many Mansions' for those who, however feeble the results, have manfully battled with the evil in their nature, and have striven on earth to do their best for their fellow-men and for God. Progression, thank God, goes on here, and all earnest souls will be helped, even as I myself was so mercifully aided, and even the unrepentant will some day repent and join the great army of progressive souls."

February 10th, 1918.

### THE GROWTH OF THE MORAL SENSE IN MAN.

"It is greatly to be feared that this moral sense may be retarded by events such as this war. All down the ages there has been growing the conviction that there is a morality to which man should aspire; then comes a devastating war and the people indulge in violence and all the

evils inherent in a primitive race. But yet, all that has been gained is not entirely lost, for 'God moves in a mysterious way' and these ebbs and flows are but those of the great tide of progression which is moving onward. If we follow out the course of a single nation we may possibly not see adequate improvement during the long ages, but if we contemplate the world, as the aggregate of all the nations, then the progress is very definite. Take this war as an example. Its cruelties are perhaps unparalleled during the last few centuries, but then scientific instruments of destruction have never before been so much called into play, and with the simpler weapons of the past the present wholesale destruction was not possible. These murderous inventions do not certainly argue progression in the higher morality (taking 'morality' in the largest sense, as the progress of the better nature of mankind), but there has been on the other hand much improvement in the care and treatment of the wounded, and all the nations have shown a higher sense of responsibility in these matters. I contend that the world, as a whole, is on the upward path, and that the nations which now lag behind will finally meet the pioneers at the end of the upward climb, for all have to reach the same goal at last. How many thousands, or millions of years it may be before this is accomplished we do not know, but we do know that this is the promised end. Whether there will then be a new earth is doubtful, or whether mankind will then all progress on a different plane. We have been told of the final attainment of perfection to which we are all passing slowly, but of the details we are, even here, ignorant, and probably no human, or even spirit-mind could understand the scheme of life in all its grandeur. The Creator of the hills and valleys can alone raise them up or make them disappear, and so we wait and trust, and learn that some things must be hidden from us till we have reached a higher plane; but we know that God's promises never fail in fulfilment, and that all eternity is His in which to bring them to His own perfect conclusion. We are one in love here; one in trust; one in aims; and that suffices for us until the glorious daybreak comes when more will be revealed to us."

February 17th, 1918.

### MAN'S GRADUAL APPROACH TO THE CELESTIAL.

"The divine in man is often hidden away: overloaded by the material cares of the world; but it is there none the less, and ready to be brought to the surface under suitable conditions. These seem to come in waves, at intervals, and the present time is one of forward movement in this direction. People's thoughts have, in many cases, been turned from mere money-making, to thoughts of higher issues, such as their future fate; whether they have to await a judgment day, or go automatically to where they have prepared a place for themselves according to their life on earth. I think the latter belief is beginning to find popular acceptance, owing to the wave of spirituality brought about by the miseries of this war, in some, at least, of the warring countries. Man has, we grant, the infinite and divine in his nature—how, then, can we explain his slow approach to the celestial conditions? How explain that the same faults seem transmitted from father to son and down to later generations? It is because you do not look back far enough. Your world begins, practically, in modern times, but were you to search history even as far back as the Middle Ages, you would find less spirituality, though more superstition. The psychic knowledge of those days was only used as a means of self-preservation, or self-advancement, by getting information unknown to others; or else for the defeat and overthrow of an enemy. It was not then used as a bridge between the two worlds, as it is now; or to raise man to a higher standard of life. But in the present day, though the more spiritual attitude may seem slow in its progress, yet it does advance, and the wave of belief is ever spreading further. And a knowledge of possible spirit-return and of the communion between the two worlds does foster the divine in man, and gives food on which the celestial nature can develop. The divinity in man cannot be fed on material things, but needs the things which are spiritual for its nourishment. Therefore it is that

(Continued at foot of next page.)

## THE ANNUAL CONVENTION AT SOUTH PLACE.

A RECORD OF ACHIEVEMENT AND FUTURE PROSPECTS.

What have long been known as the "May Meetings" were held at South Place Institute on Thursday, 18th inst., under the auspices of the London District Council of the Spiritualists' National Union.

Mr. Richard Boddington, as head of the Council, presided, and Mr. Frank Blake, of Bournemouth, President of the Southern Counties District Council, read a paper, "Past, Present and Future," at the morning meeting, and, with Mr. R. H. Yates, of Huddersfield, Secretary of the S. N. U., spoke at the Mass Meeting in the evening.

The vocalists were Misses Maud Bailey, Ethel Stanborough and Joan Mather, and Captain F. C. Dimmick acted as organist.

### THE MORNING MEETING.

The proceedings commenced with an invocation by Mr. F. T. Blake, after which the Chairman congratulated the Council on having attained its majority, this being its twenty-first annual meeting.

Mr. Blake then read his paper, in which he traced the gradual emergence of "the golden gleam," which in the form of Spiritualism had been sent forth from higher realms to bring light into the minds of men and free them from the bondage of ignorance. The Spiritualist movement had been weighted with commercialism, clouded by lack of spiritual vision and obstructed by the state of rank materialism into which the people had fallen. In the course of an able survey of the scope, purposes and results of the movement and its outlook for the future he pointed to the fact that after seventy-four years of struggle for recognition, it stood to-day within the greatest fortresses ever built by men, Science and Religion. But none the less he deplored the mean conditions in which much of the work was still being done—their domestic policy left a great deal to be achieved. He pleaded for better surroundings in their services, a greater attention to dignity and the fitness of things so that the devotional spirit could be more worthily expressed. They were seeking legal status as a religious movement. Let them therefore cultivate all those things—art, music, the spirit of reverence and of harmony, which were the necessary assets of such a cause. (Applause.)

In the discussion which followed, Messrs. Taylor Gwinn, H. Boddington and others took part, and Mr. Blake created a fine impression by the ability with which he handled the various questions raised. He made it clear that their movement was not out to destroy Christianity but to oppose orthodoxy and its distortions of the pure spiritual truths uttered by Jesus of Nazareth.

At the afternoon meeting, clairvoyant delineations were given by Mrs. Florence Kingstone and Mrs. Edith Clements. These were of striking evidential quality, and the frequent recognitions of closely-detailed descriptions created a good impression.

### THE EVENING MEETING.

On this occasion the hall was filled, and much enthusiasm prevailed.

The Chairman stated that the London Council had held twelve propaganda meetings during the last eight months. Those Spiritualist Churches which had the enterprise to engage large halls for such gatherings were rewarded by crowded audiences. In proof of the extensive field covered he stated that the London District extended from Great Yarmouth in the East to Dover in the South.

Mr. Yates' address was simple and impressive. He paid a glowing tribute to the uplifting influence of spirit communion and to the great solace which the facts of Spiritualism offered to the bereaved. It had brought light to the human mind and strength to the soul. It had restored belief in a spiritual world and revealed man to himself. He told of his thirty-two years' experience in Spiritualism, and related a touching and remarkable story of the return of a son whom he had lost by drowning, and who had revealed his presence and spoken in the living voice to his parents in the presence of seventeen persons—the proofs of identity offered being conclusive. In the course of his address, Mr. Yates read some passages from "The Red Roses of Courage," the leading article in LIGHT of 13th inst.

Mr. F. T. Blake, in the course of the address which followed, claimed that Spiritualism was a humanising movement. It enriched life and linked lives together. Let

(Continued from previous column.)

while deploring this terrible war, we yet think it may make indirectly for the quicker spiritual progress of at least a portion of mankind. The nations who have been the aggressors will have no part in this increased spirituality, but some day there will be as dreadful an awakening for them as for Dives in Hades, and they will call aloud for the help of those whom formerly they despised and afflicted.

them keep the movement unsullied. The eyes of the world were upon them. He pleaded for forbearance and fraternal love amongst themselves. It was a sad thing to hear the bickerings and the ill-natured chatter which went on in some of their meetings. Those who had gained light and consolation from a knowledge that the dead live and that there are higher worlds, should show these things forth in their lives. They were hearing much of alleged fraudulent mediumship. He exhorted them to drive out fraud with a strong hand.

Mr. R. H. Yates, referring to the International Congress to be held in July, said that London would then be the Mecca of Spiritualists. It would be visited by Spiritualists from all over the world—even from Iceland. He appealed for fifty gifts of £1 each towards their Entertainment Fund for the reception of the foreign delegates.

Just as the meeting was about to close, Mr. H. W. Engholm arrived from the London Spiritualist Alliance bearing an encouraging message from Sir Arthur Conan Doyle in the United States, which was read to the meeting and evoked much applause.

And so in a final glow of enthusiasm and fellowship the meeting closed.

## PSYCHIC PHOTOGRAPHY.

THE IDEOPLASTIC THEORY.

Mr. H. Kenneth (Enfield) writes:—

The very notable account of the psychic "extra" produced by Dr. Cushman through the mediumship of Mrs. Deane leaves no room for doubt as to its supernatural origin. But is there not also a possible supernatural explanation other than that the "extra" is due to spirit action?

I think that Dr. Geley's experience of what he terms "Ideoplasticity," with which you are probably better acquainted than I am, exactly fits this case.

No conditions could have been more favourable for illustrating the Ideoplastic theory than the sitting which took place with Mrs. Deane for the purpose of this photograph.

Both parents were present in the definite hope and expectation of getting a photograph of their deceased daughter, and although this was not known to Mrs. Deane, the general rapport between them could not have been improved on.

Would not Dr. Geley contend that the ectoplasm was supplied by the medium, but that the form it took was entirely controlled by the subconscious mind of the sitters (more probably only one of them, and that the more psychic of the two)?

A photograph so obtained would result in all the special characteristics of the one in question. The subconsciousness is unerring in its memory, with the result that the likeness would be, as those who best know the young girl testify, a living one, and the fact that this is somewhat less obvious to strangers in comparing it with the photographs from life, further strengthens the case, because, as Dr. Cushman remarks, the photographs from life are subject to the disadvantage of artificial expression, and above all to the havoc worked by the retoucher, who in the majority of cases just mars the living quality of the portrait in the effort to improve it as a picture.

Dr. Cushman is quite entitled from his standpoint to claim this difference as strong evidence of the genuineness of the likeness, but is not this argument equally valid on the Ideoplastic hypothesis?

Although I am convinced, on evidence, that the survival of human personality after death has been definitely proved, I think that each case needs careful examination, and that the Spiritualistic explanation should not be accepted if there is any reasonable ground, normal or supernatural, on which to base an alternative explanation. This, I think, is the method of the great scientific leaders of Spiritualism, and the question is therefore whether, under this rule, the Ideoplastic explanation is sufficiently valid to throw doubt on the Spiritualistic assumption.

I do not feel myself qualified to state the matter other than in an interrogative form, and if, in the comments you will probably make on this important case, you will give a glance at this aspect of it, it would, to many, be very interesting and instructive.

\*\* Mr. Kenneth's suggested explanation is not unfamiliar to us. Indeed, we regard the Ideoplastic theory as part of the general proposition. We have plenty of evidence in other directions of the possibility of automatic or spontaneous activities in matters usually controlled by human will and intelligence. We always take this possibility into account in examining psychic evidences, but there is a large margin of cases in which the evidence of personal intelligence and will *ab extra* is unmistakable.

INTERNATIONAL CONGRESS HOSPITALITY FUND.—Mrs. E. M. ENSOR, Hon. Secretary, London District Council, S. N. U., acknowledges with thanks the gift of £1 from "Grateful."

## THE REV. G. VALE OWEN AT QUEEN'S HALL.

ENTHUSIASTIC RECEPTION BY RECORD AUDIENCE.

On the evening of Monday last, May 22nd, at the large Queen's Hall, London, the Rev. G. Vale Owen spoke for forty-five minutes to a record audience, and the reception he received proved how deep was the affection and esteem with which the Vicar of Orford is now held by a vast public, since the publication of the famous Scripts in the "Weekly Dispatch" over two years ago.

