

LIGHT

A JOURNAL OF SPIRITUAL
PROGRESS & PSYCHICAL RESEARCH

CONTENTS.

The Vale Owen Meeting at Queen's
Hall.
(The Report Concluded.)

The Element of Fear in Psychic
Experiences.
By Mrs. F. E. Leaning.

The Church of Scotland Inquiry.—II.
By Stanley de Brath.

Fraud and Fiction.
By Mr. Geo. E. Wright.

Some Personal Experiences.
Address by Miss M. Bazett.

The "Poltergeist" Case.
Investigated by Dr. Walter Prince.

The Progression of Marmaduke.
Messages Continued.

SATURDAY, JUNE 3rd, 1922

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Friday, June 9th, at 8 p.m. ... MRS. BRITAIN.

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WEEK DAY MEETINGS at M.S.A. INSTITUTE, 5, Tavistock Square, W.C. 1.

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SUNDAY, JUNE 4th.

At 11 a.m. ... DR. W. J. VANSTONE.
At 6.30 p.m. ... MR. G. PRIOR.
Wednesday, June 7th, at 7.30 p.m. ... MR. ERNEST HUNT.
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Thursday, Open Meeting, 4 p.m.
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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.

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Sunday, June 4th, 11 a.m. ... MRS. N. BOOT.
" 6.30 p.m. ... See below.
Wednesday, June 7th, 3 p.m., Healing Circle. Treatment, 4 to 5.
" 7.30 p.m. ... MR. & MRS. LEWIS.
" " ... MRS. M. Q. GORDON.

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ALL SPIRITUALISTS

should read the article in the May issue of

"THE VEGETARIAN NEWS"

entitled "Some Unrecognised Arguments in Favour of a Vegetarian Diet," post free, Fourpence, from the Secretary, London Vegetarian Society, 8, John St., Adelphi, W.C. 2, from whom also, particulars of the Society's Summer Holiday Centre at Herne Bay can be obtained.

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LIGHT

A JOURNAL OF
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

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SATURDAY, JUNE 3, 1922.

[a Newspaper]

PRICE FOURPENCE.

What "Light" Stands For.

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

NOTES BY THE WAY.

WITHIN the deep and luminous subsistence
Of the High Light appeared to me three circles,
Of threefold colour and of one dimension,
And by the second seemed the first reflected
As Iris is by Iris, and the third
Seemed fire that equally from both is breathed.

—DANTE ("Paradiso").

DR. PRINCE AND THE ANTIGONISH CASE.

In this issue we have reproduced, as fully as our space allows, the notable report of Dr. Walter Franklin Prince on recent phenomena at Nova Scotia. A report that covers twelve columns of an ordinary newspaper is remarkable enough; but in addition to this there is the interesting fact that many other newspapers applied for the entire text of it. We congratulate Dr. Prince on the painstaking character of his investigations, and upon his exceeding fair-mindedness. In an interview with the "Halifax Herald," dictating a statement to the public of Nova Scotia, he expresses great satisfaction with the honesty, care and veracity shown by all the local investigators, but had to protest against some features of the statements made in certain newspapers, both of the United States and of Canada. At least one interview with him was "made up out of whole cloth," so far as he could see. Other allegations regarding his doings and opinions were quite misleading. A curious example, which he could not account for, was the statement that attached to each of his fingers were strings passing to bells. The sole relevant fact was that he had hung some bells in the house for experimental purposes. Amongst many other examples was the report that the wireless wave-theory impressed him profoundly, whereas it had never for a moment appealed to him. In this old country of ours we have difficulties and troubles of similar sorts, but happily for all concerned they are generally much less extravagant.

"Light" can be obtained at all Bookstalls
and Newsagents; or by Subscription.

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SIMILAR EFFECTS—DIFFERENT CAUSES.

The main controversy about the phenomena at Caledonia Mills is not whether they occurred as reported, but how they are to be explained. Even the mere man in the street wants not only an explanation, he needs the right one. The short cut to this end is by way of the signboard that points to plurality of causes for apparently one effect. That is to say, in the present application, movements of objects such as those in question may be originated by discarnate intelligence (whatever may be the incarnate complications), or they may result automatically from embodied electro-magnetic interactions. As mentioned in our abbreviated version of Dr. Prince's report, this duality of origin was plainly set forth by Dr. A. J. Davis, many years ago, and has for a long time been familiar to early students of the "Harmonial Philosophy." It is a definite distinction for Dr. Prince to have arrived at the same differentiation, apparently from personal experience. This remark applies to his explanation of the "mysterious fires," which he concludes were caused by human agency in the ordinary way, "in a state of altered consciousness," therefore without moral infraction. There is no exponent of this state of consciousness (of others as well) comparable to Dr. Davis. Some years ago there was reported in LIGHT a series of strange domestic services—fires lighted and meals set, etc.—that were by their reporter and others believed to be the work of the discarnate. At the time we had our doubts, but now have less, if any.

* * * *

CHRISTIAN SCIENCE AND ITS DISCOVERERS.

"Ah, believe me," said the French moralist, "error has its merits." A great deal may be urged on philosophical grounds against Christian Science but there is no denying that it has been a means of benefit to many thousands. It reveals—however disproportionately—a Divine power in nature which makes for the healing of mind and body. Dr. H. W. Dresser's recent book on "The Quimby Manuscripts" (published in New York) raises the question whether Mrs. Eddy, the supposed discoverer of Christian Science, was a plagiarist. The manuscripts indeed appear to prove that Phineas P. Quimby was the first in the field. It seems, too, that Mrs. Eddy met Quimby, whose doctrine aroused her enthusiasm, and that her own system bears a remarkably close resemblance to his, although she emphatically disclaimed that there had been any copying on her part. But there can be little doubt that prior to 1872 she was his admiring disciple. There is room here for a mighty war of words between the Christian Scientists and their critics. On this question we take the ground that if any discovery is of benefit to human-kind it is a matter of relatively small importance who was the discoverer. And we have Quimby's confession that he found it all in the Bible. So that even he was not first!

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 323.)

February 24th, 1918.

March 3rd, 1918.

RECONSTRUCTION IN BELIEF.

"Here we regard creeds as only hindrances to true religion, and so our reconstruction will be the attempt to do away with creeds and to substitute the broad doctrines of real Christianity; for the teaching of Christ Himself was simply our duty to God and our neighbour, and that all mankind were our brothers. If anything made the fulfilment of these laws difficult then we were to cast it from us, whether it were riches, uncongenial kindred, or any other hindrance, and re-commence our life on simpler, purer lines. This is the 'reconstruction' which would make the world better in the future than it has been in the past. Men build large and costly churches, but the poor in worldly goods, to whom Christ addressed Himself, will not enter them. Let there be more small halls where attractive services can be held in warmth and comfort, and fewer churches, where sermons are often preached to those who are not amongst the listeners! Then, too, the housing question must be made paramount. Overcrowding causes crime, and where there is crime, Christ's teaching cannot enter. Missionaries are needed, but not called by that name. Men and women are wanted who, from pure love, will give themselves to the reclamation of the lost ones of the earth, as we do here with the probationary souls in the lower spheres. And as, with us, only the highest are deemed worthy to do this work, so on earth, only the most unselfish and noble-minded men and women will really succeed. There is no more stubborn person than a sinner. His heart may be melting within him in remorse, but let the least touch of patronage or reproof mingle with advice, and he will close up like a sensitive plant, and all efforts to reach his better nature will be futile. Only the real feeling of brotherhood can touch such a man. You must love, and feel with the people or you had better cease your efforts. 'Settlements' are excellent, but there are not enough of them. First we have to approach the people as one of themselves and give them a higher ideal of life, and then educate them to take an interest in higher things, and in their turn to become missionaries to others. The children, too, must have training of character in their homes as well as at school. Let every child be truthful, pure-minded, and unselfish, and the nucleus of a perfect state will have been formed, whence crime will be banished, and in which brotherly love will reign supreme. But we cannot expect unselfishness from the starving, or honesty from one who has been accustomed to think of stealing as 'getting your own.' Brought up as some of the slum-population have been, we might have been just as they are. What would Christ have said to them? Not 'How wicked you are!' but 'How poor and miserable you are!' He would have helped them first, and then, not till then, He would have spoken to them of their evil ways and tried to lead them to better things. First love your brother; feed him; clothe him; and then advise him, but usually the last comes first, and so it is that 'slumming' (detestable word!) is often a failure, and gives rise only to hypocrisy and duplicity; each one striving to get money or goods by promises of reform which they never intend to carry out, and so deceit is added to the original sins of which these poor creatures have been guilty. No one can really help them unless the personal touch be given, and often the sisterly or brotherly kiss alone will prove to them that the help offered is that of a sister or brother indeed."

THE UNSEEN INFLUENCES AT WORK ON EARTH.

"Probably, while on earth, none of us have taken into account the possibility of anything governing our actions but our own mind. The real truth is that often we are unconsciously much more strongly swayed by the impressions given us from the unseen world. Let us imagine that a man can do a kindness to someone, which in the doing may involve him in trouble with relatives, friends, or in his business relations. Left to himself, that kindness would not be performed, but, from the unseen world, spirit-voices whisper to him. He thinks it is conscience which says to him: 'He is your friend. Are you doing a friend's part towards him?' He thinks it is what he calls 'his better nature' speaking to him. So it is, but it has been acted upon from the unseen; and so it is that there are generous actions done on earth by people who would not have been credited with such generosity. Then again, nations, although more difficult to guide, because more than one mind has to be dealt with, are still open to influence from the spirit world, and we may sometimes be instrumental in stopping a piece of vandalism, or treachery towards a smaller nation. In other ways, too, influences from our side are constantly at work. You intend to go to a certain place by a certain route. At the last moment you 'change your mind' and go a different way, and possibly meet with some case in which you can help, or interfere. This is no 'chance,' but direct guidance. Sometimes a man's whole life is changed by what is called 'an accident,' but which is really a plan thought out here and put into force by the thought impressions given by us. Sometimes a man is going to enter on a course which would be disastrous in its results. He suddenly hesitates, takes time to consider, and finally gives up his project. This again is not chance, but a planned scheme. manifold are the ways in which the unseen world acts on that of earth, and many are the disasters averted by it. A boy, or young man, falls in with evil companions, who lead him astray. He has parents in the spirit-world, and his mother's influence is brought to bear, and the threatened fall into sin is averted. It may be drink, gambling, or sensuality towards which he is being led, but the influence from the unseen can none the less prevail. Unfortunately, influences for evil can also sometimes be used by the dwellers in the lowest probationary spheres, but unless anyone deliberately turns from the good and listens to the evil counsel it will not be possible for harm to result. Now, bear this in mind. Whenever you have decided on some course of action, and suddenly get an impression not to take it, listen to the voice of warning, for it will be a real and true guide to you. You and others are all hedged round by guardians who will take care you do not stumble on any path they wish you to tread. We also give you impressions for and against others: those whom you can trust, and those who are untrustworthy. There is much work of this sort done, of which the earth-people are quite unconscious, but it is none the less real and far-reaching. We can speak to those who are clairaudient, but we are inclined to think that by impression is the safer way, for many people, who have got used to the voices, cease to think much about them and disregard any which go contrary to their own wishes; whereas an impression gives the idea that it is a second thought of their own, and they are therefore more likely to respect it and follow it. Clairvoyance and clairaudience are valuable if used aright, but with many they become merely automatic sight and hearing, and have no practical influence on their daily life. We would rather you were keen at impressions than clairaudient, yet dulled to the voices; and even a written warning is not likely to be effective as an impression given you from our side."

The human eye is used by us when we want to see people or things more clearly on the earth plane. We can also see a great deal in this way that is hidden from you, for we look through and beyond the object, while your eyes only rest on its surface. In fact, we use your eyes much as you use a magnifying glass, to intensify and enlarge.

—“SPEAKING ACROSS THE BORDER LINE.”

PHENOMENA such as table-turning, and making furniture move about, producing odd noises, and the like, can never be elevating, but a real spirit manifestation obtained through the mediumistic gifts of a person of high morality and clean living, may be and often has been the means of turning despair into hope, doubt into certainty.

—“TRUTHS FROM THE SPIRIT WORLD.”

THE CHURCH OF SCOTLAND ENQUIRY.