Soon after the doors of the hall opened the great auditorium became quickly filled with a distinguished gathering, which, by eight o'clock, occupied every part of the building. An organ recital by Captain F. C. Dimmick, given in masterly fashion, concluded at eight o'clock, when a chord from the grand organ gave the choir of over one hundred and fifty singers the signal, and all upstanding sang four verses of Mr. Vale Owen's favourite hymn, "How Bright the Vision that Delighted." During the singing of the last verse, Mr. Vale Owen, followed by Dr. Ellis T. Powell (who presided), and Mr. H. W. Engholm, walked on to the platform, and as the last note of the Amen resounded through the hall, Dr. Powell opened the meeting. In the course of his address he said:—

Fellow members, visible and invisible, of the Church Catholic, this meeting is held under the auspices of the Society of Communion, which has been established for the purpose of recruiting Psychic Research and all that it means into the service of Christ and Christianity. The Society will seek to consolidate and elucidate the immense body of new evidence for Christianity which is being produced by the psychic researcher. It will endeavour to collect and concentrate the new light which Psychic Research provides upon the origins of Christianity and the text of the New Testament, revealing truths and beauties which have been obscured for centuries by our glorious but still inadequate English Versions. It will try to demonstrate the inexpediency of Christian hostility to the investigation of the forces upon which Christianity itself is founded, and through which, age after age, its Founder has poured His sacramental grace upon it. In order that its definitely Christian character may be beyond all challenge, the Society of Communion requires of its members a declaration of their acceptance of the Divinity of Christ, which is, I think I may fairly say, the universal belief of all who profess and call themselves Christians. But the Society adopts that affirmation in no spirit of hostility or exclusiveness with regard to fellow psychic investigators who do not feel themselves able to accept the central doctrine of Christianity. It will work with them in all cordiality in the great cause which they represent, for intolerance and Spiritualism are utterly inconsistent. But none the less the Society claims the right to define, with unmistakable clarity and emphasis, its own unflinching faith.

If I had been speaking from this platform twenty years ago I should have hesitated to cite anything said by the Archbishop of Canterbury. I should have been afraid that, as an Anglican Churchman, I might be suspected of endeavouring to grind an Anglican axe. But the lapse of those twenty years has wrought a miracle. Thanks to the ever-increasing intervention of the Mighty Strategists on the Other Side of Life, the divisions of the great Christian Communion have been worn down almost to invisibility. To-night I think I may with a qualm call your attention to some recent pronouncements of the Archbishop of Canterbury and the Bishop of London for the purpose of demonstrating the tremendous change which is coming over the attitude and outlook of the Church Catholic. I do not lay stress upon the Anglican office of the two prelates. I cite them rather as honoured representatives of the whole state of Christ's Church militant here in earth.

First of all a word with regard to the Archbishop's attitude towards the great Cause of Psychic Research for which we stand. A few months ago, in the very early days of the Society of Communion, I wrote to the Archbishop suggesting that he might like to nominate a few competent members of the Church of England to join in examining modern psychic phenomena from a Christian standpoint. His Chaplain wrote me explaining that the Archbishop did not feel himself at liberty to go as far as that. But, added the Chaplain, "the Archbishop has, as it is well-known, been for many years entirely in favour of the reverent and thoughtful investigation of these phenomena, and he has

been in the closest touch with leading members of the Society for Psychological Research. It is, therefore, from no sort of disapproval of these investigations, when properly conducted by qualified persons, that His Grace thinks it undesirable that he should nominate any fresh Committee for the investigations. Notice it, the Archbishop pronounces himself "entirely in favour of the reverent and thoughtful investigation" of psychic phenomena and has "no sort of disapproval of these investigations when properly conducted by qualified persons." We could ask nothing better than these words, for they express in felicitous language our own postulate of reverent, thoughtful, competent investigation.

I turn to the attitude of the Bishop of this diocese. There are a number of clergy associated as members with the Society of Communion, but others felt dubious about joining us lest their action might subject them to episcopal intervention. Therefore, as recently as February last, Mr. Potter, our indefatigable Honorary Secretary, put this point to the Bishop himself. The Bishop replied, "I am only too willing that a few of you should experiment in these matters and try, at any rate, to keep students true to the Divinity of our Lord, but the Society has not, in my opinion, got to the stage when you can ask Bishops to be patrons." When, for the future, you are told that the Church is opposed to Psychic Research, there are two conclusive answers, from men whose authority is of the highest. With our appeal thus accredited, we invite all Christians, who believe in the Communion of Saints, to enrol themselves as members of our Society.

I turn to other facts, almost as luminous and significant. The Archbishop a fortnight ago received a deputation who desired to protest against the recent scientific scrutiny and restatement of what they regarded as some of the cardinal doctrines of the Faith. My excellent friend, Sir William Joynson Hicks, who introduced the deputation, said that they "believed firmly in the old doctrines." Bishop Ingham, another of the deputation, said that what they desired "was the continuity of faith as the Church of England had understood it for 350 years." The Archbishop, in his reply, said 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."

This was admirably though cautiously put. You cannot have a continual advance in scientific knowledge with a change in the aspects of what were once regarded as final definitions of the truths of Christianity. Put a scientific treatise in the hands of a man who reads it with only a small degree of understanding. He will discern its truths in a rather imperfect fashion. They will not grip him with their full force. Let him enter upon scientific studies for five years and then take up the book again. Its aspects will be entirely altered. He will read it with comprehension, and perhaps with joy; and with every year, as his knowledge advances, will he be able the more adequately to see the pregnancy and beauty of what was once obscure. Even so is it with the Catholic Faith as set forth in the New Testament. Every advance in our scientific, and especially our psychic knowledge, opens up new vistas of glory and beauty in its text, and demonstrates that even in ten thousand years of study the inexhaustible resources of the Sacred Deposit will be as inexhaustible as they were at the start. To attempt to tie down the human mind to such aspects of those truths as were discernible by our unscientific ancestors of three hundred years ago is as futile as it would be to attempt to garb a grown man in the suit which he wore as a child of six years old. The Christ of Psychic Research looms immensely larger as a cosmic force than He did in the vision of our mediæval, or even our mid-Victorian, forefathers.

Moreover, an attitude of illiberal immobility would be false to the ideals of the Church Catholic itself. As long ago as the year 431, Vincentius of Lerinum expressed the formal principle of the Church Catholic in the famous canon "quod ubique, quod semper, quod ab omnibus creditum

est." That is to say, the marks of the Church Catholic are universality, antiquity and unity. But are you going to limit the universality of the Church Catholic to a single sphere of existence? Will you pin it to one point in time, seeing that the Incarnate Word came out of the timeless into time? Will you allow your comprehension of the Divine mystery to be circumscribed by the human knowledge of yesterday, or shall we rejoice to see the Incarnation and the Atonement grow more gigantic, more compelling in their call upon our adoration and devotion, with every advance of the scientific frontier into the great unknown? If we go forward, in confidence that He Who gave us spirits and brains will never put us to intellectual confusion, we may affirm, for instance, that the Communion of Saints is not bounded by the terrestrial and the incarnate, since neither time, nor space, nor matter, neither height, nor depth, nor any other creature, shall set bounds to the Church Universal, or hide for one single instant the essential oneness of all the spirits who draw their being from Him Who sits upon the throne of the ages. If we are going to accept the canon of Vincentius, if we believe that the foundation of the Church Catholic is that which has been believed everywhere and always and by all the faithful, then surely we must realise that the Sacred Deposit is not even limited to the form in which it has been understood for nineteen hundred years, nor yet to the shape in which it was cast for assimilation by an incarnate race on a single way-side planet. Rather must we accept the view which lay so near the heart of a great Christian father like St. Augustin—the view that ever since the development of consciousness on a human level the fundamental forces and principles of Christianity have been working under the Divine guidance, though they were not called by that name or revealed in their fullest plenitude until it pleased the Eternal Son Himself to pitch Histent among us (as St. John says) and to do it, as the Nicene Creed declares, "for us men and for the sake of our return home."

Dr. POWELL then briefly introduced the first speaker, reminding the audience of Mr. Engholm's close association with the Vale Owen Script and paying a tribute to his work in connection with them, as he was primarily the means by which those famous documents were given to the world.

Mr. ENGHOLM, the Editor of the Vale Owen Scripts, on rising, received a warm greeting from the audience. Speaking on the "Message of the Script" he said:—

"The task I have before me to-night is an embarrassing one. I have to speak to you of the Script, the Vale Owen Script, and it is so difficult to speak of the Script without also speaking of Mr. Vale Owen, and I have had that glorious opportunity many times during the last two years. I made full use of it because he has not been on the platform with me. There are many things I would like to tell you about him, but I will endeavour to touch on the Script and its message, without embarrassing him. In January of 1920, it was arranged that these Scripts, these communications from the unseen, received through Mr. Vale Owen should be published in the 'Weekly Dispatch.' That is a month I shall never forget. I remember so well when I went down to that peaceful village of Orford, just a suburb of the manufacturing town of Warrington. It is a village that is nothing beautiful to look at, a plain, somewhat sombre-looking place, surrounded by factory chimneys at every vista—it is anything but a heavenly spot. I went down there with a representative of Lord Northcliffe's to have a chat with Mr. Vale Owen about the proposed publication of the Script. I felt very guilty when I walked into that homely vicarage, for I knew what was going to happen to Mr. Vale Owen and his family—that their peace would end the moment the world knew his name and what he stood for. Coming back to town, I had an interview with the Editor of the 'Weekly Dispatch,' and that all-important question always put in Fleet-street, 'How much does Mr. Vale Owen want for the rights?'—I always remember the astonishment of everyone concerned when I said, 'Nothing; all we want is your reverent and careful attention to this document and publish it in the form that we would like you to publish it in.' Lord North-

cliffe gave orders that the coming publication of the Script was to be advertised throughout the United Kingdom. A good many people have often said—I have hundreds and hundreds of letters about it—that the Northcliffe Press must have made a great deal of money out of the Script. Lord Northcliffe gave orders that ten thousand pounds should be spent on advertising that Script in one week. I do not think the 'Weekly Dispatch' made very much out of it in consequence of that. And then that week when the advertisements appeared throughout the United Kingdom, I almost hid myself, knowing what was going to happen at the little vicarage. The moment after the Press advertisements appeared in the big newspapers, the mail bags began to appear at Orford. And then Mr. Vale Owen opened these letters with the assistance of his family—the majority of which contained the most amazing, vitriolic abuse ever hurled at the head of anyone from all sections of the community. 'He had sold himself to the devil.' And the amazing part of it all was that all that abuse of these communications was made by a people who had not even had the opportunity of reading them; they had not been published. So you see what a tremendous barrier had to be broken down.

"Then the Script appeared and for one whole year it ran. By the end of that year what a change there was! There were still those who reviled and still those who considered that there were evil beings at the back of all this. But many thousands said that the Script had brought

Christ and comfort to their souls. I remember when I first read the Script it had an amazing effect upon me. It was so remarkable that I wanted to see what effect it would have on other people. I selected men from different walks of life, for at that time I was in business and 'Just a man in the street.' Now the Script had the same effect upon all those to whom I gave it. In one or two cases it changed the lives of the people who read it. That is why I persisted and never ceased until it was given to the world. It is a spiritual way—through the Northcliffe Press.

The outstanding message which runs through the Script is 'Lo, I am with you always even unto the end of the world.' It is a spiritual document. Some people yet say they can find nothing in it, but those who say that are people who read those sort of things and miss the message in their searching for the mechanism. That is not the way to read this Script.

Those who Mr. Vale Owen and I state gave that Script to the world are those who are beyond the Veil. Mr. Vale Owen was once told by a very high dignitary of the Church, 'These Scripts are very beautiful, they are very spiritual, but they came out of your subconscious mind.'