By STANLEY DE BRATH.

II.

"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."

In this sentence the Committee depart from the cautious attitude of reliance on published scientific work, and imply that they know what phenomena are genuine. Their real meaning probably is that "the phenomena we are convinced of as genuine are very few." One can quite understand this attitude if the books alluded-to are taken at haphazard from the general run of "psychic" publications, instead of being restricted to those of responsible and reliable scientific men such as Reichenbach, Crookes, A. R. Wallace, Sir Oliver Lodge, Sir Wm. Barrett, Lombroso, William James, Schiaparelli, F. W. H. Myers, F. Zollner, de Rochas, Morrelli, Bozzano, C. Flammarion, Aksakoff, Hyslop, Crawford, Geley, von Schrenck-Notzing, and Charles Richet.

The phenomena that have been studied and verified by these men of science, as far as human observation can verify anything, are by no means few; they are very various, and the verification is quite independent of the number or the capacity of the persons whom the evidence fails to convince. These phenomena are: (1) Materialisations (ectoplasmic forms); (2) Telekinesis; (3) Telepathy; (4) Crystal vision (the cinematographic representation of persons and events unknown to the sayer); (5) Monitions of death or accident (unknown and unexpected); (6) Pre-monitions (prophetic of external events); (7) Speaking in strange tongues; (8) Inspirational (automatic) writing and speaking; (9) Clairvoyance.

All these are well-established facts to which there is an immense mass of human testimony, sifted and re-sifted again and again, and reinforced by direct experiment conducted by able men of science and skilled experimentalists. Their genuineness is testified to by the first physiologist of the day, Professor Richet, after thirty years of sceptical analysis, and by the first physicist, Sir Oliver Lodge. They can hardly be considered "very few," and their religious bearing is very wide.

Materialisation has produced on many the effect predicted by Myers for all—that without the psychic facts there would probably not be a century hence any educated man who would believe the Resurrection of Our Lord, whereas with them there will probably be none who will disbelieve it. Not that this central event in the world's history is reduced to the imperfect manifestations of the psychological laboratory, but that those phenomena give a glimpse of possibilities under metapsychic laws which the transcendent Personality of the Lord Christ could wield.

Taken in bulk, the new facts have released thousands from the contradiction between Faith and Reason: to them Faith is no longer "believing what cannot possibly be true." To thousands the facts have revealed the soul as a real entity, and death as the passing to our next evolutionary stage, in which we reap exactly as we have sown, eternal life to the patient in well-doing but tribulation and anguish upon the soul that worketh evil, not by punishment but by consequence. The inferences from these facts on the one hand agree with the conclusions of the Higher Criticism on the human element in the Holy Scriptures and throw strong light upon it, while they do not touch the Divine element behind forms of expression adapted to the age in which they were written and edited. The need for this logical re-presentation of "the miraculous element" by metapsychic law is strikingly manifest in Dean Inge's "Outspoken Essays," in which he frankly states (p. 33) that "miracles must be relegated to the sphere of pious opinion," the Resurrection, apparently, along with the rest. The great error of

biblical critics and writers such as Strauss, Renan, Loisy, and others, is that being unacquainted with the psychic facts, they have re-winnowed historical documents through the sieve of their own agnosticism.

The second sentence that invites comment runs: "The Church is in no sense dependent on the results of fresh discoveries; faith, hope, and charity will not be superseded by successful psychological research." This is, of course, true; it is even a truism, and one which has no application here. The future of the Church is very much dependent on psychic discovery.

A recent writer on twelve representative Churchmen ("Painted Windows") shows differences so fundamental, ranging from Dean Inge's repudiation of all miracle, to "General" Bramwell Booth's stalwart conservatism applied to the letter of Scripture, that no one can deny that the Church trumpet gives a very uncertain sound. There can be no unifying formula, though there may be a unifying principle—the recognition of Christ as the Living King known to be such by the Resurrection (cf. Rom. i., 4), and the frank admission that all forms of dogma are tentative representations of truths that transcend the human understanding—adapted to different minds.

For the immense majority of Europeans the Church scarcely exists, and even in our own land and in America, those who really hold the fundamental beliefs are in a distinct minority. The reason for this is not far to seek; it is due to the incongruity between theological pronouncements and modern discoveries in all branches of science, i.e., between theological theories and observed fact.

Under the impact of these facts the number of believers has greatly fallen off. Professor Leuba sent out a questionnaire to groups selected from published lists of American scientists, psychologists, and philosophers, with a view to discover how far the belief in God and immortality still prevailed among the educated classes, more particularly those in college and University circles. The net result was that more than half of all those who replied to the questions, and over two-thirds of the more eminent, rejected the belief in "immortality," which may fairly be taken to mean "survival of death." Among eminent psychologists the number of believers was not quite nine per cent. That the vast majority of average men are indifferent to both beliefs, the present state of Europe, and the newspaper treatment of psychic questions seem to me ample proofs. An instance of the latter is the comment of "The Scotsman" (May 10th). This authority on psychic matters lays down that the road is dangerous as well as dark, "and so far as the ground can be descried, through the medium of the Committee's report and other sources of information, the discoveries that are promised are by no means worth, in kind and value, the risks of exploration."

It is quite true that psychical research could not displace faith, hope, and charity, but the practice of these virtues rests on a sincere conviction of God and the undying soul, not assented to as doctrines but believed as facts. Dean Inge may say that "Christianity can stand without miracles." To thoughtful minds it can, but not to the unlettered, and the Master who taught those common people who heard Him gladly, said, "The works that I do in the Father's name these bear witness of Me."

If the Church would use the same spiritual insight by which St. Paul referred the self-same phenomena to the Gifts of the Spirit dividing to every man severally as He will (cf. I. Cor. xii., 4-11) pointing out at the same time the "more excellent way" so far superior to any mediumistic powers, the effects hoped for by the signatories to the Petition would certainly follow. For the Spirit changeth not.

That these gifts come through the instrumentality of the subconscious mind and the cryptic powers of the soul without the intervention of the bodily senses, is only one more proof that the soul is a reality and superior to the body, and one more argument for Wallace's conclusion that the purpose of Evolution is the development of the spiritual being who passes to Life through the Gate of Death.

THE SPIRITUALISTS' NATIONAL UNION.

COMING INTERNATIONAL CONGRESS.

On Sunday, July 2nd, the day following the twentieth annual meeting of the S. N. U., which is to be held at the Caxton Hall, London, at 10 a.m., there is to be an International Congress divided into three sessions, viz., 11 o'clock a.m., 3 p.m., and 7 o'clock at the Queen's Hall, Langham-place, London.

With regard to this Congress, Mr. R. Yates, the General Secretary, has favoured us with the following particulars respecting the countries to be represented, and the foreign speakers and visitors who will be present:—

HOLLAND.—Lady Gobel-Nierstrasz and Reverend Dom. Beversluis, representing the "Broederbond Harmonia."

BELGIUM.—The "Union Spirite Belge" will be represented by Mr. Delsart.

CZECHO-SLOVAKY.—Mr. Mikuska, psychist, accompanied by a delegation of Spiritualists who have been elected by the National Spiritualist Congress for the Near East.

SPAIN.—A delegation of Spanish Spiritualists will be present.

Mr. Quintin Lopez Gomez, manager of the well-known

review, "Lumen," will introduce before the Congress two questions: First, "Reincarnation"; and second, "Must Spiritualism become more Religious?"

Sir Arthur Conan Doyle, who is expected to sail for England from New York on June 24th, will be one of the speakers at the seven o'clock Mass Meeting, together with Dr. Ellis T. Powell, Dr. Geo. H. Warne, U.S.A., and Mrs. Cadwallader, of Chicago, the Editor of the "Progressive Thinker."

On Saturday evening a reception of foreign delegates will be held in the Caxton Hall, Charing Cross-road, at seven p.m., when a musical programme will be provided.

On Monday, July 3rd, the Congress will be continued in the South Place Institute, Moorgate-street, London, when there will be three sessions at eleven a.m., three o'clock, and seven o'clock. The Chev. L. Clement De St. Marcq, Dr. Abraham Wallace, and Mr. Stanley De Brath will be the essayists. Tickets for the Congress can be obtained at the offices of LIGHT, 5, Queen-square, W.C.1, or from Mr. C. J. Williams, 115, Tanner's-hill, Deptford, London, S.E.16.

We are asked to remind all those who live some distance from London that week-end tickets are now available on all railways from all parts and are issued on Fridays after five o'clock p.m., wherever the single ordinary fare is not under fifteen shillings.

THE ELEMENT OF FEAR IN PSYCHIC EXPERIENCES.

BY F. E. LEANING.

Why should we be afraid of ghosts, since we are ourselves constituted of body, soul, and spirit? And yet, as every reader can bear witness, nothing is so universal as the expression of fear in connection with certain manifestations of them. "He was as white as if he had seen a ghost," say the gossips. Fear is one of the fundamental emotions to which we are all prone, and which we are constantly warned against, for the very good reason that "Fear is the great inhibitor of action, of dangerous action in the first instance, but when it is developed in great intensity, of all action," as the author of "The New Psychology" tells us; but quotes consolingly the soldier's saying: "When you realise it's just funk, it's all right." No doubt it is all right, but this valuable attitude of mind is not the common one. And if the fear were founded, as we are sometimes inclined to think, on superstition and distortions of fancy, it would not be evinced, as it so frequently is, by animals. Many instances could be given of horses which shy when they reach the haunted spot, horses standing still, trembling and perspiring, rooted to the ground; horses in a waggon becoming unmanageable; horses making headlong flight with their riders. Again, dogs show the same symptoms. The dog in his mistress's bedroom cowers and moans, if he is small; if he is large, he refuses unaccountably to go into a certain room, or if shut up in it howls pitifully and is in a wretched condition next morning. Some break into a storm of barks and then are suddenly frozen into silence and seek protection. Cats are as sensitive, but the actual records are fewer, because, being more silent and less observed, their behaviour is less noticed. But from the famous "Lady Catherine," which, after leaving her mistress's knee, "flew up and down stairs as if pursued" for half an hour, in the old French chateau, down to the most recent case, there are not a few pussies who have been ghost-seers.

Now this effect on the animal is quite intelligible where the haunting entity, whatever it is, is malignant; and although in the vast majority of cases no bodily harm occurs either to man or animal, there is the possibility of the unknown force to be reckoned with. There are wheels within wheels here, for the terror experienced is not the result of any actual occurrence in the past. It is engendered by apprehension, and this is produced quite in the Coué method by imagination working on the whole mass of associations. These associations run back into early childhood and collect into a single formidable complex under the stimulus of the immediate happening. No one says to himself, "I am getting more and more afraid of ghosts every day," but every story of the kind, every chance remark, every implication and allusion which reflects the popular ignorant idea that if ghosts exist they are something to be afraid of, all act as suggestions along this line.

This is probably why the older ghost stories show a certain similarity of form. The sleeper awakes suddenly, without any reason, hears a rustling or some other sound which should not be possible in her locked bedroom, sees a dim figure, which she watches in a state of paralysing fear, and as it approaches and bends over her, loses consciousness. This is not merely a neat literary device to bring the curtain down on the ghost, but fairly typifies the reaction on an impressionable person of contact with it.

WHERE NO FEAR IS.

But a comparative study of many records shows that there is a range of effects varying from the extreme just illustrated up to the very opposite, and it is always a point of interest to observe, in the first place, whether fear enters into the experience at all (for it is sometimes quite absent), and secondly, at what point it does so. It is almost always wanting in the case of recognised apparitions of the dying. These may produce shock and vivid emotions, just as a telegram with bad news may, but not fear. The appearance of those recently deceased, if loved and mourned for, is consoling, but where recognition is not accompanied by love, as in the case of simple acquaintances, previous occupants of a house, and so on, we find the first indications of fear. In instances where a ghost is first taken for a living person, and supposed to be a stranger visiting the house or mistaking the room, and only realised later on as not of this (physical) world, we sometimes hear of fear following the realisation. Or a person follows the figure into a room and finds it empty, and not until then is affected with fear.

Such cases show very clearly that there is nothing in the presence of the visitant of itself to cause alarm, and that this only arises when reflection awakes the ignorantly-imbibed ideas already entertained.

SENSITIVE CHILDREN.