And Mr. Vale Owen replied, 'They may have come out of my subconscious mind, but what I want to know is, who put them there? I did not.' The Script deals with an amazing review of the activities of spiritual beings and spiritual science, and, if he will pardon me for saying so, Mr. Vale Owen is not a scientist or a man of letters. He is just one of God's good men. He is working morning, noon and night in a little parish among people who do not earn salaries—they only earn wages at Orford. He gained his apprenticeship in the slums of Liverpool, in the slums of Scotland-road. For very many years he worked there amongst the vice and the crime, and I know it is on record, and he cannot stop me from saying so, they loved him in those slums when he came away. He is a plain, Christian, simple man with no imagination at all. I sometimes wish he had a little. How do I know that these Scripts are true; that they are messages from the other side, sent with a distinct and definite purpose to awaken us to those things that God has in store for those who love Him? There are many, many happenings that have taken place in the little village of Orford and in the vicarage in particular, I would like to mention one.

It shows what close touch the Vicar has with things that are unseen and how his friends beyond the veil look after him and his home.

Mr. Engholm then related a happening that was observed by some people living in a farm close to the Vicarage, when at three o'clock one dark autumn morning,



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Vicar of Orford, Lancs.

during the absence of the Vale Owen family from home on a holiday, the whole Vicarage was observed to be lit up with a soft yellow light. It afterwards transpired, through messages received by Mr. and Mrs. Vale Owen, that their friends on the other side had caused this display of spirit or psychic light to demonstrate the fact that they were in charge of the Vicarage whilst the family were away. The speaker also referred to another occasion when, at Mr. Vale Owen's invitation, he accompanied him at nine o'clock at night to lock up the church. Mr. Engholm said:—

"It was a very dark night and with my arm linked in his we crossed to the church and entered. He said: 'You had better hold my hand,' and he guided me to a spot at the foot of the chancel steps. There we stood. I held his hand in a darkness that was intense; he talked to me of the many things he had heard and seen in that holy place. While I was there I saw a faint and luminous light gradually appear which illuminated the cross on the altar with a soft glow. Mr. Vale Owen said, 'They are just our dear friends here to welcome us.' I felt that night I was indeed on holy ground. This world wants something spiritual like that to lift it out of its material self; something to turn its eyes towards heavenly things.

"When reading these beautiful Scriptures, so dear to me, and the message of which I am giving my life now to spread over the whole world, often there come to me the words that Jesus spoke to his friends on a certain Thursday night, His last here in the body. He said, 'There are many things I would say unto you but ye cannot bear them now.' To-day there are many that have, through His Spirit, been raised to a spiritual condition where there are some things that can be understood, and I feel that this Script that has come through that little church at Orford, that has come through that East window, as it were, into the souls of men and women, contains some of the things that the Christ wishes us to know, for there are some now among us who can bear these things and understand." (Applause.)

The Chairman said: It has been my privilege to enjoy the intimate friendship of the three men responsible for the publication of the Vale Owen Script, Mr. Engholm (and you have just shown how you have appreciated his work), Lord Northcliffe, who with characteristic and splendid courage gave the Script to the world, and finally my friend Mr. Vale Owen himself. I am now going to call upon him to address you, and as he has displayed such splendid courage in coming out as he did, as he has suffered from so much abuse and misrepresentation—and even now there are those who are endeavouring to cripple, misrepresent and hamper his work—I want you, when he rises, to greet him in such a way that your message shall go forth from this meeting as a guarantee to the world that Mr. Vale Owen has behind him a vast mass of educated opinion which is going to stand behind as he thrusts this great movement forward towards its mighty consummation.

The Rev. Vale Owen, who was received with applause and accorded three rousing cheers, said: "Mr. Chairman,

ladies and gentlemen, this is all very embarrassing, but it is extremely kind, and I thank you very much for the encouragement that you have given me by this exceedingly kind welcome. At the beginning of a correspondence which began to roll in upon us in the beginning of the year 1920, to which Mr. Engholm has alluded, we received letters many and various. I remember one that came one morning in which a gentleman said—had been reading writings of mine which were appearing in the 'Weekly Dispatch,' and he was kind enough to ask me, 'Now, my good fellow, what are you after, what is it you want? Is it money? If it is a few thousand of the "ready" you can have it if you will only stop publishing that awful nonsense in the "Weekly Dispatch." His cheque did not materialise and the articles went on. I remember another unconscious humorist writing to me. It was a very brief letter but very emphatic, and he wound up by saying, 'It is no use you quoting Scripture; remember the devil can quote Scripture; see Matthew iv., 1, 12.' So I put that aside and turned to the other correspondence, and I thought that that man could answer himself very well because he was so conversant with parts of the Scripture which concerned, as he thought, the spirit. There are other questions which have been asked, sometimes by letter, sometimes by word of mouth. Very serious questions. One is this: 'What is the use of it all? Granted that there is an access of spiritual revelation being given at the present day, What is the use of it?' One business man at the head of a big establishment in the North put that question to me. I replied that I had several letters from those who had been contemplating suicide, asking me if what I had written was true, or if it was a newspaper stunt, and on my answer lay their future. That was rather rough on me, but it did show me that there were some people who were taking me rather seriously. Other letters I have received also asked that same question. I have here two letters and I will ask you to allow me to read extracts. One reads in this way: 'A young man was to be executed, and he wanted someone to pray for him, and he even said, 'I wonder if that gentleman from Orford would pray for me.' His relatives who were sought could not answer him, and then he said, 'Degraded as I am, degraded as I now stand, I am still a human creature, and one thing I have in common with the rest of you, and that is the hope of an existence hereafter.' And then he recited that beautiful hymn 'When I Survey the Wondrous Cross.' And then the letter goes on to say, 'I believe this poor man has relatives who intend to visit your church.' I received another letter, equally solemn. I ask your permission to allow me to read extracts: 'Dear Mr. Owen, I think the enclosed will interest you. A prisoner lay in a condemned cell at one of His Majesty's prisons in the South. One of the warders on the death watch, who was afterwards present at the execution, was a clairvoyant. A friend of mine was spending a holiday with the warder at the time when your name became prominent in the papers, and through it the following conversation took place: "The prisoner professed



The choir at the Queen's Hall on Monday evening, which was comprised of over one hundred and fifty ladies and most striking features of this remarkable meeting. Mr. H. W. Engholm has asked us, through these columns to tell how much he appreciated the presence

his innocence until the last, and the warder believed him to be innocent. The prisoner had had a good bringing-up, having at one time been in a church choir. He had a beautiful baritone voice. Fifteen minutes before his execution he began to sing, with tears rolling down his cheeks, the hymn, 'God moves in a mysterious way His wonders to perform.' Just as he was about to step on the scaffold he was singing the words, 'Behind a frowning Providence God hides a smiling face.' And then there was silence except for the solemn voice of the Chaplain reciting the Burial Service. And when the Chaplain had just said the words, 'He shall change this corruptible body so that it may be like His glorious body,' the spirit of the prisoner flashed before the warder. He was singing now, with his face covered in smiles, the last verse of the hymn. Then an angel appeared to the clairvoyant eyes of the warder on each side of the prisoner and he disappeared. During his last hours on earth the prisoner had repeatedly asked the warder did he believe in all that was being said about the hereafter, mentioning Conan Doyle's name and also your own. The warder said he did, and advised him to do the same. About ten weeks after, the spirit of the man again appeared to the warder. 'I thank you,' he said, 'for having spoken the truth to me. Conan Doyle and also Vale Owen come over here in their sleep time to give us encouragement. Vale Owen always commences to sing a hymn I well know, which he seems to prefer, 'Oh, for a closer walk with God.' The spiritual instructor over here tells us that his body was buried by Vale Owen at or near a place called Derby West or West Derby, about the year 1896. . . I will break the law of our Church and come and hear you some Sundays. I trust you will pray every Sunday, and I ask your congregation to pray for the young man's soul!'—which we did:

"There are two points there which I would like to emphasise, they are these: In that year, 1896, I was at Liverpool and often took funerals at the big cemetery at West Derby. Just at the time when this execution took place we introduced a new tune to the old hymn, 'Oh, for a closer walk with God,' and because I liked it so much and because the members of the choir liked it so much, we had begun at that time very frequently to sing it in our church.

"It seems to me that the word scientific must be enlarged. A science as applied to the old quest for our knowledge of matter is no longer adequate. We have to introduce, I am firmly convinced, more personality, more of the personal value into our research in this psychic science. Let me explain what I mean by that. Let me tell you of Palm Sunday, 1919. And in doing so I must apologise for speaking in the first person singular so much to-night. But I am here to testify what I know, and that is the reason. I had been rather full up with war work and other work on that Palm Sunday. Palm Sunday is a heavy Sunday in most churches, and I was also at that time rather ill, and in intense pain. The evening service came around and I felt I was just about 'beat.' I was very faint, and

the pain continued. Just before going into the pulpit I said my usual prayer to my Father, asking Him to help me, and then I made a little extra request. I spoke to my angel guide, Zabdiel, and said: 'Now, Zabdiel, you see how it is with me; I am just about done. I know you often help me, but I don't quite know how I shall get on to-night. Will you give me a little extra help, for I need it. I went into the pulpit, the pain went quite away. After the service there came into the vestry a little white-faced girl. She said, 'I want to ask you if there is such a thing as seeing angels.' I said, 'Yes, why?' She said, 'I have seen one in the church to-night, and I am afraid.' I said, 'There is no need to be afraid; come and tell me all about it.' I took her into the quiet, deserted choir stalls, and we sat down and I asked her where she saw him. She said, 'I saw him just as you went into the pulpit, and he came from over there (pointing) and then went to you in the pulpit, when I lost him, and I turned to my companion and said, "Let's go out." She said, "No, you will disturb the congregation; sit still." She had to sit still, and then came to me in fear and trembling. There is not an atom of what I would call scientific proof there. I would not venture to submit it to the Society for Psychical Research, but it is good enough for me. Let me tell you another instance to illustrate the same contention. I was once just dropping off to sleep in the old parsonage house—in 1910. As I was going off to sleep I saw in one corner of the room a beautiful little smiling face, smiling eyes, smiling at me, and then it bent down and went sideways behind a screen. I thought 'What a beautiful little face; I wonder who that is.' It was about eight years later when we moved into the new Vicarage, and I saw as I was going to sleep there the same face. It came to within about six inches of my face, smiling into my face, beautiful eyes and brown hair—and the name came into my mind at once, 'Ruby'; my daughter who had passed over at the age of fifteen months, when we were living at Liverpool in 1896. I remember those two faces. Now, in August, 1917, my wife and I went to Crewe. We went with Mr. Hope and Mrs. Buxton and had our photos taken there. I did not impose any test. I had only been in the company of Mr. Hope and Mrs. Buxton fifteen minutes to know the kind of people they were. I know an honest man and an honest woman when I see them. On the photo we obtained there was a beautiful little face, and it was the same face that I had seen on these two occasions. Some might think, 'Yes, that was a thought-form.' But had it been a thought-form it would have been full face. This was profile. Afterwards we asked, when Ruby came to speak to us one evening, 'Did you get on the photographic plate at Crewe?' The answer was, 'I do not know, daddy. I was there and tried to. I should love to have done it; did I?' There it was. There is no scientific proof there, but again, it is evidence for me. That is my daughter Ruby, and with that I am quite content. I would swear to it. (Applause.)

(To be continued next week.)



gentlemen who graciously gave their services and whose singing of Mr. Vale Owen's favourite hymn was one of the members of the choir how deeply touched the Vicar of Orford was by the beautiful rendering of the hymn, and of those choristers last Monday.

## LIGHT,

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## SUGGESTION, AND SOME SUGGESTIONS.

"It is high time to awake out of sleep."

—Romans xiii., 11.