A striking illustration of the difference between fear arising naturally, and that implanted by others, may be found in Madame d'Espérance's account of her childhood experiences in "Shadowland." She tells us how much afraid she was of seeing ghosts in the rambling old house, and remained unaware of the fact that she already saw many and habitually. They were friendly and familiar figures to her, but all that she heard of ghosts, under that name, represented a shadowy terror, unknown and therefore feared. Mrs. Russell-Davies, on the other hand, speaks of the miseries of fear which her own sensitiveness laid her open to in childhood, and of her dread of the long dark passage where the "spirit child" raced alongside of her. The writer of the very interesting article on "Dreams of Fear," in the current number of "Psyche," remarks that, "In good homes children are no longer frightened by threats of ghosts or ogres or policemen," and adds that Dr. Kimmins in his book on "Children's Dreams" notes that the fairy has displaced the ghost in little children's dreams. The psychological atmosphere is certainly changing fast, and for the better, but this observation throws some light on the production of needless fears. A generation which was "frightened by threats of ghosts" in its early imaginative years was never in a position to meet psychic adventures otherwise than heavily handicapped.

The actual degree of fear suffered is evidently a matter of temperament. Some are born fearless, and some achieve it by means of scepticism, native or inculcated. The well-known story of Dr. Jessop, in Lord Offord's library, displays only a high degree of interest and curiosity. So far from his hair standing on end, his consideration was only whether the ghost would wait while he went upstairs, for his sketch-book. Such coolness is exceptional, but it would be much more universal if people were familiarised with the idea that the incarnate do not approach the incarnate as a rule, with the intention of doing them any harm. The mere presence of another person, whether in the flesh or out of it, apart from his purpose in being there, is not inimical to us; still less need it be disquieting if it is only, as in a very large number of cases it is, his phantasm or appearance, uninformed by his personality. If it is the living person, he may have some errand to perform, and should receive courteous attention. Readers of Professor L. P. Jacks' "All Men are Ghosts," will remember how he teaches us to look at our conduct from

THE GHOST'S POINT OF VIEW.

How annoying and how absurd to have people staring at us, talking in whispers to each other, white-faced and shaking, and finally firing a revolver: the gratuitous stupidity of it certainly strikes us, from the other side, as extraordinary. And if it is not ourselves but only a simulacrum, patrolling its haunts from force of habit, it is even more stupid.

There is only one class of fear which may be considered really justifiable, and that is where a person is subjected to persistent physical discomfort, as by loud noises which prevent sleep, or by pulling off of the bedclothes, destruction of his goods (a poltergeist feature), or attempts to strangle him. The fact that this kind of manifestation is usually made by invisible agencies aggravates the terrifying effect of them. And sometimes the effect is purely psychical. A friend of the writer's, engaged professionally in work requiring considerable business ability, and otherwise a confirmed sceptic, was occupying a small bedroom in a hotel in Heidelberg, during the University vacation, at the invitation of one of the Professors. The room was habitually used by a student, but the visitor experienced such a sense of horror from some intangible and invisible cause as to make it impossible to pass the rest of the night there. As soon as the paralysing effect permitted, an escape to a sofa in a neighbouring room, where a friend was accommodated, was effected. This happened on two nights. On the third

(Continued on next page.)

UNKNOWN POWERS OF THE MIND.

A GENIAL SATIRE.

(Reprinted.)

From time to time we see recorded in the daily Press curious examples of the Supernormal. We refer more especially to what is known as miraculous healing. A patient has a dream or a vision, in which a Saint or an Angel appears and makes some communication, after which the sufferer wakes up healed. Some of these cases appear to be extremely well-attested. The testimony comes not only from the patients themselves (who should be able to speak with some little authority), but also from witnesses of intelligence and probity, in some instances men of Professional Standing. It shows that whereas the patients were afflicted with illness they have been suddenly cured, or having been blind, deaf or dumb, they are now able to see, hear, or speak, as the case may be.

From the standpoint of an Impartial Observer, these cases present points of considerable difficulty. In the first place we have to consider the impossibility of there being either Heavenly Visitants or Angels. We have high scientific authority for regarding these Beings as mere Illusions, Relics of Savage Superstition, mere Fabulous Creatures. Many learned works have been written on this question, and we cannot disregard their conclusions, backed as they are by a vast amount of erudition showing that Spirits have no more substantial origin than the fancies of Primeval Man, perpetuated into modern times by the "cunning of Priestcraft." Mr. E—d C—d would doubtless add his testimony to this view. Even supposing we admit for the sake of argument that there are actually certain Beings of Another Order—*human* spirits, for instance—then we are faced by another difficulty—the impossibility of these Beings communicating with us. Those who maintain this view can not only point to Theological Opinion, but also to the Law—the impossibility has been laid down by Act of Parliament.

The Impartial Observer, then, must transfer his attention from the Vision or Communication, alleged by the sick person to have been received by him (in defiance of Revealed Religion, Eminent Scientific Opinion, and of the Statutes in that case made and provided) to the alleged cure of some alleged disease. The problem then becomes even knottier. It is not easy to adopt the assumption that the patient alone was deluded, owing to the fact that, as already mentioned, certain of the cures have been confirmed by Competent Witnesses, including medical men, who would naturally feel no predisposition in favour of quack remedies. How, then, were the cures wrought? After long and mature reflection, we are in a position solemnly to affirm our belief that they were due to the Unknown Powers of the Mind. For the mind is a Perfect Abyss of Mystery and Deception, and not to be fathomed even by itself. Even the Eminent Authorities before referred to, and we say it with profound respect, do not know all about it yet. The conclusion then (it is quite provisional, of course) is that the patients in these Supernormal cases *thought* they were diseased, afterwards *thought* they communed with Saints or Angels (which was obviously the result of Hallucination besides being Illegal) and finally *thought* they were cured. Similarly the witnesses *thought* that they saw sick people miraculously restored to health.

If it is objected that on this view of the case Thought is the agent by which men are deceived about things, we can only reply that this appears to be the case.

The more we reflect on this theory the more we are convinced of its accuracy as explaining all Supernormal Facts that evade explanation of an ordinary kind. We claim no merit for the discovery—it is one of those things that might occur to anybody—and we are rather disposed to wonder why it has not been advanced before. Shakespeare, in a way, anticipated us, but that was only in regard to the quality of a thing and not the thing itself: "There's nothing either good or bad but thinking makes it so." As an Impartial Observer, we are called upon to note the occurrence of Extraordinary Phenomena of various kinds confidently certified to by intelligent persons who have seen them, and as confidently denied by other intelligent persons who have not seen them. If we are asked how it is that highly intelligent people can see and describe things which are impossible and that other intelligent people can deny them without being able to say how and why they are impossible, we can only reply with a formula which we expect hereafter to see more widely employed: Because of the Unknown Powers of the Mind. D. G.

(Continued from previous page.)

day, the friends excused themselves from any further stay, and no clue was ever forthcoming as to the probable or possible cause of this inexplicable effect. But, if there are things in the Unseen World that we have legitimate cause to dread, we must never forget that there is a much more powerful and over-ruling Providence, under Whose protection we stand, and Whose servants are certainly as numerous and as potent as any of the dark hosts.

"Fear Him, ye saints, and you shall then
Have nothing else to fear."

RAYS AND REFLECTIONS.

"What is ectoplasm?" asks a correspondent, and one need not be humiliated by having to confess ignorance, because if the same querist had asked, "What is Matter?" we should be equally non-plussed. It has occurred to me as a perhaps fanciful speculation that ectoplasm is really the protoplasm of the next order of life. Physical life seems to have started with protoplasm, and as the ascent of life is in series, ectoplasm may be the end of the physical order and the beginning of the one immediately above it.

I have heard ectoplasm described as a substance given off by mediums, but this is distinctly to limit its scope. It is probably an emanation from all animal life, the variety of ectoplasm from the medium being of a special kind, something which unites the other forms of it—what the chemists call a catalyser. When so blended the various emanations are in a condition to be manipulated by those on the inner side of life whom we call "spirits" for want of a better word. But there is a whole new world of discovery before us in this direction.

Scandal, gossip, the tittle-tattle over the tea-cups at which "with every breath a reputation dies"—those are all things. One hears of them in Spiritualistic communities, but they are not peculiar to these. The other day at a village in the West of England a nurse is reported to have been discharged from her post for frequent visits to a public-house. That she went to the tavern to nurse the landlady's dying daughter was not apparently known to the busybodies. They had not the intelligence to probe beyond the tit-bit of scandal to discover the truth behind it. "Heartless" is the word frequently applied to these cases. But I have learned not to see in them so much an absence of heart as a deficiency of brains.

I have so often alluded to the fraud idea which so obsesses the minds of certain investigators, appearing as a kind of "complex," that I read with keen interest the letters from Mme. Bisson to Dr. Schrenck-Notzing quoted in Dr. Geley's article on the S. P. R. experiments with Eva C. Mme. Bisson remarks: "The conscious and unconscious mentality of the experimenters is amazing. Outside the notion of trickery and fraud there is nothing in them."

Mme. Bisson speaks very truly. We hear a great deal about malobservation when it is a matter of casting discredit on some reported phenomenon. We hear nothing at all of malobservation when it is a question of finding fraud. Yet much of the reported trickery is undoubtedly the result of superficial observation, and the tendency of prejudiced persons to jump to desired conclusions.

This readiness of the supposedly serious and scientific inquirer to put himself into the same category with "fellows of the baser sort" and with journals that pander to the ignorant reader is rather a deplorable spectacle. I know of more than one journal that will eagerly and greedily snatch at anything to the discredit of psychical research without any demand for proof, while ignoring everything that might tell in its favour. It reveals an obliquity of vision—a kind of moral "squint"—which is readily apparent to the observer but of which the victim is sublimely unconscious.

The tendency of the lunatic to regard himself as sane and the rest of the world as mad, the amiable propensity of the drunken man to accuse everybody else of being drunk, finds its parallel in the fraud monomaniac in psychic matters who sees deception everywhere. This person is himself a fraud. He defrauds reason of her due, he defrauds honest humanity of its reputation, but most of all he defrauds himself, as he will hereafter find.

A correspondent praises highly Mrs. F. E. Leaning's series of articles, "The Place of Imagination in Psychical Research," with especial reference to the last of the series in LIGHT of May 13th (p. 292). Mrs. Leaning has gained much appreciation by her articles, which show not only wide reading and acute observation, but a high degree of perception and literary ability.

D. G.

A Lost Purse.—At the meeting addressed by the Rev. G. Vale Owen at Queen's Hall on the 22nd ulto., a purse with contents was picked up. The loser may recover it by sending a description of it to the LIGHT office.

LIGHT,

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THE PATH BEFORE US.

"LIGHT" AND ITS OUTLOOK.

We shall probably have many observant persons with us in the reflection that some things are quite clear until they have been explained, and that quite a number of propositions do not excite any doubt until they are proved.

It is hardly necessary to illustrate the point by examples. They will readily occur to the thoughtful observer, especially if he has given any study to the questions with which LIGHT is concerned. He will doubtless also have noted that in all questions outside of general experience, the demonstration of any truth is always a matter personal to the individual. It must be graduated to his knowledge and experience and conform to the constitution of his mind. He may perceive it instinctively, in which case he needs no proof and is only fogged by explanations and commentaries. Or he may be of the type that only "arrives" after years of experience and reflection. Or again he may be incapable of taking it in, and in that case can be left to Providence and the course of Time.

We leave out of account the people who, having as yet no minds of their own, are merely like gramophone records, taking certain impressions and giving them utterance without consideration as to whether they are false or true, wise or foolish.

We of LIGHT long ago determined the policy of our journal as an "abstract and brief chronicle of the time" in connection with matters psychical or spiritual. We concluded to go *straight ahead* along the path as we saw it, turning neither to right nor left, no matter how attractive the byways. We decided to record our facts and the conclusions which we draw from them—to record the facts and not to apologise for them. We knew that they might, as they did and still do, offend many who have their own ideas as to what is possible and what impossible, as to what Nature does and what she cannot, or ought not, to do. We knew that although many of those persons who study life in the pulpit, the library, or the laboratory, may know a little about it, there are probably vast ranges outside alike of their imagination, knowledge and experience. We observed that the open mind is best when it goes with the shut mouth; that the number of things upon which one can speak with any certainty is extremely few; that the purer the truth the less it stands in need of long-winded arguments, bristling with science, logic and the lore of many books. We remarked that the authors of these arguments became frequently involved in the mazes and meshes of their own learning, and that it was sometimes a matter of many years' labour before they could see clearly and think simply. We noted, too, that many people with no learning at all were born with clear minds and were often much safer guides than men "sheathed in erudition."