We suppose that no one with any considerable experience of life has failed to observe the power of suggestion on the ordinary mind. All men trained in the business methods of advertising and publicity are well aware of it, although some of them might be considerably surprised—and perhaps alarmed—if they were told that they are really dabbling in psychology. But it is so. The psychology is of a low order, of course. Its mainspring is self and profits. The idea at the back of it is to hypnotise the general public into the belief that it *must* have a certain commodity. To assist the process the utmost ingenuity is employed to devise a striking name for the article, whatever it may be. Here we have exemplified in an elementary way an occult or mystical doctrine: the "power of the name." That the psychology of the matter is not generally recognised is doubtless due to the absence of any kind of "abracadabra." Those weird rites and mysterious formulae which provide a special atmosphere for the phenomena of hypnotism, when it is a question of "magic," are absent, and the thing seems much more commonplace than it really is. And here we suggest that all Magic is based on hypnotism, suggestion, the power of one mind over another.

We were reading lately some stories related in a book by a famous American journalist, the late Julius Chambers. He tells how, many years ago, a New York chemist's assistant made the hideous mistake of selling a woman customer an ounce of arsenic in mistake for baking powder. When the blunder was discovered a hue and cry was raised to discover the customer and stop her from using the poison in her cookery. A "general alarm" was sent out by the police. Every house in the neighbourhood was visited and warned. At this stage "suggestion" put in some fine work. Scores of people discovered they were suffering from arsenical poisoning and were "taken ill," while some feeble-minded persons were "completely thrown off their mental balance" by fright.

We can quite easily believe such a narrative. It is backed by countless other examples. Some persons will readily accept the reality of "suggestion" when it is only a question of its evils and dangers, but will discover a virtuous indignation at the idea of its power as a remedial agent. We had a notable example the other day when a famous divine, in the pages of an evening paper, poured scorn on the methods of Coué and on auto-suggestion in general. He was followed by a number of lesser writers, the general effect being that of the barking of many small dogs after a mastiff has given tongue.

We suggest that any power in man, however apparently small, slight and subtle, which can manifestly produce havoc and mischief on a large scale when

used in one direction, should, by all the laws of logic, be productive of a commensurate amount of benefit when used in another and opposite direction.

We suggest that the time and pains and cost of producing arguments whether oral, written or printed, to prove that certain things do not or ought not to happen, when a little practical experiment shows that they do and should, are largely wasted.

We apply this proposition to the whole field of what are called psychic or supernormal manifestations, adding the reflection that as nothing is either good or bad in itself but only in relation to the use to which it is put, anything which is habitually put to an evil use may, by reversing the action, be productive of good.

This question of suggestion, hypnotic or otherwise, plays a vastly larger part in life than is generally suspected. Behind it is the power of thought, and although we do not accept the glib saying that "thoughts are things," we believe that they are the motive powers behind, and that, according as the thinking is right or wrong, so are the things or the results.

Narrowing a consideration of the question to the subject of psychic phenomena of all kinds, we suggest that a vast amount of the misdirections and perplexities that are met with in the region of physical phenomena in especial, arise out of a misunderstanding of the part played by either auto-suggestion or suggestion from without. We trace the action not only in examples of superstitious belief or excessive credulity but in the so-called rationalism and scepticism which we find at the other extreme of the subject. The two groups of minds which represent each extreme are of the suggestible, impressionable order. They have not learned to discriminate or to resist the domination of ideas, sentiments and prejudices. They are "psychologised." One class looks for realities everywhere and finds them frequently where they are not. The other class looks exclusively for counterfeits and finds them at every step. To the one the counterfeit suggests the reality, to the other the reality suggests the counterfeit. To both of them comes sooner or later a disabling sense of confusion and futility—the natural result of lop-sided activities of any kind.

We suggest to both classes that they acquire a little self-consciousness of the right kind, the ability to think clearly and independently and discriminate consciously. Suggestion and auto-suggestion may be of infinite value and benefit, but only, as a rule, to those who work consciously and with their eyes wide open, well aware of what they are doing, what they are thinking and of the motives by which they are governed.

We suggest that there is a "sleep" of belief, and a "sleep" of unbelief, and that in all cases it is a kind of "hypnotic sleep"—the slumber of those who are hypnotised by the dominance of things and thoughts which have temporarily usurped the power which rightly belongs to the man himself.

### THE VERDICT OF SOCRATES.

SOCRATES: What, then, is man?

ALCIBIADES: I cannot say.

SOCRATES: You can at least say that the man is that which uses the body.

ALCIBIADES: True.

SOCRATES: Now, does anything use the body but the mind?

ALCIBIADES: The mind alone.

SOCRATES: The mind is, therefore, the man."

—PLATO'S "First Alcibiades."

"All nature is but art, unknown to thee;  
All chance, direction, which thou canst not see;  
All discord, harmony not understood;  
All partial evil, universal good;  
And spite of pride, in erring reason's spite,  
One truth is clear: whatever is, is right."

—POPE.

## THE OBSERVATORY.

## LIGHT ON THINGS IN GENERAL.

The "Dundee Courier" of May 15th publishes portions of sermons preached by two Scottish ministers on the same Sunday evening in Dundee. The reports are given by that journal in the same column and make a very interesting contrast. The first report, under the heading, "Spiritualism and Fraud," states that:—

Rev. W. Major Scott, preaching in Ward Chapel, Dundee, last night on "The Christian Faith and Spiritualism," thus condemned the latter. He said that modern Spiritualism had assumed for many a form of a religion. From its earlier vogue as a pastime or a parlour game it had passed to the making of positive affirmations concerning the after-life and the unseen world. Ostensibly busied with experiments in the supernatural powers of man, its pre-eminent concern was with the evidence for communication with the dead—with spirits. As a matter of fact there was very little that could rightly be termed "spiritual" about Spiritualism. Its real name was spiritism and its true nature was necromancy. Students of the subject recognised that in its cruder forms it was but another chapter in the history of magic. Spiritualism could offer no well-authenticated evidence either in controversy of or in addition to the message of Christianity as touching the unseen world. If ever a tithe of the communications received were authentic, he continued, why was it that these alleged revelations from the spirit world were so utterly puerile and futile? He had not seen the records of any that were not absolutely devoid of moral value. It was highly probable that Mr. Maskelyne was near the mark when he said that the whole of the assertions of Spiritualists could be resolved into five factors—telepathy, hypnotism, self-deception, chance, and dishonesty.

So much for the Rev. W. Major Scott's opinion. Here is the other minister's point of view as reported in the "Dundee Courier":—

Addressing a large congregation on "The Church and Spiritualism," Rev. Mr. Thompson said that he knew full well that some within the Church had dismissed Spiritualism with one word—"Fraud." Others had declared it to be the work of the devil. They had often treated Spiritualists with ridicule and abuse, which was exceedingly foolish, because Spiritualists had got hold of something which the Churches required. They must remember that Spiritualists, mistakenly or correctly, by right methods or wrong, had essayed a great task—they were out to vanquish the terror and desolation of death. Spiritualism was by no means new, but it was something which would have a tremendous vogue in days like the present, when men and women in larger numbers than ever all the world over were mourning their dead. It must be said of the followers of Spiritualism that whatever their methods they were seeking to make the unseen and spiritual a visible and tangible reality. Nothing was to be gained from denunciation. Let the Churches admit the greatness of the quest in which the Spiritualists were engaged and the worth of the truths they had brought to the front.

Some correspondence is proceeding just now in "John o' London's Weekly" on the subject of "Spirit and Soul." In the issue of that journal for May 20th, the following letter, over the signature of Johanne Neale, though brief, says a good deal in forty-seven words. We have known a volume of not less than forty-seven thousand words on the same subject less explicit. Here is the letter:—

The soul is the surviving part of man; the master and unimpunctious user of all the rest of his make-up for its own ends, which are eternal, and colossal beyond the finite understanding of the highest mentality of which this present body is now in possession.

There is a great deal of truth contained in a letter published by the "Daily Record and Daily Mail," Glasgow, of May 15th. The writer, whose initials are B. D., puts forward his position as a Churchman and a Spiritualist as follows:—

I should like to make a brief reply to your correspondents, Messrs. Alexander Ratcliffe and A. MacPherson, agent the Church Committee Report on Spiritualism. I am a member of the Established Church, grounded in its faiths, and firmly believing in the Divinity of Christ, but I also believe in the continuous life—which makes me a Spiritualist. I had that belief long before I came in touch with Spiritualism or its adherents, but now I have added knowledge to my faith. Unfortunately, there is a section of the Spiritualist community (just as there is a section in the Church) who do not believe in the Divinity of Christ and this section is trying to become dominant. The majority, however, come from the Churches and bring their beliefs with them. I would

refer your correspondents, above mentioned, to the 12th chapter of 1st Corinthians, where the gifts of the Spirit are enumerated, and to the last three or four verses, as showing clearly what should be embodied in the governance of the Church to-day.

The "Times" on Monday last published the following letter from Sir Oliver Lodge:—

Sir,—People seem afflicted with a tendency to believe very easily anything that fits in with their prejudices or preconceptions. Consequently if any rumour is maliciously started to the discredit of psychical phenomena and their investigators, the rumour is accepted and transmitted without any demand for evidence, and in a spirit of blind credulity. Statements reflecting on the good faith of more or less prominent persons are very easily invented, and there appears to be someone who takes an interest in inventing them; but it is astonishing that they are so readily believed.

Two instances of the kind have recently come to my knowledge. One is a slanderous statement, widely circulated in America, that my son Raymond has returned from being a prisoner-of-war, and that I am keeping the fact dark. People who believe that sort of thing can have little idea of the loyalty to truth essential in any man of science.

The second rumour, or dinner-table gossip, is that the two responsible ladies who wrote a book called "An Adventure" about their singular experiences at Versailles have confessed that it was an invention or a hoax. The absurd improbability of such a thing does not seem to strike people; and there may be some excuse for that, inasmuch as the two ladies veiled their identity under pseudonyms. I have, however, been recently favoured with a letter from these ladies, which speaks for itself; and, in the interests of truth and common sense, I hope that you will find room for publication of their brief statement, which is as follows:—

"Many thanks for communicating with us on the subject of 'An Adventure.' The rumour that it was an invention or a joke is quite untrue, and we should be greatly obliged if you would deny it in our names.

"Everything happened exactly as it was described by us in that book, and we have since received most interesting confirmation of the exactness of our description of the historical conditions of the place a hundred years ago.

"Signed by the ladies known as

F. LAMONT and E. MORISON."

I am, Sir, faithfully yours,

OLIVER LODGE.

The following is an extract from a letter received by us last Monday from Sir Arthur Conan Doyle, portions of which were read at the May Meeting by Mr. H. W. Engholm and referred to on another page:—

May the 5th was about my half way house, and I broke all existing records at the greatest Hall in New York, for it was not only full, up to standing room, but they put extra seats in every box. *Non nobis* . . . but it is wonderful what has happened. And such a crowd, so intelligent and sympathetic. I really think that the prediction made in my own circle before I started will be true more literally than I could have believed it, and that this will have a national effect, for I am only dropping in the stones, but the ripples go to the furthest corner of the country as my mail bag shows. It takes three of us all we can do to keep up with the correspondence. Of course there is opposition, but it is just enough to give a sporting flavour to the whole venture. . . . Papers on the whole are very kind, but set occasional traps. One of them wired yesterday that my spirits should solve some mystery. My answer was "Heaven is not a private detective agency." A lady psychic photographer is developing here, and is in a half way stage, exhibiting much ectoplasm in the prints. I showed two of them last night. I have heard of no reliable materialisation mediums. The clairvoyants are fairly numerous and good, but seem much cowed by the police. A new psychic institute was installed yesterday—I opened it—which is to work on more sympathetic and positive lines than the S. P. R., though the latter is, I understand, reforming its ways and opening its mind. Vale Owen's photo is always greeted with applause, and I am sure an audience awaits him.

The "New York Times" published the following editorial opinion of Sir Arthur Conan Doyle's great meeting in New York City:—

"The audience, which numbered about 3,500 people, evidently saw a manifestation of the coming of a newer and finer religion that would 'clear out most of the weeds in the old religions' and show the human race 'what God has written down as His eternal law.'"

To accommodate the thousands who could not get even standing room on the above occasion, Sir Arthur repeated his lecture again in the same hall on Sunday afternoon, May 7th.