We introduce the inquirer to the truth as we see it. We do not attempt to force the acquaintance upon him. If he does not accept it we see no occasion for dispute. We will not argue the point. We do not

regard the truth as an article of commerce to be "pushed" on the market, blazoned and belauded. As to the facts, we set them down as we have tested them, without attempting to excuse them or taking any responsibility for their being "contrary to the laws of Nature"—as they so often are. We may accept responsibility for any defects in our statement of them, but for the facts we accept no responsibility. They must justify themselves, and they will do so—they stand in no need of defenders and apologists. In the words of a wise man, we do not desire to defend the Truth, we expect it to defend us!

AT SUNSET.

Oh, what ineffable pomp and beauty there is in the sunset. Look at it intently, and one's heart thrills with ecstasy at the glory and loveliness of it all; filling the heavens with a wondrous glow of roseate hue, a tenderness of pink, and a very rhythm of music in the delicate shades of exquisite blue, outlining and completing the whole; truly a reminder of the wonder and majesty of the great Creator. The brush of the artist never yet portrayed on canvas such beauty as is sketched in the heavens by the Master Mind of the greatest of all artists, the Heavenly Father.

"Come unto Me all ye who are weary and heavy laden, and I will give you rest," and truly, as one surveys the gorgeous beauty of the sunset, and watches the last rays of it siniling into the west, one then begins more fully to realise the meaning of perfect rest and peace—rest and at-one-ment with our Heavenly Father. The birds have ceased their song; many of the flowers have hidden their exquisite loveliness from the fierceness of the noonday sun; and many more have just unveiled their delicate and more fragrant beauty to the wonder and glory of the moonlight, and all nature seems hushed and at rest. "O Perfect Love, all human thought transcending!" How can we ever show our gratitude and love to Thee for the many blessings Thou dost bestow upon Thy erring and forgetful children. And as we watch the beautiful stars, the "forget-me-nots of the angels," emerge from and illuminate the heavens, and feel with Longfellow that they are indeed "thoughts of God in the heavens," so we would just bow our heads in reverent thankfulness to the Great Creator for all the wondrous majesty and beauty of the eventide; and fain would join with Tennyson in singing:—

"Sunset and evening star;
And one clear call for me;
And may there be no moaning at the Bar,
When I put out to sea."

E. A. E. RAYFIELD.

A KEY TO PERPLEXITIES.

"Error has its merits," said a French philosopher, and the saying is true and deep. A failure is never as welcome as a success, but it may be more valuable. We learn by our mistakes, and some of them are tremendously significant. Indirectly they help to cut the ground from under the feet of that old superstition that a spirit is infallible. For mistakes are made on both sides of the way. It is not always the medium and the sitters alone who are ignorant when a deception is practised or a mistake made. But that is a subject on which we have still a great deal to learn. It is a little startling to some to hear that things may happen on one plane of consciousness of which the spirit dwelling on another may have no knowledge although apparently in close association with them. And yet how simple it is. Here, for instance, are two men side by side at a classical concert. One is enchanted with the beauty of a piece of music and oblivious of everything else. The other is deaf to the music, his mind engrossed on the task of conveying a gold watch from the music lover's pocket to his own! How is it that, sitting side by side, one man was unconscious of the music and the other of the fact that he was being robbed? When we meet such cases on the mundane side of life they appear quite natural. When we encounter them in an intensified form on the inner side of life we resign ourselves to puzzlement. It should not be, and would not be if we applied always the tests of reason and experience. "As above, so below," said a mystic. The two worlds are in essence one, and if we seek to interpret each by the other perplexing experiences would cease to present the difficulties that surround them at present.

TELL others who will hear it that this life which awaits you is not a mere bodiless dream in a twilight region somewhere beyond the boundary of the real and actual. No, it is strenuous and intense. It is filled with service and endeavours crowned, one after another, with success; of patient pressing onward, and of indomitable wills attuned each to others in comrade service for the Lord of Love, Whose Life we sense and inspire, but Whom we do not see, and Whose Home is too sublime for us to know.

—VALE OWEN SCRIPT.

THE OBSERVATORY.

LIGHT ON THINGS IN GENERAL.

Sir Arthur Conan Doyle sails for England on June 24th and he is expected to address the S. N. U. International Congress at Queen's Hall, London, on July 2nd, at the evening session.

The "Weekly Dispatch" last Sunday made the following interesting announcement: "The Rev. Vale Owen, who has just made his first important public appearance at a Queen's Hall meeting, has promised the 'Weekly Dispatch' to answer direct questions from our readers on Spiritualism. All inquiries must be accompanied by a stamped addressed envelope, and should be sent to the Rev. Vale Owen, the Vicarage, Orford, near Warrington, Lancs."

The "Manchester Guardian" of May 29th reports that: "A discussion in the General Assembly of the Church of Scotland on the report of the Committee on Psychic Phenomena revealed a sharp division of opinion, and in the end it was resolved to discharge the Committee and remit the relevant parts of the recommendations to the Committee on Aids to Devotion. Presenting the report, the Rev. Professor Kay (St. Andrews) said it was very difficult to deny the existence of many elements of experience which transcended our present knowledge. Therefore the Church, although she did not depend on revelations in that region, was in no mind to discourage the hope of attaining to fuller knowledge. The Rev. David Cathels (Hawick) said it was not so much a matter of the report itself that appealed to him; it was the fact that a report on that subject had been presented to the House by a Committee of its own. Not many years ago that would have been absolutely impossible. Those days were past, and he thought they should thank God that the spirit of dogmatic materialism and denial was no longer so prevalent as it had been."

Mr. Geo. R. Sims, writing last Sunday in the "Referee" on the Vale Owen meeting at Queen's Hall, stated: "Quite a number of private Spiritualists who are Refereaders having written to urge me to hear the Rev. Vale Owen at Queen's Hall on Monday evening, I put my worldly work aside and spent the evening with the seer. It was a remarkable evening, and the majority of the people present were undoubtedly 'true believers,' happy in the conviction that Life Beyond the Veil was no mystery to them and that they were able to hold communion with their beloved dead. I am not an agnostic, and I am certainly not a materialist, and when I saw the smiling faces around me and noted the enthusiasm that almost amounted to adoration with which the reverend explorer of the world beyond was received, I could not help wondering if, after all, the Gospel he preached might not be for the greater good of Humanity. At Spiritualism as a Faith I have never scoffed. To each man his own belief, and Mother Earth for us all at the end. But I have found it difficult to accept the communications obtained through professional mediums as evidence of human survival. It always seems to me that if the contentions of the Spiritualists were true we should not be having these curiously similar demonstrations at dark séances for the gratification of a few private individuals who have paid a professional fee, but the messages from Beyond would be broadcasted over the world."

Mr. Robert Blatchford continues to record his progress in the quest he is making to find the proof of human survival after death. Last Sunday, in the course of his able article in the "Sunday Herald," he wrote: "I have received so many courteous and helpful letters regarding my change of opinion as to the possibility of a future life that it would not be proper for me to quit the subject without some words of explanation and acknowledgment. Some time ago, commenting on a book by Sir Arthur Conan Doyle, I remarked that to me the spiritual theory did not feel true. To that Mr. C. B. Fry replied that to him it did feel true. Well, recent experiences have caused me to reverse my attitude, and now I say that to me, as to Mr. Fry, the spiritual theory feels true. Feels true, please notice, for it is my feeling that has changed. I feel that there may be another life, and I hope there is. But I have not yet added much to my knowledge of the subject, and it would be useless to write more about it until I have gone more carefully and fully into the evidence. There are two kinds of evidence for me to examine: First, the testimony and the reasoning of other persons, and, secondly, the personal test. As I have said before, it has always seemed to me that the Spiritualists have been treated with an amount of ridicule and a lack of candour which were as unscientific as they were undeserved. That is the way of the world. We know what kind of welcome was awarded to Socrates and Galileo, and some of us can remember the chorus of scorn and condemnation with which Darwin was greeted when he told proud man the truth about his pedigree. Men hate to have their prejudices challenged, and very few of us can receive a startling new idea with polite-

ness and judicial calm. Then, again; Spiritualism, like religion, came to us encumbered with a great deal of charlatanism and hysterical self-deception. Let a vicar run away with another man's wife and there rises a cry against the hypocrisy of religion and the rottenness of the Church. Let a Spiritualist medium be exposed as an impostor and the crowd will dismiss all Spiritual evidence as trickery and fraud. Even to tolerant and thoughtful men strange phenomena outside their own experience do not carry conviction. As I myself confessed, I regard such men as the late W. T. Stead and Louis Botha as intelligent and honourable men, and I cannot believe the things they told me to be true. That is a natural frame of mind, but it is not scientific. An educated, honourable man, a scholar and a gentleman, devotes twenty years to the investigation of spiritual phenomena, comes to the conclusion that the soul continues to exist after death, and gives in detail messages he has received from the other side. We cannot doubt the honesty or reason of the witness, and we cannot explain the evidence on any materialist theory, but we shrug our shoulders and say: 'Impossible; there must be some mistake.' I know that is so, for I have done it myself. We are like the American who, seeing a giraffe for the first time, cried out: 'I don't believe it.' It is not enough to say we don't believe it; the crucial question is, can we disprove it?"

At Southport recently, in the course of the sermon preached at the service held at Church-street P. M. Church, during which two war memorial tablets were unveiled, the Rev. H. S. Taylor, speaking on the future life, said "that inquiry of knowledge on this subject had been revived. Science had removed its emphasis from things material to things spiritual, whilst the tens of thousands of men who were swept from life as we knew it, had also made them anxious to know and had revived interest in the things beyond the grave. He took it that the world was never so full of eager and quite natural inquiry about eternal life as it was just now."

The "Daily Mail" of May 29th reports from its Johannesburg correspondent the following "ghost" story:—

"The police are investigating a 'ghost' story which has so far mystified all who have inquired into it. A Johannesburg chemist named Neave has a five-acre poultry farm outside Roodepoort on which is a three-roomed house with an iron roof. The dwelling, which is one mile from any other house and stands on the open veld, has for several nights been subjected to mysterious attacks. Large stones and bricks keep falling on the roof after sunset, and the doors are violently hit, seemingly with sticks. Mr. Neave placed armed natives outside and immediately there was a bang on a door. They flung it open but found nobody. Careful search of the surrounding veld has also failed to reveal the presence of intruders. While Mr. Neave has been searching outside the house his wife has heard banging on the doors, and the roof has been littered with stones which descended on it from some unknown quarter."

In the May issue of that excellent periodical, "The Beacon," appears an article entitled "Meditation and Life," from which we give the following: "Finally, let us clear away a little of the mists surrounding the word Occultism, which has come to attach itself rather vaguely to the prevalent interest in Oriental Philosophy, and, through the practice of meditation and other exercises resulting from the study of Yoga, to be sometimes confused with Mysticism. The occultism of the Middle Ages—the practice of so-called magic, alchemy, and so forth, was largely the outcome of the necessary concealment of the true knowledge of things divine, which had to be withheld from an age of ever-deepening materialism, and veiled in symbols. Its connection with 'science' is explained by the fact that the true Occultist, the trained psychic, reaches the same goal as the true Mystic—namely, he contacts through intuition the Source of all power and all wisdom and all love; but the one is a seeker after transcendental Knowledge, the other a seeker after transcendental Love. The true Occultist of to-day and the true Mystic of to-day are both equally the devotees of Spiritual Science."

From the "Progressive Thinker," Chicago:—

While walking down a crowded city street the other day, I heard a little urchin to a comrade, turn and say:
"Say Chimmey, lemme tell youse, I'd be as happy as a clam, if I only was de feller dat me mudder t'inks I am;
She t'inks I am a wonder, and she knows her little lad
Could never mix with nuttin' dat was ugly, mean or bad.
Oh, lots of times I sit an' t'ink how nice 'twould be,
gee whiz!
If a feller was de feller dat his mudder t'inks he is!"
My friend, be yours a life of toil or undiluted joy,
You can still learn a lesson from this small unlettered boy.
Don't aim to be an earthly Saint with eyes fixed on a star;
Just try to be the fellow that your mother thinks you are.