# THE CHURCH OF SCOTLAND ENQUIRY.

By STANLEY DE BRATH.

When Scotsmen undertake an inquiry, we expect that some definite, though cautious, conclusions in harmony with common-sense will be reached. Nor are we disappointed in this case. A petition for enquiry into Supernormal Psychic Phenomena was addressed to the General Assembly of the Church of Scotland, which ended with these words:—

Modern psychic phenomena and Bible psychic phenomena stand or fall together. Hence it is believed by a large and increasing number that if modern psychic phenomena could be proved true, the Bible would become to them virtually a new book, the experiences of the early New Testament Church might be revived, and the Kingdom of God advanced.

The Committee appointed to deal with this large reference consisted of twenty-five distinguished clergy, and seven well-known laymen, of whom two were lawyers, two were doctors and one was an engineer.

The enquiry inevitably took the form of investigation into the reality of the phenomena rather than their application to religious life or their scientific implications, the latter aspect of the matter not being touched upon at all. It is refreshing to note that the findings are not based only on the extremely limited observations of the small sub-committees who attended such sésances as were available, but mainly on the experimental work done and published by scientific investigators.

The conclusions reached are given in six paragraphs of the Report to be presented to the General Assembly, numbered 11 to 16:—

11. Psychological Research has disclosed certain phenomena which have largely escaped the observation of traditional scientific psychology. Strange things do happen. . . . This admission is due, so far as the great majority of the Committee are concerned, not to their direct observation but to the published testimony of others. The genuine phenomena—real effects due to unknown causes—are comparatively very few; the great majority discussed in books deserve to be assigned to the category of "alleged supernormal phenomena."

12. Investigation is lawful. . . . But it must be made clear that the Church is in no sense dependent on the results of fresh discoveries; faith, hope, and charity will not be superseded by successful psychical research.

13. The amazing extent of fraud, detected and admitted, is a disconcerting discovery for those who examine the history of Spiritualism. A prominent leader among Spiritualists of to-day says, "There are a certain number of mediums of undoubted psychic power who, when that power temporarily deserts them—and it is of course intermittent—are immoral enough to fill up the gap with fraud."

14. There are other dangers apart from the dishonesty of agents. Mental irregularities are often induced by auto-suggestion . . . by unwisely promises of healing which are doomed to disappointment, by the paralysis of intelligence and will, by self-surrender to unknown forces. Such dangers render it very imprudent for isolated and inexperienced persons to visit traffickers in the occult.

15. During and since the recent war there has been a natural anxiety to know whether there may be any possibility of communication with finite human personalities beyond the grave. Have the living any dealings with the dead? any obligation to their spirits? any means of exchanging thought and affection? (To these questions no answers are given.)

16. The Church should provide some help to mourners in giving seemly expression to their feelings, in quelling within themselves the self-reproach for neglect, in preventing too deep and too frequent absorption in morbid regrets, and in cultivating a wholesome sense of fellowship with those who are gone forward before us. . . .

Under the head of Recommendations, the Committee say:—

17. The Church cannot dismiss these phenomena with indifference. Ministers must deal with their own members as occasions arise. . . . A little investigation, however, serves to show that technical equipment of many delicate kinds, and expert workers in many fields, are essential for the proper scrutiny of facts and reasonings. The task of the Church is to cultivate the normal duties and dispositions of the Christian life. The investigation of these subtle phenomena cannot be satisfactorily undertaken by the scattered membership of a General Assembly Committee.

The caution of these conclusions is obvious, and the modesty not less so; the task of investigation is referred to specialists; and if the difficulties are evaded rather than solved, this was almost inevitable without an exhaustive analysis of a number of scientific works which are so numerous that the mere list of some leading publications occupies more than a page of close print in Richey's recent treatise, not to speak of the many massive volumes of the English and American S.P.R. and the hundred and fifty-two journals all over the world devoted to these subjects. The Report has still to be presented to the General Assembly.

The reception of the Report by the Scottish Press is exactly what was to be expected—a semi-benevolent neutrality, more doubtful than benevolent, with a disposition to take cover under "the amazing number of frauds, detected and admitted," without, however, bringing out that none such were discovered by the sub-committees, some of whose sceptical members only record their suspicions giving rise to a "presumption" of fraud because the conditions did not make it physically impossible. The very first duty of any committee investigating objective physical phenomena is to make fraud physically impossible and then frankly to go by the evidence. If this were always done, there would be an end of the futile suspicions that throw even more doubt on the competence of researchers than on the honesty of the medium.

The treatment of this question of fraud is temperamental. One type of mind concentrates on cases where fraud might be possible, and on recorded cases in which it has been detected or alleged, and concludes that all might be so explained (with perhaps a hope that this will be so); the other dwells on the cases in which fraud was physically impossible and maintains that such are sufficient to establish the facts. To the former class belong Professor Haeckel, Professor Metchnikoff and Mr. Clodd. They start from the idea that "consciousness is a function of the brain," or perhaps, more accurately of nerves or of protoplasm, and they do not see that they are falling into the fallacy which Sir William Hamilton (another distinguished Scotsman) entitled "quantification of the predicate." Their basic fact is indisputable, but it does not imply that all consciousness is a function of the brain. The psychic facts show that there are effects of consciousness apart from nerves or protoplasm. Therefore they turn away from the new facts that qualify their predicate.

To this type of mind demonstration, even mathematical demonstration, is useless. Professor Richey tells an amusing story of the French ex-Premier, M. Thiers, who wished to learn mathematics in his old age. He was shown that every oblique section of a cone generates an ellipse. He denied this on the ground that the section of a conical sugarloaf must have a big and a little end. Not till an actual sugarloaf was brought and sawn obliquely to its axis could he be induced to realise that both ends of the ellipse were alike!

The other type of mind, of which Henry Sidgwick, A. J. Balfour, William James, F. W. H. Myers, Sir Oliver Lodge, Camille Flammarion the astronomer, Charles Richey, James H. Hyslop, William Crookes and A. R. Wallace—to name only a few—are examples, after many years of study and investigation, declare that there is a great psychological problem to be faced, and that our categories of thought must be enlarged to admit the new evidence.

The real difficulty is not to prove the metapsychic facts, but to induce the sceptic to examine the proofs with an open mind. "Proof" is used in two senses—that which establishes facts, and that which convinces; for the latter the psychological factor of the open mind is essential. To return to the Report:—

It contains two sentences and an implication which demand special notice.

The sentences are: (1) That the Church is in no sense dependent on the results of fresh discoveries, and (2) That the genuine phenomena are very few. The implication is, that Spiritualism consists in attending sésances.

Spiritualists may be classed in three groups. The first includes those who, having attended a few sésances to verify a small number of supernormal facts, henceforth have confidence in the work of skilled experimentalists and study that work for its bearing on life and practice. The second is the large group who attend lectures to enlarge their knowledge and religious gatherings to worship according to their beliefs. Another still larger group consists of those who remain within the Churches, only modifying their own modes of thought. Any or all of these may

(Continued at foot of next page.)

"THE LIFE BEYOND THE VEIL."

ADDRESS BY MR. H. W. ENGHOLM.

The selections from the Vale Owen Scripts descriptive of life on the heavenly spheres, so impressively read by Mr. H. W. ENGHOLM at the meeting of members and friends of the London Spiritualist Alliance in the hall at 6, Queen-square, on the evening of the 18th inst., must have stirred in the minds of the listeners the desire for a closer acquaintance with the originals. The Chairman, Mr. GEORGE WRIGHT, had predicted for them a spiritual feast, and they were not disappointed. True, as Mr. Engholm remarked at the outset, there are men and women who do not possess that inner vision—something more than scientific reasoning or intellectual assent—which springs from the realisation that we are spirits even now. To such the passages he chose might be a sealed book, but he felt sure that those who were gifted with spiritual perception would recognise their truth.

"Earth made perfect." In those words Mr. Vale Owen's mother answered her son's inquiry as to the nature of the scenery and conditions amid which she lived, and Mr. Engholm could think of no better description. For the home she was asked to picture was no high heaven beyond mortal conception, but the summerland of the soul, the paradise promised to the dying thief, in which, as he (the speaker) fully believed, most of our dear ones who had passed on were even now living, and from which they came back to us. What he was going to read would give some idea of the light and colour and scenery of that land, and he hoped, of the spiritual meaning within it all.

The first thing mentioned in the wonderful account in Genesis of the creation of the world was light. Zabdiel, in one of his communications, said that on the other side light was spiritual in character, and referred to that indescribably pure light of the Holy of Holies from which even the angels hid their faces. Bearing this in mind Mr. Engholm suggested that when we sat in our homes to get messages, we ought to be in such a reverential frame of mind that our spirit visitors might see us with a spiritual light around us. Often, he believed, recognition was poor and uncertain because of the lack on the sitters' part of the light which enabled their friends to recognise them.

Passing on to the subject of colour, he said that the Scripts often referred to colours unknown here. The colours in that world were not opaque and dead, but living, and in this connection he recalled a description of a garden of flowers in which every flower was a transparent blaze of light and had its own spiritual meaning and message. He next read one of the communications from Mr. Vale Owen's mother in "The Lowlands of Heaven," in which she described a visit she and others paid to a spacious building consisting of a series of chambers and halls and pinnacles and turrets of manifold colours. On being shown over the place the first thing that struck the visitors was the curious aspect of the walls. What, seen from the outside, appeared opaque, from the inside were translucent, and as they went from hall to hall and chamber to chamber they noticed that the light which filled each was slightly different in tint—not in colour but in depth—from the one which led to it. Every now and then they came to a large hall in which were gathered all the component tints of the surrounding chambers. One of these great halls was the orange hall, and in it were all the tints of that primary, from the faintest light gold to the deepest orange; another was the red hall, another the violet. There were also halls devoted to those tints which we did not know, but which we called the ultra-violet and the ultra-red. They learned that these buildings of crystal were for the purpose of studying the effect which colours played in the different departments of life—animal, vegetable, and even mineral, but the two former chiefly—together with clothing. "For," said the communicator, "both the texture and the hue of our garments take their quality from the spiritual state and character of the wearer."

Through all this there ran a symbolism and a purpose, and Mr. Engholm thought it was so here. The colour of a room had much to do with the health and happiness of its inmates.

Of the scenery of the summer land we were told that certain qualities of the earth atmosphere were absent. Distance was not obscured, it faded away. Trees and plants did not appear for a season and then die. They bloomed perpetually. Even when plucked they did not droop or wither, but remained fresh for a long time, and then, like the distant scene, faded or melted away into the atmosphere. Another difference was that the atmosphere, unlike ours, was not always white. Its tint seemed

to be governed by the nature of the people and their employment and bent of mind. It was also reflex in its action on the people themselves. Especially was this the case with the visitors from other regions. The more highly developed, on coming into a new tract of country, were able by this alone to know the general character and occupations of the people.

One matter which distressed many souls was the fact that what they saw in that other land was real instead of vague and dream-like as they had been led to expect. "It is of primary importance," we were assured, "to everyone that he realise that the existence before him is no dream, but the fuller life developed—the life for which the earth-life is both a preparation and a beginning."

Two vivid descriptions of scenery followed: one of looking down from a high rock on a great and beautiful city—with mansions, squares, statues, fountains, and flower beds—stretched round its ample base; the other of the far wider outlook gained from a mountain summit—a vista of distant peak on peak, bathed in shimmering sunlight.

Mr. Engholm concluded by reading the account given at the close of "The Battalions of Heaven," of the glorious manifestation of Christ granted to Arnel and his companions on their return from a great mission on which they had been sent. Such, he said, was the life promised to us, such the future to which we might look forward in "the life beyond the veil," and for which all that we were called upon to do was that we keep the one great commandment: "Love one another!"

A MUSICAL "CONTROL."

BY DR. ELLIS POWELL.