—WILL S. ADKIN.

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

(Continued from page 327.)

"I want to tell you a little more about these children, but first of all I want to point an answer to another letter. We receive a great many letters still, and my daughter, who acts as my secretary, and I are much put to it to deal adequately with them. Here is one which I brought to-night because it is a specimen of very many I receive, and in answering this we can answer perhaps a hundred or so. A lady writes to me a very nice letter. She is sincere and in very great trouble. She begins by saying that she wrote to another man who is interested and a great leader in the psychic world, and he replied through his secretary. My letters last year and the year before ran into over four figures, and I am perfectly sure that this gentleman has a much larger letter bag than I have, and considering the lady forgot to enclose a stamped addressed envelope, which costs twopence a time, unless you are great friends with the Postmaster-General, the wonder is that the lady got any answer at all from the other gentleman, who must be inundated with correspondence. Just that in parenthesis. This lady goes on to say that five years ago her lad was slain at Vimy Ridge and then she says, 'I have often felt that he was very near to me, especially when saying my prayers at night; it seemed to me that he had his arms around me, and on May 21st, in the morning, I was enveloped in a sweet peace. I have since wondered if he had come to me.' She goes on to say other things and telling me, among other little items of information, that he had been appointed O.C. of the station where he was, and how he had written to say how much touched he was on reading through the boy's letters to find how pathetic they were. In other words, this boy was a good boy who perished at Vimy Ridge. This lady asked me if I could in any way get a message to her boy. It seems to me that the mother of such a son should have all that she wishes or needs. The greatest thing is to feel that your loved ones are in the house with you, near to you, loving you. The material phenomena in Spiritualism are only a means to an end. This lady had achieved the end by her love for her boy. I would recommend her, if she is here, to continue as she is and then the proofs will become more clear and she will not have to come to me or to a medium for another message. Let me point that out of my own experience. Now with regard to the children referred to, I want to tell you as briefly as I can the story of Kathleen and Ruby. Let me preface it by saying that I was ordained to Seaforth, at the mouth of the Mersey, in 1893, and I was there until 1895—two years—when I removed to Fairfield, a suburb of Liverpool, and was there for two years—from 1895 to 1897. In 1897 to 1900 I was at Anfield, just outside Scotland-road, where I worked in the slums. Our little girl Ruby died at Fairfield in 1896, aged fifteen months—in November. We always taught our children to consider Ruby as still one of the household; to remember that she was growing up in the spirit land, and to remember also that she would like us, as her family, always to remember that she was not dead in the sense of being extinct, but must be very much alive. That was before we understood very much about this great science. That went on until in 1917 we got the name through on the planchette—'Kathleen.' We asked, 'Who is Kathleen?' and the reply came, 'A friend of Ruby's; would you like to make my acquaintance?' We said, 'Very much, if you are a friend of Ruby's.' She said, 'Ruby told me to come; she was sure you would welcome me for her sake.' We made enquiries from Kathleen and others who came through on the planchette, and this is what we gleaned; Kathleen had been a seamstress, in poor circumstances, and had been living in a district which lay between Anfield and Scotland-road, Liverpool. I passed through her street three or four times daily during the three years I was there. She died in 1893, aged 23. When Ruby passed over in 1896 my wife's mother took charge of her and put her in the care of Kathleen, and there she was brought up, and while she was still a little child she was brought to us in Anfield to visit us in our own home. We had no idea, however, that that was done. As they grew up together we learned that the reason Ruby had been able to get in touch with us was because we had always kept her in mind as a living child who, although we might not be able to see, was constantly near us. As she began to grow up Ruby used to bring to us some of those who wanted help on the other side, and many of the soldier lads who went from Orford and got killed at the Front. But she was not permitted to go to the Front herself. She was so young when she passed over that she was too ethereal a body, too sensitive to be trusted to go out to the sombre atmosphere which hung about the battlefields. But on November 11th, 1918, she did come to us and said this. She said, 'I have come again, mother, I have come again, daddy; it is lovely. It was like a door open a little way and I pushed it right open and came in.' Then she paused and said, 'Is all the big fighting over; we have heard that it is.' We assured her that it was, and after that she was allowed to visit her brother (who was working in the Y.M.C.A. in France) several times after the Armistice had been declared. I remember being told once that Ruby

was growing up in the spirit world and was learning music and singing. She often told us that she was proud of her singing. One night as I was going up the street I heard some very beautiful singing and I felt that this was no earthly singing. It came from the other side. Soon afterwards I put the question to her, and she said 'It was I who was singing, daddy.' I said, 'What were you singing?' and she said, 'I was singing "Whither Pilgrims." "Whither pilgrims are you going with staff in hand. . . ." I said I did not recognise that. "No, daddy," she said, 'we have a different tune to what you sing. We sing it to a different tune and I like it better. And we sing, "Whither pilgrims were you going." I remember once we were talking with Kathleen and she was very eager to fix up a meeting with us on the following night as she had a message to give us. This conversation took place: I said: 'Very well, Kathleen, what time?' She said, 'Five o'clock.' I said, 'That is rather early and not very convenient.' After a pause Kathleen wrote, 'Ruby says perhaps it is your post time, then.' I said, 'No, five would do but five thirty would be much better. Would that suit you, Kathleen?' 'No,' she wrote, 'I am sorry; I am due for leading the procession then; will seven o'clock suit you?' I replied, 'Yes. But what procession is it that you are going to lead?' She said, 'It is a procession of little children to ring the bells at a coming of age. Would you like me to tell you of it to-morrow?' I said, 'Please.' I began to have a feeling then that there was something behind this. Here were these two young girls, one hiding behind the other, and I felt there was a secret behind it, and that they were bursting to tell us but trying to keep it a secret still. At last I said to her, 'Is Ruby going to be there, too, Kathleen?' She said, 'Yes, and a very important person in it.' I knew I had it then. I said, 'Is it Ruby's coming of age?' Then there was a hesitation, and you could feel them, as it were, nudging one another. So I said 'Have we guessed it?' and there came a long drawn-out 'Yes.' Then Ruby said, 'She will never tell you anything else.' But we knew we had got it. They are very sweet, these children, especially those who go over young and grow up like that. Sometimes I am asked the question: 'Do you think I shall be able to get near him when I go over?' I have also felt like that myself. Our little girl went over when she was so very young and sweet. Her old dad had to stay in the world and rough it, and sometimes I wonder whether I shall get near to her, like so many parents ask me about their children:

How shall our meeting be, sweet child of mine?
How shall our meetin' be when from the gloom
Of earth I step into the larger room,
And on me God's own light—and yours—shall shine?

You were so young, that day the Angels came
And took you hence, while I was left to tears,
To gather, with the gathering of the years,
Somewhat of joy, of sorrow, and of shame.

So young you were, from taint of earth so free,
Among the Blessed you there shall find your kin,
While at the Gate I pause, and peep within—
'Tis why I muse, 'How shall our meeting be?'

And yet, at times, I feel your soft caress,
And while you whisper love-words in my ear;
The largesse of your bounty casts out fear,
Dear child of mine, and banishes distress;
I steep my heart in your sweet charity,
And doubt no more how will our meeting be.

"And this is just what I feel. The more one gets near to these sweet children in the other life, pure and beautiful as they be, there is one thing that is greatest of all. The greatest things there, as here, are love and charity. That is what we can get from our good friends on the other side—such happiness, and such comradeship and love. But, ladies and gentlemen, to my mind there is a greater question than that. So many I think, make the mistake of stopping there. What good will it do us? What good can we get out of it? What is the use of it? The greater question, to my mind, is this: Of what use can we be to those on the other side? Let me tell you the story now of Gertrude and Davie in illustration of that. I think we ought always to keep in mind that if this great revelation, to use the term given to it by one of the greatest Christian gentlemen I know, Sir Arthur Conan Doyle—the new revelation—if this has been given for nothing at all, surely it has been given to us to apply not only for our own benefit but for the benefit of those who, perchance, need it more than we do—those 'on the other side'; those who look to us for help.

"On the evening of March 2nd, 1918, I was at a friend's house at Lymm, in Cheshire, and there was a circle being held there around the fire—it was rather chilly. I was a few seats from the right of the crescent, and seated right opposite me, by the fire, was a lady who has now passed over. She said to me after a while, 'Mr. Owen, I want to tell you something that has been happening. You are not a clairvoyant, are you?' I said, 'No, I am not.' 'Well,' she said, 'I am. I saw a beautiful girl come into the circle and she had with her a ragged little boy, about seven years old. His stockings were all down. His little breeches were held up with string, and only one string at that, over one shoulder; his boots were tied with string, and he had a

little ragged cap over his left eye, and in his hands a bundle of newspapers, and this girl was trying to bring him to you. The name of the girl I get is Gertrude. But he would not come; he was afraid.' I said, 'Well, now, what is his name?' 'Ah!' she said, 'I think his name is Davie.' I said, 'Look here; will you speak to him for me?' She said, 'He will hear you if you speak yourself.' 'Right,' I said, 'Gertrude, I want you to bring Davie to me to-morrow morning, Sunday, at 8 o'clock, when we shall have Holy Communion service. Place him by my right side and I will do what I can for him; meanwhile we will pray for him.' And that Sunday morning I felt him quite distinctly at my right side. As I was going through the service, facing east, I took his little hand in mine, and I held it and spoke to him between the prayers, encouraged him, told him to listen to what was going on, told him about Jesus, and told him to try to understand, and after the service was over, told him to pray, and that we would pray for him. We did not hear any more for some time. He went and at last names began to come through: 'Gertrude,' and then it came, 'Gertrude and Davie.' This lady, who was a clairvoyant, and told me about Gertrude and Davie, was controlled that evening by General Booth, who gave us a beautiful little address. I have seen General Booth give an address when he was in the earth life, and if that lady was acting she was one of the most wonderful actors I have seen. In other words, I believe that she did not impose upon us. We began then to have these two coming to us, and one evening we had a lady friend there at Orford, and Gertrude came through and said: 'I come to you in Church to learn, for I seem to know more when I am with you. So I am learning what you know. I put Davie's hand in yours on that Sunday at Holy Communion. There are many bright beings about the altar.' Later this same lady and our friends were having a sitting together, when Davie came and controlled her and he spoke through her organism. Davie knelt down before me with hands together, and said: 'Please, Sir, I have come. I have not done wrong in coming, have I? A big girl brought me here. You was kind to me. You have blessed me in your church. Please, Sir, thank you.' Then I laid my hand upon his head, blessed him, raised him up and returned him to his chair. 'Please Sir, I think I am a bit happier now.' 'What were you in the earth life, Davie?' 'I used to sell papers in the earth life, on the Liverpool landing stage; I sold them to gentlemen who came on and off the boats to business. But nobody wants the papers here.' 'No; but God wants you, Davie.' 'Yes; but we don't know where He is.' 'Please Sir, thank you. Yes; that's better than buying all my papers.' 'Where is your mother, Davie?' 'Mother's gone to Heaven, Sir. Good-night.' 'Good-night; God bless you, little Davie.'

'I am not going into all the mystery hanging about this; that a child should have lost his mother there, thinking that she had gone to Heaven when probably she was in some other place. Then we got word a little later, Davie would like a prayer from me. Later we got a message from himself. He said, 'I am wearing nice clothes now like the real angels and I am learning.' Then Gertrude said, 'I wanted to come to-night to tell you that I have to bring children to your church now.' 'How's that, Gertrude?' 'Well, you are the gentleman I came to long ago; and you were kind to me and helped me.' 'Did I? I don't remember it.' 'No, it was like this. I was a Catholic when on earth, but some time after my passing over I came to your church—the spirit part of it I think it was. There were others there like myself, and, when I heard you speak to us I understood. I seemed to become as one having understanding. It was there I brought Davie. Up to the present I have only been helping to teach others. Now I am going to teach them by myself. I am so happy and I want to thank you for all the help you have given me.'