When I recently visited Exeter to address the local society I took the opportunity to go a little further west to a very quiet part of the country not far from Plymouth. I had heard that a lady living on a farm in that neighbourhood was being controlled by a powerful musical entity declaring itself to be Mme. Patti. As I was told the lady had no voice of her own and had never attended a Spiritualist séance in her life, the news rather attracted me, and I decided to visit the farm with Mrs. Powell so as to see the phenomena for myself.

The lady is one of three sisters who work a small farm themselves. As far as I could judge she has little, if any, vocal qualification of her own. We sat at a small table about five o'clock in the afternoon, in broad daylight, except that the thin curtains of the window were drawn. The sitters were myself, my wife, the medium and one of her sisters. I have never in my life seen such movements as were displayed by the table. Its movements were quite uncontrollable by any strength that I could exert. It danced and leaped and jumped as if it were a lively animal instead of an apparently inanimate object.

In due course the lady sang sometimes in semi-trance, and at other times normally. She rendered many familiar hymns as well as "Oh, rest in the Lord," and the singing was certainly of a very high order, the upper notes being particularly clear and bell-like. I was even more impressed by the beauty of the articulation, every syllable being absolutely perfect and the accent totally different from that of the singer when she was carrying on a conversation. The entity claiming to be Patti had two long chats with me, and was obviously a different personality from the medium, but as I never heard or met Patti in terrestrial life, I am not competent to say anything definite about the identity. Certainly, however, the controlling personality was of a high order of culture and intelligence, in addition to possessing very great force of character.

There were some features of the manifestation which reinforced the medium's claim that she knew nothing of Spiritualism and had never attended a sitting. That is to say, there were occasional lapses by controls other than "Patti" into language of a frivolous character. But it looks to me as if sympathetic assistance from skilled and experienced friends would result in the development of a magnificent medium, and, of course, as the work went on, it would be possible to apply effective tests to the identity of "Mme. Patti." This, for instance, might be done if some sympathetic investigator who knew Patti and who possesses a thoroughly competent knowledge of music would hear the singing for himself (or herself). I will, with pleasure, supply the lady's address, with her permission, to any *bona fide* enquirer who wishes to pursue the matter and will communicate with me through the office of LIGHT.

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(Continued from previous page.)

occasionally endeavour to get into touch with those who have gone before, but the demands of ordinary life are so insistent, opportunities so few, and continued intercourse so difficult, that the vast majority of Spiritualists never attend seances at all.

I will touch upon the other statements in a later issue, and more especially on a pressing problem to which the Report does not allude—the attitude of the younger generation towards the Churches and towards the metapsychic facts.

## APPARITIONS: SOME RECENT INSTANCES.

By ROBERT A. WHITMORE, M.A.

Some little time ago my grand-daughter, now in her tenth year, used to complain to her mother that in the night an old lady came to her bedside and stooped down, looking in her face. She repeated this act almost rhythmically, alternately bending and straightening herself. The child described the appearance of the apparition very accurately, and naturally felt alarmed at sleeping alone in that room. Now it is interesting to note that the little maiden had not been brought up with any notions of the supra-normal. Such ideas had always been excluded from her knowledge, and no hint had ever been dropped that the house where she lived had a reputation for being haunted. Her mother persuaded her that what she saw was caused by defective eyesight, and nothing more, but still the child persisted in saying that "the old lady" had been to see her again, night after night. At last the parents decided to change bedrooms with her, and they now regularly occupy the room where the appearances took place.

Until a few weeks ago nothing happened, but one night my son-in-law was lying awake and saw precisely the appearance his little girl had described, near the window. It was the dark outline of an old woman, who continued rocking herself backwards and forwards in the most singular manner. She did not seem to move about the room, but to oscillate on that one spot. My informant said he felt no fear at all, but watched her for a considerable time, in fact till he was tired of doing so, when he closed his eyes and went off to sleep. He is a very fine, strong, young man, and there is nothing morbid or neurotic about him.

Strange to say my daughter was in the room too, but she saw nothing. This may possibly be owing to the fact that being very nervous she kept her eyes closed. Besides, her husband did not tell her that he could see anything at the time.

After my grand-daughter had met with her experience, it transpired that an old lady—exactly like the appearance seen by the child and her father, formerly inhabited that house. There was a "something" about her life or surroundings not quite happy, and others had seen her, since her death.

The little house in question is now my daughter's property, and so I am justified in giving the story.

My own house—about half a mile distant from the one in which my daughter resides—has also, I believe, a reputation for something supra-normal, though I cannot find out exactly what it is. Two curious incidents, however, have occurred since I have occupied it.

In 1915 my daughter and her husband and child—the little girl mentioned before, then only three years old—came to live with me, till they could find a house of their own. Air raids were rather too frequent near Ipswich, where they lived, and my daughter became very nervous.

One morning this same little girl, and my own little girl, who was nearly a year older than she, came to me in great excitement, and told me that an old man had been walking about in the dining-room, examining my books, and what struck them most, stood over the perambulator!

Both of them stuck to the story, and added that the old man disappeared somewhere, as rapidly as he came. They were not clear in what direction. Of course some will say, "Only children's fancy." But *why* fancy such a thing? Moreover my youngest little girl only quite recently saw a man walk through that same room in a costume she exactly described—she says his footsteps made no sound. She felt no alarm. At first she thought I had crossed the room. I had not been near it.

\* \* The writer of the above narrative tells us he has no knowledge of psychic science, and would be glad to have the comments of some of our readers on the case, especially as regards the question of the mediumship involved. Letters addressed to him here will be forwarded.

### "PREVISION, FATE AND FREE-WILL."

"Questor Vitæ" writes:—

I observe, with regret, that the above article by "Lieutenant-Colonel" (page 252), though it displays remarkable insight, has not evoked any expression of appreciation from your readers.

The similes he gives, illustrating the possibilities of prevision in a higher mode of consciousness, are most interesting.

I must, however, beg to be allowed to differ with regard to his presentation of free-will, based on its natural corollary of separate existence.

Separate existence is one of the appearances under which we live, resulting from the limitations inherent in our personal consciousness. Free-will is its inevitable accompaniment. But they both pertain to the phenomenal world of appearances solely.

In reality the Divine Life within us remains unsevered

from that of the all-pervading, omnipresent Unity, of which it is a finite expression.

When our consciousness is released from its imprisonment in its present dense vehicle, and ascends ultimately into one constituted in a more refined, ethereal degree of substance, it realises its at-onement with that of the Deity within it. It knows inwardly as well as outwardly.

It then realises that inasmuch as it is the Divine Life that lives through it, and all other units, it is also the Divine Will that manifests through it and all other units.

We are endowed with the conception, while here, that we are masters of our own actions, to facilitate and encourage our acquisition of experience apparently, thereby entailing the unfoldment of our self-consciousness.

The realisation of the immanence of Deity in man does not, however, diminish our efforts in striving to realise our highest ideals in actuality. On the contrary, it stimulates the noblest faculties in our natures and assists us to curb our lower impulses.

## WHAT IS THE SUBCONSCIOUS MIND?

A PROBLEM FOR PROFESSOR COUÉ.

By MAJOR R. P. MORRISON.

Professor Coué has returned to France, but he has left behind him an abstruse problem.

The subconscious mind is widely discussed in the present day, but so far no one has been wise enough, or bold enough, to explain the hidden mystery of the subliminal self, its cause and effect.

Most people ignore the subconscious mind altogether. Others find in the theory a potent weapon to confound Spiritualists, and explain so-called spirit-writings and tests. But no opponent of Spiritualism has yet been found who could describe the exact nature of this powerful instrument, of which they speak so glibly, while its champions appear to be serenely indifferent to the danger of using a weapon of which they know absolutely nothing. All would admit the folly of placing a loaded machine-gun in the hand of a child, but apparently no license is necessary to play with a fully charged subconscious mind.

Since Professor Coué effected his wonderful cures, which he claims are the result of the rightful working of the patient's subliminal self, the question is extended to a wide public. Professor Coué appears to be able to use this tremendous weapon with admirable precision and effect, but does he know the exact nature of the power which he calls into play?

If this power, which the Professor states we all possess, and which he calls the "subconscious," is so effective in its results, so powerful that it can cure all disease, can make us timid or brave, strong or weak according to the suggestion given to it by the personality that owns it, surely the power must be very much greater than the personality that *appears* to own it.

If the subconscious mind really has its abode with the personality, why does it not do "all things well" without acting on the "suggestion" of its so-called possessor?

Again, why is it that Professor Coué can produce wonderful results from subconscious instruments that refuse to respond to the touch of their own players?

Let us invite Professor Coué and all other wielders of the power of the subliminal self to give to the world a clear and satisfactory definition of the subconscious mind in its wonderful and mysterious workings.

The Supreme Spirit is within us all, and Professor Coué is apparently a powerful, if unconscious instrument in the hands of the Supreme, and is allowed to make a limited use of the Almighty Power in order to educate the world to a knowledge of its own potential Divinity.

Can Professor Coué find a better solution of the mystery?

## SPIRIT COMMUNICATION: UNDEVELOPED SPIRITS.

ANOTHER POINT OF VIEW.

Mr. James Slimming (Glasgow) writes:—

I was much interested in reading your correspondent "Vanessa's" article in LIGHT (page 203). I have no desire to controvert the valuable advice given, but I wish to place before your readers another point of view.

At the beginning of my experience I sat with a few personal friends in a private table circle.

We were much annoyed by mischievous visitors who would monopolise the sitting to the exclusion of our friends.

One personality whom I will call "Tommy" made himself particularly obnoxious.

He would not allow anyone else to speak, but would impersonate and play all manner of pranks, turning table upside down, etc.

At last, in desperation, my guide was asked to send him away. To our surprise the guide said, "God allows evil spirits to speak to earth for their good; let him speak."

During the time the guide was present "Tommy" spoke earnestly enough, asking for our sympathy and our prayers.

I have never forgotten the words of my guide and have acted on them since.

Much annoyance I have suffered through doing so, yet never have regretted it, and the fervent "God bless you!" of many a dark, wandering spirit has been ample compensation.

I have no doubt of the efficacy of the method advised by "Vanessa," but personally I would hesitate to use it, and I would ask any circle, or any individual, to think seriously before sending away into the darkness any wandering soul for whom our Saviour died. Many have confessed to me afterwards that they were sorry for the annoyance, and were broken down when talked to kindly.

Patience and love will melt the hardest heart, and I have found that the advice of my guide to use the method of kindness in all my dealings with the evil or undeveloped spirits has been amply justified.

**A "SIGNAL" PROOF OF SPIRIT RETURN.**

In LIGHT of April 1st, Mrs. Hewat McKenzie suggested that the excellent evidences of supernormal powers received through clairvoyants ought to be much more widely noticed.

There must be many hundreds of descriptions similar to those related by Mrs. McKenzie which are kept private but which would be of interest to the ordinary reader. It brings the subject nearer home to us when we hear of the personal experiences of others, but many people seem, somewhat naturally, reluctant to publish or even to speak of those messages they receive and regard as sacred and confidential. I have received on two occasions the signal my wife and I agreed upon two years before she passed over when we were both in good health.

We arranged that the one who died first should endeavour to communicate with the other by means of a series of ten knocks in a peculiar rhythm which could be easily recognised by either.

At the very first private sitting I had with Mr. J. J. Vango, five months after my wife's transition, she was accurately and fully described to me, and all the details of her fatal illness were given, and her first message to me was, "I am here to keep my promise, I will fulfil it if I can"; however, I did not obtain the pre-arranged sign on that day, but some time after at a drawing-room meeting, Mr. Vango, whilst in trance, said, "Your wife is here," and then turned round and began tapping on the back of his chair saying, "Why does your wife do this?" But the signal on that occasion was not complete. At a recent private sitting with Mrs. Annie Johnson—who, of course, knew nothing of the pact made between my wife and myself and which I was careful to mention to no one—she said, after giving a clear description of my wife, "The lady is tapping you on the shoulder," and gave me an exact reproduction of the series of knocks with the rhythm we had arranged, with the accents recurring at the proper intervals.

H.

**SPIRIT ALL-INCLUSIVE.**

The unrest of the individual, of nations, of the world, is because of the excess of material appetite and greed. The way to peace is that of contact with the world of spirit "over there." Before Spiritism can become the final religion it must cease to be an 'ism. It must become inclusive, for it is the only religion that can include all others. Have not those gone before gained the City of Zion, the Mount of God, by various paths? Are not the spirits who are pressing about us, striving to help us up the hill, of many different lands and multiform creeds? Should we, therefore, say, the Hebrew Scriptures are inadequate? Or, because we fail to fulfil the prophecy of Jesus, that greater works than He did we should do, should we say the Christian Religion is a failure? Shall we condemn the orthodox churches of to-day because they shut their doors too tight to let in the sunshine of Spiritism, preferring to worship by candlelight? Shall we say to those outside the churches, "You have no faith," when we see these children of God doing the things which the Apostle says are religion?

Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. Jas. i., 27.

No, we cannot afford to close the doors on any man, no matter what his creed or absence of creed. Spiritism can and must include all races, all creeds, all saints, all sinners. The one thing that retards its growth, and will hamper its message, is narrowness. There has been much prejudice against the modern Spiritualists, as well as much persecution of their forerunners. Let not those who have this torch use it for destruction. Let them not repay evil with evil, but overcome evil with good.

—From "The Classic of Spiritism," by Lucy McDowell MILBURN.

**Spiritualists' National Union, Ltd.**

**Annual Meeting**

**JULY 1st, 1922.**

The Twentieth Annual Meeting will be held on Saturday, July 1st, 1922, in the CAXTON HALL, CHARING CROSS ROAD, LONDON, W.C. 2. Commencing at 10 a.m.

In the evening, 7 o'clock, there will be a reception to Foreign Delegates. Musical Programme provided.

**International Congress.**

The Congress will be held Sunday, July 2nd, in the

**Queen's Hall, Langham Place.**

Morning Session, 11 o'clock—

Essayist, DR. ELLIS T. POWELL.

Subject, "Spiritualism as a Factor in a Future World Peace."

Afternoon Session, 3 o'clock—

Essayist, DR. GEO. H. WARNE, U.S.A.

Subject, "Does Spiritualism Contain the Essentials for a World Religion?"

Evening, 7 o'clock—**MASS MEETING.**

SPEAKERS: Sir Arthur Conan Doyle, Dr. Ellis T. Powell, Dr. Geo. H. Warne, U.S.A., Mrs. Cadwallader, U.S.A., and others.

MONDAY, the Congress will be continued in the SOUTH PLACE INSTITUTE.

Morning Session, 11 a.m.—

Essayist, MR. CLEMENT de ST. MARCO.

Subject, "Spiritualism a Factor in International Relationships."

Afternoon Session, 3 o'clock—

Essayist, DR. ABRAHAM WALLACE.

Subject, "Psychic Science in Its Relation to the Detection and Repression of Crime."

Evening, 7 o'clock—

Essayist, MR. STANLEY DE BRATH.

Subject, "Recent Experiments on Materialisation by Dr. Geley with Frank Kluski."

Tickets for the Sunday Meetings can be purchased at all Churches in the London Area, or from Mr. C. J. Williams, 115, Tanners Hill, Deptford, London, S.E. 16.

Collections at Meetings in Caxton Hall and South Place Institute.

Further particulars by writing to the General Secretary, 25, Thornton Lodge Road, Huddersfield.

## THE PSYCHIC ELEMENT IN THE OLD TESTAMENT.

Mrs. Sarah A. Tooley is a lady who is not afraid to strike out in new paths. Her "Personal Life of Queen Victoria," published some years ago, was followed, among other works, by the first attempt ever made to chronicle "The History of Nursing in the British Empire." She has now made another venture in her little brochure, "Psychic Phenomena in the Old Testament." (A. M. Philpot, Ltd., 2s. 6d. net.) These phenomena include such incidents as the angelic appearances to Abraham, Jacob, Joshua, Gideon and others and the dreams of Joseph and Daniel.

The authoress does not set out to interpret the inner working of these things. As she herself explains, her object is just "to group together scenes and occurrences from the Old Testament dealing with the communion of men and women with the Unseen." This is done, more or less, in psychical language, and the reader is given a lead as to the class of phenomena to which the different incidents belong. This classification is not always easy. For instance, the appearance of the Captain of the Lord's Host to Joshua, outside Jericho, and the Endor narrative are included in the chapter on Materialisations. But it is by no means certain that both were not examples of clairvoyance. In these cases, and such as these, the reader must use his own judgment.

Here and there we find some quaint conceit to enliven the narrative, as this:—

"The contest between Moses performing spiritual miracles and the magicians of Egypt with their presentments recalls modern challenges between eminent Spiritualists and famous conjurers."

The chapter on Joseph concludes with the suggestive remark:—

"It is unique in the history of dreams that an interpreter's own dream should find fulfilment in his interpretation of another's dream. This is the case with the dreams of Joseph and Pharaoh. The predicted famine overtakes the land, according to Pharaoh's dream, and Joseph's brethren, coming to buy corn in Egypt, bow down before him as the mighty prince, the arbiter of plenty. And so are fulfilled the dreams which Joseph dreamed in the harvest-fields of Canaan."

One is glad to see the saying of Madame Thebes reproduced:—

"I am just a plain, domestic woman of the people, and never call myself a psychic; I simply see things that are going to happen."

Such humility is a very desirable attitude for sensitives to adopt, and it were well if it could be more widely diffused.

Mrs. Tooley gives the following account of one of this gifted lady's experiences:—

"It may be of interest to give an instance, not generally known, of this remarkable woman's gift.

"A gentleman and his pretty wife, personal friends of Madame de Thebes, were calling upon her and in course of conversation mentioned that the wife was going to America and proposed to sail in the 'Titanic,' because it was said to be a boat which could never be sunk.

"Do not let your wife sail in that boat," said Madame de Thebes to the gentleman, "for I see it in mid-ocean being overwhelmed by an iceberg."

"The husband pooh-pooched the vision and remonstrated with Madame de Thebes for alarming his young wife. Ignoring the warning, the lady sailed in the 'Titanic,' and was amongst those lost in that terrible catastrophe."

It is pointed out how varied were the walks in life from which the Hebrew Prophets were drawn. Among them were a herdman, a gatherer of sycamore fruit, priests and nobles. All these spoke, or wrote, "under control." Even so, "the burning words of the prophet are woven into the warp and woof of the languages of Judaism and Christendom, and have thrilled countless thousands when rendered by the great masters of song."

G. V. O.

\* \* We are informed that Her Majesty the Queen has graciously accepted a copy of "Psychic Phenomena in the Old Testament," the book reviewed above.

"THE GREATEST QUESTION"—the master-question of the ages that LIGHT exists to answer truly—is the title of a Griffith picture-play, a private view of which was given to the Press on the 18th inst. at the Philharmonic Hall, Lillian Gish in the principal part. Sad—sweet—tender—sordid—ennobling—the exquisite art of Lillian Gish never at fault, this film, presented by the Walturdaw Company, fails of being great, not from any deficiency in production, but because of artistic defects in construction of the story. The "ghost story" dragged into it should be cut out, incidentally here relieving the excellent musical accompaniment of distressing incongruity. This episode, to use expressive studio phraseology, is all out of tone. The "psychic effects" lack artistry. Demerits notwithstanding, if anyone fails to appreciate this film as a whole, it is the spectator who is responsible, not Griffith.—W. B. P.

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## QUESTIONS AND ANSWERS.

Conducted by the Editor.

Our readers are asked to write us on all questions relating to Psychic and Spiritual Matters, Phenomena, &c., in fact, everything within the range of our subject on which they require an authoritative reply. Every week answers will appear on this page.

We do not hold ourselves responsible for manuscripts or photographs unless sent to us in registered envelope, and all communications requiring a personal answer must be accompanied by a stamped, addressed envelope for reply.

### GERALD MASSEY.

E. P. G.—It is with Gerald Massey, as with many other men and women of distinction. You can read their biographies and other accounts of them in general literature without discovering their association with Spiritualism. That portion of their lives is usually suppressed out of a cowardly deference to public prejudice—nothing else. Gerald Massey was a man of genius, poet and reformer. He was a Spiritualist, and made no secret of the fact, for he was a fearless writer. He was born in 1828 in humble circumstances, and, as a child of seven, worked in a factory—"a dreadful life," as John Ruskin, writing of Massey, described it. Remember that in those days there were poltroons who dare not say a word against child labour in factories, for fear of offending those who profited by it, just as to-day there are poltroons who fear to uphold Spiritualism because of the bogey of "public opinion." Gerald Massey published his first volume of poems in 1850, and was befriended by Frederick Maurice and Charles Kingsley. As a journalist, he was London correspondent of the "New York Tribune." He gave public addresses on Spiritualism in London in the 'eighties, and his views on the subject are set out in a little book, "Concerning Spiritualism," which is in the L. S. A. Library. His literary fame rests chiefly on his fine poem, "The Ballad of Babe Christabel," published in 1854.

### THE PROBLEM OF TIME.

G. F. W.—We note that you are "a sympathetic observer" which is rather better than being a foolish supporter of the movement. But there is all the difference between being an observer from the inside and an observer from without. You see difficulties where there are none, and conversely, we suppose, you are unaware of the difficulties which actually exist and a knowledge of which would enable you to understand the subject more clearly. You say that the element of Time is the great obstacle to settling the question of life after death. We see what you mean, but it applies only to the question of gaining anything like a clear conception of after-death conditions. That is a matter which has been much discussed in *Light* recently by philosophical contributors. But it is very far from being an obstacle to knowing that there is a future life. Fishes must be aware of the existence of men and land animals without having more than a slight conception of the mode of life of the creatures of a higher order than themselves. Similarly man on earth may be aware of the existence of human beings in a grade of existence higher than, or at any rate different from, his own. We

are in no way anxious to convert or convince you. We do not believe in forcing any growth, but only in aiding those who are genuinely anxious for knowledge. As to the "Time" element, you may remember that this, like "Matter" and "Space," is a question of grades of consciousness—a question of a mode of perception. Intellect will not carry you outside of it, but imagination may.

### IS A SPIRIT IMMATERIAL?

J. D.—Your question in one form or another has been discussed many times in *Light*, and many and various have been the opinions expressed. We deal with it here on very simple lines. Everything must have an inside and an outside aspect, or, to put it scientifically, force and form cannot be separated; you cannot have action without something to be acted upon. So we hold that throughout the Universe life acts on, in and through *substance* of some kind. It is generally held that the organism of a spirit is matter in a high state of refinement and attenuation. So doubtless it is, looking at it from the physical point of view. It is impalpable and intangible to our gross senses, but not to the spiritual senses to which it is as fully as real and solid as our bodies are to us. On its own plane it is quite substantial. You may call it "immaterial," if you will, but it is not a precise way of describing something which belongs to the highest grades of Reality. We have that Reality within ourselves. It is only when we have not a clear consciousness of it that any life outside that of our earthly senses appears to us vague, shadowy and formless.

### PROVING THE LIFE BEYOND.

"A SEEKER."—Are we certain that there is a life after death? Yes, just as certain as that the sun will rise tomorrow, both conclusions being arrived at by the same methods—experience and observation. We admit that the two propositions are not exactly on the same level, for the first is not a matter of general knowledge and experience, while the second is so. But you are not correct in the supposition that the proof of human survival is entirely a matter of psychical inquiry. The conclusion is arrived at by some minds through intuitive perception, by others along the lines of high reasoning. The end and purpose of psychical phenomena is to bring the fact home to the vast majority who require evidence of a purely physical, intellectual character, something that appeals to the ordinary mind, from the movement of an object by super-normal means to a communication offering proofs that it came from some person who has passed from earth. Such proofs are abundant and they confirm the conclusions of intuition and reason.