'In a further message Gertrude spoke quite easily, but very quietly and with deep feeling. She said, 'You have been kind enough to help me before, and now I have come to ask you to help me once again. It is about Davie. He is not progressing quite so well as I had hoped. I have observed him, but more or less at a distance, because he has strayed away from me. He is not a bad boy, but he is weak, and allows himself to be led away, and then he falls back again. There are some people who cannot understand these boys. He gets with other boys and comes under their influence, because he is weak, and it hinders his progress. It is not to be wondered at considering the surroundings he lived in while on earth.' 'Have you brought him here with you to-night, Gertrude?' 'Yes, but I was not able to speak to him directly with my own voice. I managed to do it indirectly, however, through others, and have drawn him back with me.' 'Where is he now exactly?' 'He is standing there, just in front of you. He is rather afraid of you; he thinks you will scold him. But I tell him he has nothing to fear from you, that you are kind and will be kind to him.' 'Will he hear me if I speak to him?' 'Yes, he is standing just before you there, he will hear you.' I then spoke to him kindly and told him he must fight his battles like the rest of us and like the bonnie little soldier of Christ that he was. We would help him with our prayers, and if he would keep near to Gertrude she would be able to help him also. Gertrude rose from her chair, knelt and made the sign of the cross upon her breast and seated herself again. She then asked

us to sing 'Nearer, my God, to Thee,' as that would help Davie. This we did and then she also spoke to the lad. She said to us: 'Thank you; you have helped him and me also with my work with him. He looks so weary, poor little lamb. Good night, and thank you. God bless you.'

'A week later Davie came again and said that Gertrude had sent him, although he had not seen her and could not find her. He had to explain to us that what had brought about his lapse was that he had gone back to his old life of selling papers, had fallen in with other boys and had joined them in playing at tossing pennies, but he would try to find Gertrude now, and also he would pray.

'I take it he had gone back to his old comrades in the flesh at the Liverpool Landing Stage, and joined them un- seen in playing this pitch and toss.

'A fortnight later in a message he said, 'Tell God I am a good boy now. I came here with Gertrude; I have found her and I shall keep by her now. I am dressed better now, quite a white robe. Will you keep on praying for me, please?'

'A month later he came again, controlling this lady medium friend of ours, and said, 'Gertrude sent me just to tell you I am going on well now. I am not to go back to the boys until I grow stronger, and then I am to go to them and tell them and help them. I went before when I was not strong enough; I did not know my weakness then. And I have been coming to have lessons in your church. That is all I have to tell you—but I nearly forgot the last bit. Gertrude sent me because she thought you would like to know.'

'Later on we got a message from Gertrude—about five months later. Gertrude said she had come with Davie who had now left. He had been 'crowned' that day and was now bright and strong and had been given his own special work to do. He had now, therefore, ceased to be under her charge. She thanked us on behalf of herself and Davie and others for our help, and explained that by bringing to us those with whom she desired to establish a link, a bridge was formed between them and herself and she was able in that way to get into closer touch with them. She still used Orford Church, and brought her class of children there for instruction and help. In answer to questions, she said she had been English in earth life, but was sent at an early age to a convent abroad. She had been as happy as it was possible to be in a convent. She had passed over when she was seventeen years of age; and that was about seventeen years ago. Some of the teaching she had received at the convent she had found true and helpful after passing over; some not so. She had not met the 'Blessed Mother,' but when a definite wor- had been given her to do, that is when she herself had become a mother to the children in her care, she had felt the presence of the Blessed Mother come to her.

'Later on Gertrude came several times and brought several others to us.

'I want you to allow me now to conclude with a story of Gertrude and Davie. We had come to our house a young man in a humble state of life whose name was James Clark. We shall hear more of him hereafter, if he continues in the way he is going at the present time. We are trying to train him as well as we can. His chief gift is that he is controlled by a very highly qualified man on the other side, who is called Dr. Harrison. I am not going to speak about that part of the mediumship to-night, but I have struck up a friendship with this Dr. Harrison and he has become quite a dear friend to me. He is a very fine fellow. One night we were sitting together and Dr. Harrison came through, and he said, 'There is a strange gentleman here.' He said, 'There is a tall man, with a long, grey beard and a kind, a very curious kind of uniform which looks like an Army uniform to me, but I don't recognise it. But there is a big "S" here prominently displayed.' I said, 'What name does he answer to?' He said I think, to the name Booth; General Booth. There is a little boy who affects me very greatly. He has been by you for some time, Mr. Owen, and he has been trying to climb upon your lap and has put his arms around your neck and he is crying. That is what affects me. He tells me that you have not been thinking of him lately, and that is why he is so sad.' I said, 'What is his name?' He said, 'I think it is Davie.' You remember that those two, the old and the young, came together at the first. A fortnight latter Dr. Harrison came through this medium again and said he had been very much interested in the little fellow he had seen with us a fortnight ago and had got in touch with him. The little chap was quite happy now, 'because,' said Dr. Harrison, 'you have been thinking of him quite a lot.' I had, and

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had sent him a message of love mentally every night. Five weeks later—we heard no more about Davie—I went into our church one night, quite dark, with this young friend of mine, and directly we stepped outside the vestry he spoke to me. I turned round and said, 'That is Dr. Harrison.' He said, 'Yes, I have come.' I said, 'I did not expect him to come there.' We walked together and we stood in front of the Litany Stool, in front of the Chancel, and he fell silent. At last he said, 'Well, I wish you could see what I can see. There is service going on in this Chancel. He said, 'There is a man there who has a white gown on, and he is talking to the people, and now they are singing, "Abide, with Me." 'Now, he said, 'they are filing out and going out of church. Oh, there is that little boy, Davie! He is showing himself to me; proud he is, got two candles. He has been lighting the procession, the service is over and now he is putting the candles out.' Now, isn't that very human? He is so proud of himself because he has got on. A story like that is not without its difficulties. It is not evidential as evidence is looked upon and counted by the Society for Psychical Research. But once again it is good enough for me. It all hangs together so well, and although I cannot see those good people very often, anyway I can feel them most distinctly.

"Another problem—the unhappiness of children sometimes in that other life. That is a problem which has been put to me more than once and an answer asked for. I have no answer. I cannot understand it any more than I can understand why children should be unhappy in this life. When I have found the answer to that then, perhaps, the answer to the other will be more clear.

I have overstepped the mark in regard to time. You will allow me to thank you for your kind patience in listening to all I have had to say and to assure you that the pleasure it has given to me has been very great in coming here to speak to such an audience as this to-night." (Applause.)

The Chairman, concluding the meeting, said:—

"I am sure I need not express your appreciation of the presence of Mr. Vale Owen and the sweet human story that he has told us after I have witnessed the manner in which you received it and the way in which you expressed your pleasure at the end of his address. At the next meeting of this Society, which will be held probably here early in the Autumn, we hope to offer you an address from this platform by spirit voices from the other world. That is to say, we hope to have in this hall a machine which will amplify spiritual records obtained by means of the 'direct voice' under circumstances absolutely beyond all challenge, in such a way that our friends on the other side will address you from this platform. That will be the first time in history that an audience of this sort will have been addressed directly from the spirit world. Early in the autumn we hope to give you that pleasure.

"And now, finally, I want to offer you as a Society a watchword for the coming year—a watchword taken from the Book of books from which such a message must come. Those words are 'Remember your guides.' They are three words from the last chapter of the epistle to the Hebrews. I am almost certain the words were written by a woman, and they were selected by me as a tribute to the ever-advancing share which woman is taking in the intellectual and spiritual in the world to-day. I chose it because it embodies the word 'guide,' and the writer uses the word exactly in the same sense as that in which we psychic researchers employ it to signify a Guide of all guides, the Pilot of all pilots, who came from the highest places for us men for the sake of our return home, and to remind us of the multitude of other guides who surround us in our mortal pathway, and ever point us upwards. Finally, let me ask you to accept this message from Gerontius, a Roman judge who perished in the eruption of Vesuvius in the year 79 of our era, and who has recently given us a message with which I will bring this meeting to a close. This is the message:—

"The great need of your time is for windows and open doors and broad highways through which the ministrant spirit, bringing the light of surprising revelations and the gladness of renewed communion, may come. As in the high heavens every day there is fought a gigantic battle 'twixt Light and Darkness that eventuates in the rising of the sun, so the great spiritual sun is rising in transcendent splendour, never more to set, throwing back all the hosts that for so long have hindered and still would hinder its shining. Already the watchers upon the heights of vision are greeting the splendid morning of spirit sovereignty. Soon the radiance will descend to the valley and bathe in glory the common life, and in that day nations shall walk with upturned face, and in every ear shall sound the music of the Infinite. Towards this goal you and multitudes are moving. Look up, press on, be of good courage, lift high the lamp, let its light shine out that the darkness may give place to radiance, error to truth. So may you cheer the mournful, comfort the sad, bring satisfaction to the seeker, silence the sceptic, and above all, lead many into communion with those beyond the veil."

An impressive rendering by the choir of the hymn, "O God, our help in ages past," concluded a meeting which will stand out as a notable event in the spiritual annals of the time.

THE "POLTERGEIST" CASE INVESTIGATED BY DR. WALTER FRANKLIN PRINCE.

We have referred briefly to what is known in Canada and the United States as the Antigonish Poltergeist case, but, as intimated, we preferred to await a report from Dr. Walter Franklin Prince, the principal research officer of the American Society for Psychical Research and the Editor of its Journal, before dealing fully with the matter. It is a very long story and we merely give in brief summary the account of the disturbances and the salient portions of Dr. Prince's report, a copy of which he has kindly sent us.

About the middle of January of the present year the attention of the Halifax Press was drawn to events at the home of a Mr. Alexander McDonald, of Antigonish County, Nova Scotia. The following abridged account is from the "Halifax Herald":—

"The MacDonald family, consisting of Mr. and Mrs. MacDonald (an aged couple) and Mary Ellen, their adopted daughter, were actually driven from their home in mid-winter, as a result of the occurrences.

"The story, as then related locally, went back to a time when cattle in the barn on the homestead were found unaccountably loose. Despite the utmost precautions taken at that time, it was further said, these occurrences continued, till the homestead gained considerable local notoriety.

"Early in January of this year, mysterious fires began to break out in the house. These fires became so frequent that on one night, with six people in the house, no less than thirty-eight broke out between five o'clock in the evening and eight o'clock the next morning.

"The 'Halifax Herald' at the time published the facts of the occurrences, seeking with every available means to verify them.

"The Antigonish correspondent of 'The Herald' (Harold Whidden) visited the homestead; and later, in company with Detective Carroll, of Pictou, spent two nights in the house. Both Whidden and Carroll heard noises for which they could not account; strange noises, they said, the nature of which they could not explain. Both also felt a presence in the room, as they lay in the darkness, which presence they believed to be supernatural.

"In due course, the facts as set out came to the attention of the American Society for Scientific Research, New York City; and Dr. Prince decided to make a personal investigation on the ground.

"Last night he released for publication in all newspapers his report, which is published in full herewith, and speaks for itself.

"Following the announcement that Dr. Prince was to make this investigation, intense interest has centred in the case, with the newspapers of the American Continent carrying thousands of words daily in connection therewith. Last night, upon release of Dr. Prince's report, such newspapers as the New York 'Times,' the New York 'Herald,' and the Philadelphia 'Public Ledger'—the leading publications of America—apart from the lengthy news summaries that went out over the Associated Press wires, requested the entire text of Dr. Prince's report. These newspapers are carrying some ten thousand words on the case to-day, one of the heaviest single stories ever telegraphically transmitted from this city. All the leading United States and Canadian dailies are carrying every word they can secure; and J. E. Atkinson, proprietor of the Toronto 'Star,' one of Canada's outstanding public men, personally telegraphed 'The Herald' last night, requesting the report in full for publication in his paper to-night."

The case has now passed into the realm of science, and will hereafter be a subject for scientific discussion.

DR. WALTER FRANKLIN PRINCE'S REPORT.

Dr. Prince's report covers some twelve columns of the journal. He commences by describing the circumstances in which the matter coming under his attention, he volunteered to make a thorough investigation of the case without payment.

He then proceeds, by way of introduction, to describe the purpose and spirit of Psychical Research as applied to the examination of this and cognate cases. Psychical Research, he says, is "not for the purpose of proving preconceived theories, materialistic, spiritualistic, or other, but for that of determining facts, collecting and analysing facts, and letting the facts gradually shape theories."