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Mr. Calthrop, who is well known as one of the first authorities on the breeding and care of horses in the United Kingdom, has collected the experiences of many years and produced a book of deep interest to horse-lovers and owners all over the world. He writes easily and well, and his book, besides being a practical manual on breeding, training, and kindred matters, is just the sort of thing it would be pleasant to read after a day's hunting or a long trek in the wilds. "The horse," he says, "is a generous-hearted beast. There is nothing mean about a horse. All horses are fit for heaven, but only a few men." It is this deep-rooted understanding of animals which gives his book a value beyond its technical significance and which will find it a welcome in all parts of the world where the horse is the friend of man. There are 68 illustrations, chiefly from photos taken by himself, some of which are unique in their bearing upon the subject.

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## THE SPIRIT'S NATIVE AIR.

We may ask, indeed, for temporal aid, and there is reason to think that it may be given by helpers from the unseen as by those around us, given by perfectly natural means; many kindly hands are stretched out to help worthy purposes, and others than Elijah have still their guardian angels. But this asking is not true prayer. Prayer is the yearning for communion with the All-encompassing Spirit, the Father of Love disdains not the warm, the erring heart. Whether or not it be accompanied with bent knee or bowed head, it is always the love that seeks closer union with its Object, the faith which trusts in the Supreme Reason, the will which turns to God like the flower to the light. It is the heart cry of those who hunger and thirst after righteousness that they be filled, that they may come into contact with that Power which is the giver of all Life, and draw from that boundless source draughts of renewed strength—that they may partake of the character of spirit in its transcendental purity and its all-embracing Love. This development of the spirit of man is the growth of character. Righteousness is its natural law. To desire God is to desire purity, truth and beauty, to put on the attributes of the Spirit; an earnest will that avails itself of every opportunity brings its own fulfilment. This prayer is always granted, for it is here that Spirit can normally act. Wisdom is never refused. The water of life is free to all . . . but this asking must be untainted by the self-will which seeks its own confirmation and must also be in the realm of the spiritual and causative, for the realities of Spirit, far above petty and sordid gains, far above rewards and punishments in a future life to come. Prayer is the conscious meeting of the human and the divine, the ecstasy which carries the spirit of man out and away beyond the bounds of Time and Sense to where it realises the emptiness of earthly ambition, the hollowness of earthly pleasure, the vanity of all material things, and lifts it to its native air; thrilling its every fibre with joy; a human reed shaken by the Spirit which reveals itself to Spirit as the Eternal Beauty and Eternal Truth—the Presence of God.—From "Psychic Philosophy," by STANLEY DE BRATH ("V. C. Desertis").

## AN EVIDENTIAL CASE.

Mrs. Edith Fisher, Hon. Secretary of the Marylebone Spiritualist Association Psychological Research Section, writes:—

On April 12th, during the weekly "At Home" of the M. S. A. Psychological Research Institute at 5, Tavistock-square, which is conducted by Mrs. Annie Brittain, the following interesting evidence was given:—

"Belle" (Mrs. Brittain's "control") described a young man to a lady in the circle, gave the name of "Jack," and said he had a little brown dog with him. She also said that the boy was trying to give a message about a watch, and asked if the lady was wearing his watch, subsequently correcting herself and adding, "He says his mother had lost his watch; it does not matter; she will not find it, but he doesn't want it now, so do not worry." After giving some personal messages from the boy, "Belle" concluded by saying "He likes the picture you have of him, he thinks it is fine, but wants to know what they have done to his eye. They have made one eye look bigger than the other."

The lady to whom this message was given came from Bath, and was only in town for a few days. She had never been to the Institute before, and was a complete stranger to everyone present, including Mrs. Brittain.

At the close of the circle, she stated that the young man was her son Jack, killed during the war, that the little brown dog was a favourite of his, and that it was quite correct that her son's watch had been lost and could not be found. The reference to the picture was very striking, as she had brought a portrait of her son to town, to have his ribbons painted in. Before leaving home, her daughter had suggested that she should ask the photographer to put a few lines under one of the eyes, as she thought it would be an improvement. This had been done, and only a few hours previously the lady had fetched the picture from the photographer's, and had been examining it.

These facts could not possibly have been known to anyone but the lady herself, and I think this is a good example of the evidence so often given by our mediums.

## ANSWERS TO CORRESPONDENTS.

NORA POWYS.—We are grateful for your letter, and will gladly use the extracts you send.

S. C. STUART (Edinburgh).—Thank you for the cuttings, which shall have attention, although we find it usually needless to make specific replies to every piece of criticism.

F. FINCH.—We have heard and read of cases of materialised forms consuming food, or at least appearing to do so. But we have really not the time to hunt up instances for you. If you consult the books on materialisation in the L. S. A. library you may find examples.

## NEW PUBLICATIONS RECEIVED.

"Historical Ballad of the Maid of Orleans." By Dr. J. Barker Smith, L.R.C.P. A. J. Moore, Norwich, S.E. (Price 1s.)

"Revelations of a Spirit Medium." By Harry Price, F.R.N.S., and Eric J. Dingwall, M.A. Kegan Paul. (7s. 6d. net.)

"Pearson's Magazine" for May. (1s.)  
"Theosophy" for May. Theosophical Society, 128, Bedford-square, W.C.1.

## SUNDAY'S SOCIETY MEETINGS.

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

Lewisham.—Limes Hall, Limes Grove.—Sunday, 11.15, open circle (Mr. Cowlam); 6.30, Mr. Ernest Meads.

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

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11 and 6.30, address and clairvoyance by Miss Hetty Butterworth, of Barrow-in-Furness.

Holloway.—Grovedale Hall, Grovedale-road (near Highgate tube station).—Saturday, 7.30, whist drive in aid of Building Fund. Sunday, 11, Mr. Wm. North; 7, Mrs. Stock, of Westcliff, address and clairvoyance; 3, Lyceum. Monday, 8, developing circle (members only). Wednesday, 8, Mrs. Graddon Kent. Free healing: Thursday, 7, children only; Friday, 8, adults, as usual. Membership invited; subscription, 6/- per annum. Special dance and social, Whit Monday, commencing 6.30 p.m.; children specially invited.

St. John's Spiritual Mission, Woodberry Grove, North Finchley (opposite tram depot).—7, Mr. Harold Carpenter, Thursday, 8, service with clairvoyance by Mr. T. Austin.

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

Brighton.—Athenaeum Hall.—11.15 and 7, Mrs. E. Marriott; 3, Lyceum. Monday, 8, healing. Wednesday, 8.15, Mr. Fred Curry.

Peckham.—Lausanne-road.—7, Mr. T. Austin. Thursday, 8.15, Mr. T. W. Ella

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (Down Side).—Sunday, May 28th, at 7, Mrs. Graddon Kent.

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

Worthing Spiritualist Mission.—17, Warwick-street.—May 28th, 6.30, Mr. G. W. Sharpe. May 31st, Mr. J. Goddard.

London Central Spiritualist Society.—144, High Holborn (entrance, Bury-street).—Friday, May 26th, 7.30, Mr. Lewis. June 2nd, Major Spencer, supernormal pictures.

SPIRITUALISM IN CHELTENHAM.—From a recent letter we gather that there is a Spiritualist society in Cheltenham, meeting at the Rotunda Lecture Hall. It was recently addressed by Mrs. B. C. Hailes, of the United States, who arrived in this country on May 1st.

WE ARE informed by Colonel Cowley that Mrs. Roberts Johnson, the Direct Voice Medium, will be in London again for one week from June 9th and will not be visiting London again until the end of September. Any letters for Mrs. Roberts Johnson should be addressed to the office of LIGHT.

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## TO ALL READERS OF "LIGHT."

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

This appeal has had satisfactory results.

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

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

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

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

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

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

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

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

GEORGE E. WRIGHT,  
Organising Secretary.

## MEETINGS FOR THE WEEK

**SPECIAL MEETING.**—THURSDAY, JUNE 1ST, 7.30 P.M., MR. A. W. TRETHERY, "A Study of Stainton Moses."

**CLAIRVOYANCE.**—TUESDAY, MAY 30TH, 3.15 P.M., MISS MCCREADIE.

**LECTURE CLASS.**—WEDNESDAY, MAY 31ST, 3 P.M., MISS PHILLIMORE.

**CONVERSATIONAL GATHERING** AT 3 P.M.—**TRANCE ADDRESS** AT 4 P.M.—FRIDAY, JUNE 2ND, MRS. WALLIS, subject, "Spiritual Gifts."

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RUSSIA'S STARVING CHILDREN STILL MENACED BY HUNGER'S PITILESS DEATH.

**Now, More than Ever Is There an Imperative Need for Instant and Liberal Aid.**

## FREELY YE HAVE RECEIVED—FREELY GIVE.

LIKE poor dumb driven sheep to the shambles the grim procession of Russia's innocent starving children still wends its pitiful way to those deep-dug, yawning graves with which hunger has bestowed the breadth and length of that unhappy land.

Starvation sentenced them to the cruellest Death which could be inflicted on unresisting victims whose utter helplessness but adds to the misery and suffering which Famine with vicious fury tortures them and no respite is theirs unless You, in common with all Christian people, stretch forth the saving hand of succour.

For children to die an untimely Death under any circumstance, is an unnatural thing—but when such a fate is attended by the horrors and agonies of long drawn starvation—then the mind revolts and the soul shudders in its vain endeavour to but partially conceive what these poor babes and boys and girls endure.

Were there but hundreds confronted with such a sad destiny, it would be our manifest duty to protect and save them—but, alas, it is the staggering truth that the whole child life of a nation is threatened with extinction, for millions of these precious little lives are in jeopardy—and millions of little enfeebled frames are bearing the cruel impress and seal of emaciation.

And as surely as the sun will set—just as certainly must they perish unless food sufficient to keep the spark of life alive is forthcoming.

To the eternal honour of the Christian creed a great deal has been done by the "Save the Children Fund" to stem this devastation of child life.

The fact that no fewer than 1,200 kitchens have been opened in the worst-stricken areas—that millions of plain, sustaining meals have been distributed is a glorious tribute to that Christian charity which refuses to recognise racial differences or colour restrictions—but having put the hand to the plough—it would be a lasting reproach to abandon the good work.

Think of those wistful eyes—deep sunk in hollows—filmed over with the glassiness of impending death—think of those poor stunted frames, of those protruding bones—mere shadows of once humanity, scarce able to stand or crawl—and ask yourself the pointed question—"Have I not a Divine inspired Duty to perform—Must I not obey the Redeemer mandate and, in a very actual and literal sense—Feed these abandoned bairns, who lacking my charity—must perish and wither away before the bud of life can blossom."

Before Russia's full harvest can be garnered in there are the torrid summer months to face—when heat, added to hunger, will breed pestilence and epidemics and then lay low hundreds of thousands more of defenseless children.

In the name all that is holy and religious it is imperative that every Christian heart should graciously and liberally respond to the cries of these starving little innocents—or otherwise the holocaust will become more hideously huge, and the scythe of the relentless Reaper must mow down myriads more.

Time is indeed fraught with precious importance—for the slightest delay spells doom and death to many of these boys and girls—and if we deny them the sustenance their poor attenuated bodies so eloquently demand—then their lives will be sacrificed to the all-devouring Moloch of Famine.

But the charity which inspires and controls the soul of every Christian is not going to allow this child destruction to continue and You, amongst others will only too willingly respond to the clarion call of rich and noble privilege.

Every penny means salvation—for some dear little one—every pound means that lives can be snatched from the brink of the grave and that the appalling scenes are lessened in their repulsive ferocity.

The Save the Children Fund, The Russian Famine Relief 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.

And what a heritage of love must follow such benevolence—for these children will never forget that You rallied to their rescue and saved them from an awful death. No other work in the world could build up such a bond of affection between two widely separated races and make so unperishably for the peace of this disjointed world.

Will you then allow the children to cry in vain—must their woe audible moaning fall on deaf ears and closely shuttered hearts.

Nay, this is unthinkable and impossible for Now—To-Day you will at once act on the generous promptings of love which, in its catholicity, considers every child in the world, as a member of the great flock which Christ calls His own.



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

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