After some remarks upon the special function of Psychical Research as distinct from "the spiritualist cult," and on the scientific service rendered by it in connection with hypnotism, telepathy, "dowsing," etc., which have been "given a respectable standing, warranting continued study," Dr. Prince continues:—

"Finally, the evidence for the claim that the memories of dead persons are still active, and are able to transmit through the consciousness of another very rare type of psychic, though with difficulty, has, due largely to the studies printed by both the great societies, attained such strength that there is practically no rival explanation except that of a telepathy embracing the earth

like a system of telegraph wires, a telepathy which has never been proved, but which is preferred as a theory by some psychical researchers to the simpler explanation. The man who rejects both theories, that of discarnate communication and telepathy, both "supernormal" ones, to account for the most extraordinary of the published series of experiments, is helpless to account for the facts. And in thirty years no such man, being one of reputation in science or the professions, has faced one good case and endeavoured to explain it without resort to either. Frank Podmore and others among Psychical Researchers has adhered to the all-embracing telepathy theory. Dr. Hodson, the man who exposed Blavatsky's frauds and many another; Dr. Hyslop, a man of extraordinary intellect; F. W. H. Myers, a brilliant psychologist; Sir William Crookes, the greatest authority in physical science that England produced after Tyndall and Huxley, Sir Oliver Lodge, and many others of similar rank, were convinced that messages may be received from the so-called dead."

The following are the

CLASSES OF ASSERTED PHENOMENA AT CALEDONIA MILLS.

A. 1. Loosing of cattle in the barn, removal of clothes from the line, etc.

A. 2. Fires mysteriously set in the house.

B. 1. Sounds and tactual sensations experienced by Harold Whidden and Detective Carroll one night in February, 1922.

B. 2. Automatic writing by Harold Whidden on the night of Friday, March 10th, 1922.

Poltergeist claims, according to this account, "have an unpromising history. . . . It is curious that generally they seem to revolve around some young person, more frequently a girl." The Great Amherst Mystery, the Doris Case of Multiple Personality, and the Windsor, Nova Scotia, case are referred to illustratively.

Class B. 1. is placed upon a higher level of evidentiality. Raps, bangs, and other sounds are touched upon concretely. With regard to Class B. 2. automatic writing, which figures so largely in spiritualistic literature, nothing of importance is said. In respect of A. 1 and A. 2, the former may be judged like the latter:—

In my judgment, the fires were set by human hands; and yet, I hasten to add and shall afterward show, the person whose hands were employed was probably not morally guilty of and responsible for the acts. This person was the girl of the family who is sixteen years old, but very, very young mentally, a happy, fun-loving child who her foster mother says has always been a good child, as she appeared to be, and I have no reason, paradoxical as it may sound, to doubt has been. The explanation of the paradox will be made in this report.

It may be observed here that Dr. A. J. Davis published this explanation of some alleged "Poltergeist" phenomena long ago. As with so much else, we are slowly and laboriously toiling for explanations that were given to the world about the middle of last century. The origin of the fires here reported upon was investigated very carefully by Dr. Prince, and his conclusions are worthy of our attention.

THE MENTAL CAUSATION BACK OF THE PHYSICAL.

"The layman thinks that if a sane person does a thing he knows it and is responsible for it, that if a girl's hands sets fires she is doing it for mischief and "is now laughing about it," as a letter just received states. But this does not necessarily follow. Two possibilities remain, the first recognised by psychology, the second supported by some evidence in psychical research.

1.—The girl had a form of hysteria and was in an altered state of consciousness, which she afterwards imperfectly, or not at all, remembered. Such was the case with Esther Cox, of Amherst. I have known other cases of setting fires in such a state. It is not insanity, and it frequently passes away for ever. The girl's age in this case somewhat favours the theory, and the fact that within a year she has had strange "dream states," from which Mrs. MacDonald says it is hard to rouse her. Of course, there is no blame attachable in such case. The frequent tellings of stories in the neighbourhood about queer happenings, such as the loosing of cows, the disappearance of objects, etc., which are standard old beliefs, may have been an inciting cause and one accidental fire and the resulting excitement, another.

2.—The other theory would be that a discarnate intelligence incited the childish consciousness of the girl—that it was a case of obsession. This will be scouted, but in the light of many cases observed by psychical researchers, it is not to be put entirely out of court. Spirit possession is familiar to us from the New Testament, and those who accept it as a fact there cannot be certain that it is never existent now. Has not the Catholic Church, in days past, carried out exorcisms? Some modern cases tend to support the New Testament affirmations about obsessing spirits. And if there are such cases, the priestly exorcisms might reasonably succeed, whether by erecting

barriers in the minds of the victims or by actually awing the obtruding personalities. Nor need the latter necessarily be only evil."

Dealing with automatic writing, Dr. Prince writes:—

Someone recently said that the state of the person who writes without his conscious guidance is undesirable, akin to the state of the sleep-walker. Well, this is true and it isn't, according to circumstances and degrees. On one side, it is akin to sleep-walking, and on the other side it is akin to the power by which some persons deliver their most lofty oratory, or compose their most beautiful music or poetry—the wave that is called "inspired." It may be only different ways of handling and cultivating peculiar capacity which makes one man an eccentric and another a genius. Thus a "psychic"—that is a person who is capable of automatic writing or other kinds of power. Such as is known as telepathic, clairvoyant, etc., may be induced thereby to become a crank or he may be stimulated to higher efficiency. If my friend, Mr. Whidden is "psychical," I am sure that with his character and good sense, he will not be harmed, but will rather be helped by the fact. Goethe, the greatest literary light of Germany, was a psychic to a degree, who was not ashamed to tell his experiences. So were Dickens, the naturalist, John Muir, Harriet Beecher Stowe, and many another distinguished person. If I could by being a "psychic," write such literature as Mrs. Curran has automatically written in her "Patience Worth," etc., I would jump at the chance. That marvellous saint, Jeanne D'Arc, did her historic work because she was a psychic. Many of the canonised saints appear by what is known of them to have possessed psychical experiences which led them in holy ways. Martin Luther, who heard inexplicable sounds and saw an apparition which he interpreted but did not prove to be a devil, was, therefore, a psychic to that degree, but did not lose his practical efficiency.

Dr. Prince goes on to consider more fully the problems of automatic writing, judicially dealing with the theoretics of the subconscious part in this phenomenon. He also touches upon the question of "obsession," remaining neutral in the discussion. Startling as it may have been to the general readers of the "Halifax Herald" and other newspapers of its kind, the article in *extenso* is not so moving to the readers of LIGHT.

FRAUD AND FICTION.

REVILED MEDIUMS AND REVEALED RESEARCHERS.

BY GEORGE E. WRIGHT.

At last we have the publication of the "Revelations of a Spirit Medium" (Kegan Paul, 7s. 6d. net.) The sub-title of the book is "A detailed explanation of the methods used by fraudulent mediums." It purports to be the work of a man who was himself for many years a fraudulent medium. It was published anonymously in the year 1891.

The serious student of psychical science is only too familiar with anonymous exposures of alleged fraud. Experience has shown that they are almost invariably compounded of ignorance and falsehood, and are therefore unworthy of notice. A similar verdict might well have been passed on the present book, were it not that it appears, or rather reappears, under most respectable sponsorship, for it is edited by Messrs. Harry Price and E. J. Dingwall. These gentlemen do not merely republish the work without comment: they put it forward as a valuable contribution to the evidence against the reality of psychical phenomena.

Thus in their introduction, page viii., they write: "The present great increase of interest in psychical phenomena will probably result in the production of spurious phenomena by the less honest mediums, and it is with this thought that we have decided to reprint the 'Revelations of a Spirit Medium.'"

Mr. Price's responsibility is only that of a private individual. The case of Mr. Dingwall, however, is different. As the recently-appointed Research Officer to the S. P. R., Mr. Dingwall's present office, apart from his previous work in psychical research, proclaims that he is a serious student of psychical science, and hence any book which he presents to the public is, by that fact alone, entitled to consideration.

It would very naturally be assumed that a gentleman now holding the most important and responsible position in British Psychical Research would be the last person to take editorial responsibility for any work dealing with psychical phenomena unless he had first been at the pains to verify the general accuracy of the statements therein contained.

If he has failed to do so, he can not escape the accusation either of carelessness or of bias. We will therefore turn to the book itself.

In the bibliographical note, pages xi. to xv., which is

apparently the joint work of both editors, much play is made of the alleged fact that "the book was such a crushing exposure of the methods of the bogus medium that . . . the mediums themselves bought up every copy of the work they could find." If this is true, it would certainly afford a presumption in favour of the genuineness of the record. But for this alleged buying up and destruction of the book not a shred of evidence is offered. Surely authority should have been given for the sweeping statement that "the mediums bought up every copy of the book which they could find." The neglect so to do almost inevitably creates the impression of an eagerness to believe, and to present, anything unfavourable to Spiritualism, which is hardly in accord with the judicial outlook that we have a right to expect from the Research Officer of the S. P. R.

Incidentally, it will be of interest to see whether the present edition meets the same fate, so gratifying to the publishers!

The original work (reproduced throughout in fac-simile) purports to be an account of the methods by which psychical phenomena are fraudulently produced. Now it would be unreasonable to expect that Mr. Dingwall should have satisfied himself that the alleged methods were or are actually used. If a certain phenomenon can be simulated by certain means, it is logical to suggest that, in default of evidence to the contrary, those means have been used.

But the case is quite different when alleged methods of fraud are described, which are in actual fact impracticable. We can reasonably ask that Mr. Dingwall should have drawn attention to this impracticability in the notes on the text (pp. 17-28), which cover no less than eleven pages. This was the more necessary as the credulity of the general public as to the powers of the conjurer is simply amazing, and far exceeds that of the most credulous Spiritualist who ever lived.

Space only permits one example to be given among many of the implicit *suggestio falsi*. On page 104 we are told of a piece of apparatus resembling a lead pencil, which is capable of an extension to a length of 4ft., by the use of one hand only, and can be used for the apparent super-normal movement of articles as heavy as a hand-bell. Such a piece of apparatus could not possibly be constructed as the following computation will show.

The diameter of an ordinary lead pencil is five-sixteenths of an inch.

Radius of five-sixteenths of an inch diameter circle equals .156 in.

Minimum bore for smallest section one-eighth inch equals .125 in.

Effective radial thickness .083 in. (allowing .001 in. for each sliding fit).

Maximum possible radial thickness of each section (ten in number) .0083 in.

A tube with walls of such extreme thinness, much less than that of an ordinary sheet of paper, even if it could be constructed at all, would buckle at once in use.

Furthermore, with ordinary slip joints—and no other type of joint is practicable—each section must slide very stiffly, the result being that it would be impossible to manipulate the rod with one hand as (vide page 103) is an essential condition of its use.

Did space permit, many examples could be given of alleged methods and apparatus which are found, when analysed, to be impracticable.

The exposure of inaccuracies in the original book is a matter of no particular importance in itself. The importance of the matter lies in this: The Research Officer of the S. P. R. should surely of all people be most careful to admit as evidence, either for or against the reality of psychical phenomena, only those statements which have been critically examined, and adequately authenticated.

The stringency of Mr. Dingwall's critical attitude on the affirmative side of the argument is well known. This attitude is apparently abandoned when arguments against the reality of psychical phenomena are in issue. He is apparently prepared to allow the public to believe that psychical phenomena can be fraudulently simulated by methods which are actually impracticable. We might reasonably have expected something better from Mr. Dingwall. But, then, any old stick, any mythical "reaching rod," is good enough to beat the "credulous Spiritualist."

But this attitude is really no laughing matter. The dispassionate and scientific investigation of the so-called "physical phenomena of Spiritualism" is greatly needed. The S. P. R. should be the instrument for this work in Great Britain. The material for these investigations lies in those persons whom we call "mediums" or "sensitives."

It is a common complaint, repeated at every general meeting of the S. P. R., that these persons will not allow their alleged powers to be investigated. It is generally assumed that the fault lies with the mediums. But with this book before us—which shows so clearly the willingness of the Research Officer of the S. P. R. to publish, without due examination, anything which may discredit mediumship—can it be said that mediums are unreasonable if they believe that they cannot be assured of fair and judicial treatment at the hands of the S. P. R. investigators? " 'Tis true, 'tis pity, and pity 'tis, 'tis true! "

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

SUBCONSCIOUSNESS.

C. H. M. E.—Your enquiry enters into very deep waters. The "subconscious mind" is a term used with many different meanings, varying from the simple act of memory to an encyclopedia of every fact or theory that any individual mind is capable of realising. The more generally accepted meaning is that of a comprehensive record of all the sense perceptions and mental experiences of any individual during his past life, and should not be confounded with the influence of instinct or any hereditary transmissions, which are more probably due to transmitted brain configuration, and not acquired mentality. Evidence which is obviously of external origin has nothing to do with the subconscious mind except in that it may be received by that mentality as a new experience. We are pleased to learn that you appreciate *LIGHT* and find the contents instructive.

SCIENTIFIC PROOF.

A CUMBRIAN.—It is recognised that nothing, neither matter nor energy, can be annihilated, why then any doubt as to mind, the real personality which is of superior nature to either? Also telepathy is recognised as communication between mind and mind, why should what is called death alter or affect this power? You take the word of scientists who have studied their subjects on ordinary mundane matters, surely it should have as much weight in this case. As for the number of scientists who are convinced, the list would be too long to quote, but it includes all of those who have given the matter sufficient investigation. Professor Richet is still learning, like the rest, but it is a subject that cannot be exhausted in any one life time.

HUMAN SURVIVAL AND IMMORTALITY.

"AMARANTH."—We have answered this question several times before and can only repeat now that Spiritualism deals primarily with the question of human survival of death and claims to have proved it by facts, but eternal life is an entirely different proposition. It refers to quality of life rather than quantity, that is to say, it means something more than merely existing through unending time; it denotes a state beyond mortal thought. Still, as you suggest, the average Spiritualist regards eternity of life as a corollary of the survival of death. You refer to the possibility of annihilation in some cases based upon words attributed to Jesus Christ, but it seems clear that if in the inmost core of every soul is the divine spark this must be

incapable of extinction. Again, Dr. Ellis Powell has shown that "salvation" to which you also refer has been mistranslated. The Greek word is "soteria," which is better translated "a safe return" rather than salvation from extinction or eternal punishment. Indeed, it might be argued that eternal punishment is quite incompatible with the notion of the extinction of the soul.

SPIRITUALISM AND SAVAGE RACES.

J. G. W.—We see no reflection on Spiritualism in the fact that it obtains in some forms amongst savage races. We have several times given examples in *LIGHT* of spirit-communication amongst uncivilised nations. Surely if the spirit world is a human world it must connect with humanity in this one in every grade. The idea that all the beliefs and practices of barbarous races are necessarily superstitious is itself a superstition, as there are many examples to show. The argument has often been directed by atheists against religion. The savages had crude religious ideas; they worshipped the elements and had strange and repulsive rites; ergo, religion is a myth! No, the savage would naturally have ideas of a low order on any subject, but there is all the difference between a thing being undeveloped and entirely spurious. The very fact that savage races, as well as the civilised races of ancient times, have recognised the existence of human spirits, in however fantastic a form, is an argument in favour of the reality of human survival, if such an argument were needed at a time when we have the facts before us.

DOES INSANITY PERSIST?

W. W. H.—Your enquiry as to the effect of insanity after death is a very natural question, but you must remember that this condition is often a disease of the material body, and in that case it means that the mind has an inefficient machine to operate, and cannot use its full power. Naturally when the material limitation is removed, the mind will have full freedom, although it may be lacking in experience. Where the disease is purely mental it indicates an undeveloped or disturbed personality, and this would remain until outgrown by care and training. Why this should be so is one of the mysteries, but it may well react to the advantage of the person, as the result of "purification by fire," more especially when the feeble mind has made every effort to overcome its disability during this life. Even in the worst cases of insanity there exists some measure of a sense of right and wrong, and it is the best use of this "one talent" which counts.

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"GREAT FAITH."—LIGHT purposely avoids entering into theological discussion. Spiritualism is not a creed in the strict sense of the word, but an interpretation and extension of present existing creeds. The definitions you quote would not be acceptable as tenets of belief. Strictly, "Spiritualism" stands for the existence and character of spirit, "spiritism" for spirit existence only. For more exact definitions you should read some of the many books written on the subject.

EWING (San Francisco).—Thank you very much. It is indeed a well-considered notice of Sir A. Conan Doyle's address.

"OLD PIONEER."—Thank you. We have sent the lines on to the famous man to whom they are addressed.

C. A. F. LE BLOND.—The matter is one for the advertising department, but we have handed your recommendation to a quarter where it may have good results.

THE "VEGETARIAN NEWS" for May contains an article by Mr. W. Tudor Pole touching upon the etheric body and its emanations, and various psychic faculties, in connection with the necessity for right living. It is a plea for the adoption of a bloodless diet. We offer no opinions on the question of vegetarianism, but we have no doubt that the trend of evolution is towards a greater refinement in diet as in all other manners and customs that belong to the lower order of physical life.

THE ILFORD PSYCHICAL RESEARCH SOCIETY.—This Society is now in the third year of its existence, and has the honour to have as its Hon. President Sir Arthur Conan Doyle. We have had an uphill fight, as after being in existence for about eighteen months we had the misfortune to lose all the funds we had accumulated in Farrow's Bank. However, in June, 1921, a new Committee was elected, with Mr. S. Stephens as President, and since that time the Society has progressed so rapidly that the present premises, Broadway Chambers, Ilford, have become far too small. The Society is removing to Pioneer Market Chambers, Ilford-lane, Ilford, where we have seating accommodation for about 250. We open our new hall at the beginning of June. On Saturday, June 3rd, at seven o'clock a "Social" will be held, and on Sunday, June 4th, at seven o'clock in the evening there will be a special speaker and clairvoyant. The Committee hope to make this first week in our new hall a memorable one.—S. S.

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 5d. for every additional line.

Lewisham.—Limes Hall, Limes Grove.—Sunday, 11.15, open circle (Mr. Cowlam); 6.30, Mr. A. Lamsley. Special mission services, Sunday, June 11th, at 11.15, and Tuesday, June 13th, at 7.45, Mr. Edward Spencer.

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

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

Holloway.—Grovendale Hall, Grovendale-road (near High gate tube station).—To-day, Saturday, 7.30, whist drive in aid of Building Fund. Sunday, 11, Miss Violet Burton, inspirational address; 7, Mrs. A. Sharpe (Birmingham), address and clairvoyance; 3, Lyceum. Whit Monday, social and dance, with special provision for children, commencing 6.30 p.m.; games, competitions, and hot weather catering to be features of the evening. Wednesday, 8, Mrs. Mary Clempson. Friday 8, free healing centre. Membership solicited: subscription, 6/- per annum.

St. John's Spiritual Mission, Woodberry Grove, North Finchley (opposite tram depot).—7, Mr. H. W. Engholm. Thursday, 8, service with clairvoyance by Mr. T. Austin. Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mr. T. Bond. Thursday, public meeting.

Peckham.—Lausanne-road.—7, Mr. and Mrs. Lund. Thursday, 8.15, Mrs. M. Gordon.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (Down Side).—Sunday, June 4th, Dr. W. J. Vanstone.

Worthing Spiritualist Mission.—17, Warwick-street.—June 4th, 6.30, Mr. H. Boddington. June 7th, Miss Tucker.

London Central Spiritualist Society.—144, High Holborn (entrance, Bury-street).—Friday, June 2nd, 7.30, Major Spencer, supernormal pictures. June 9th, Mrs. A. Jamrach.

At their Anniversary on June 11th, at Grovendale Hall, Upper Holloway, the North London Lyceumists will render Handel's "Hallelujah Chorus" at the afternoon session at 3, and the evening service at 7 p.m.

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ARRANGEMENTS FOR THE REMAINDER OF THE SUMMER SESSION.

SPECIAL MEETINGS:

Thursday, June 8th, 7.30 p.m., MR. H. ERNEST HUNT, "Spiritual Law in the World of Affairs."

Thursday, June 15th, 7.30 p.m., Final Meeting of Summer Session. Address by MR. GEORGE E. WRIGHT, Organising Secretary, "The L.S.A.: Its Present Activities and Future Policy." Discussion invited. Friends of Members admitted FREE.

CLAIRVOYANCE:

Tuesday, June 13th, MRS. CANNOCK.

N.B.—There will be no Clairvoyance on June 6th (Whit Tuesday).

FRIDAY AFTERNOON MEETINGS (MRS. WALLIS), 3 to 5 p.m.:

June 9th and June 16th, Talks with a Spirit Control—Answers to Questions.

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Famine is a hard foe to beat—for it rages a relentless war with an exterminating fury upon its helpless victims. With fiendish delight its frontal attack is always upon those, whose tender years and unprotected condition, renders them an easy prey to its insensate fury.

And this is why millions of poor little boys and girls have already succumbed to the rapacity of starvation.

And unless we continue the great, grand efforts to stave off its decimating violence until the harvest time—then, so surely as the sun rises and sets will hundreds of thousands more of Russia's innocents follow their preceding millions into those ghastly pits of death, which have darkened the vast extent of a great country with funereal gloom.

With what thankfulness should we, at home, appreciate the bountiful mercies of a kindly Providence. As the time wears on our cost of living sinks—our internal troubles subside, and the social barometer is "Set Fair."

But the danger is that our progression towards former prosperity will breed a spirit of complacency which will blind our eyes and bar our hearts

to the sad sights and sorrowful appeals of those who still remain in the deepest trough of despair.

Can we—and let the question be a personal one—refuse to exercise our Christian privileges?

Are we, with an apathy which will stigmatise our religious principles, to ignore the call to duty, the claim to Christian charity, voiced by the pitiful wailing of babes, whose almost inarticulate pleading for food is the more dominant by reason of its hopeless weakness.

Do you know that the next few months are fraught with human destiny—that millions of lives are hovering in the balance—that the virulence of pestilence, engendered by torrid heat will add its intensity to Famine's scourge, and that, unless the "Save the Children Fund," through the life-saving beneficence of its 1,200 rescue Kitchens is enabled to carry on its glorious work of shielding little children from the combined depredation of hunger and disease—hundreds of little ones will "pass beyond the veil" who otherwise might and should have been saved had you and those like you done their BEST.

Is it with hypocrisy that we ask to be delivered from the sin of uncharitableness towards those suffering from plague, pestilence and famine? Is it a mere mumbling of empty words—a mouthing of intended pity that we pledge our Christian faith in the fundamental principles of our religion?

Are we but charlatans in our profession and unmovingly hear of want and woe which has had no parallel in recorded history.

Why the very idea savours of a treachery towards our faith and civilisation which is unthinkable.

Children are children, all the world over. Babes and little boys and girls must never ask in vain for the sustenance which is

their due, must never be denied the compassion, care and charity which any feeling heart would render and bestow upon the humblest dumb creature.

Not our flesh and blood—maybe—but they are all God's children—all members of that universal flock which Christ claimed as His Own—when He spoke those glorious and all-embracing words, "Suffer the little children to come unto Me."

But He does not want them to come through the avenues of pain—through thoroughfares of suffering—which they never should tread.

He wants them shielded from all harm—and from on High—in all humility and reverence, it may be claimed that He recognises every supporter of the "Save the Children Fund" as a devoted disciple to His word and teaching.

It would be unutterable shame if even one of the 1,200 "Save the Children Fund" kitchens had to be closed—if any area where despairing, dying infants are now being preserved from an untimely end—had to cease its work and allow Famine's Altar of Sacrifice to claim fresh victims.

But do let this sink into your heart—let it pervade your mind and let it fire your instant thought and charity—unless funds are quickly forthcoming—then sadder and more sombre scenes than ever before will be witnessed.

No matter your means—you surely can spare a little in the greatest, grandest work which has ever glorified the Cause of Christendom.

You can chase away the ghastly overarching shadow of impending dissolution—you can "fill the hungry with good things"—and at the same time lay up a rich and eternal harvest of Divine recognition.

Do give Now—give To-day—don't let any other thought or pursuit interfere with your Christian impulse. Remember these starving children—think of their misery and woe, and then give full vent to the truest instincts of your nature.

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Famine has closed its cruel grip upon the devastated areas smiting down the weak and helpless in scores, in hundreds and in thousands.

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