

LIGHT

A JOURNAL OF SPIRITUAL
PROGRESS & PSYCHICAL RESEARCH

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Wednesday, August 9th ... MR. THOMAS ELLA.

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LIGHT

A JOURNAL OF
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,169.—VOL. XLII. [Registered as] SATURDAY, AUGUST 5, 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.

This wretched Inn, where we scarce stay to bait,
We call our Dwelling-place;
But angels in their full enlightened state,
Angels, who Live, and know what 'tis to Be,
Who all the nonsense of our language see,
Who speak things, and our words—their ill-drawn pictures—
scorn,

When we, by a foolish figure, say,
"Behold an old man dead!" then they
Speak properly, and cry, "Behold a man-child born!"
—ABRAHAM COWLEY (1618-1667).

THE AFRICAN SAVAGE AND DIRECT VOICE PHENOMENA.

Writing in the "Daily Mail" the other day, G. K., of Nairobi, Kenya, tells us that "the African is a Spiritualist"; and goes on to give an account of a native sitting for the direct voice at which a European lady was present. The voice appeared to come from a gourd, and spoke in the Nandi language with which the lady was familiar. The messages given related to "the worldly goods and transient things of those around her, and, most astonishing of all, the past history of those who had died and their fathers before them." She was naturally suspicious, talked of ventriloquism and challenged the medium, who was indignant. To satisfy her he eventually left the hut altogether and sat where it was impossible for his voice to carry. And then, we are assured in all the solemnity of an italicised sentence, "*But in the silence of the hut the words still came from the gourd.*" No doubt. It is not necessary to go all the way to Nairobi to find that the phenomenon of the direct voice is a reality. Thousands of people have had the experience in England. It most positively happens, whatever explanation may be given of it, and it is not due to any form of trick. It is very rare, but also it is very human. We observe in the account given in the "Daily Mail" that no one was injured by it. There was nothing in it of malice or mischief. It purported to be simply a conversation between the natives and their departed friends. Yet the account in the "Daily Mail" is headed, for some inscrutable reason, "Black Magic." The untutored savage used to attribute the steam engine and other marvels of civilised inventiveness to the white man's

"devils." Evidently civilised Christendom has its own superstitions not far removed from those of the savages it despises.

THE BROTHERLY LINK OF SUPERSTITION.

On this tendency of both black and white races to put down to devils or magic anything which they do not understand one might almost base another argument for the brotherhood of man. The white priest who sees "the work of demons" in psychic phenomena is really not so very superior to the black medicine man who told his tribe that the voice in the gramophone was that of an imp in the service of the white explorer. "The colonel's lady and Judy O'Grady are sisters under their skins." So likewise are John Smith and Sambo Quashee very brothers. When geologists first discovered that the age of the earth was nearer millions of years than thousands, some of our theologians told their flocks that the Devil had inserted fossil remains in the rocks to mislead the faithful. But they still went on despising the black man for his superstitions! Now, some of the savage races, while they have no scientific knowledge concerning psychic faculties, hypnotism and suggestion, are far better educated in the practical resources of these things than many of the most learned of the civilised peoples. They know much of telepathy, too, and use hypnotism and suggestion as the basis of their "black magic" (when it is really black magic and not innocent conversation as in the case of the Nairobi direct-voice experiment). John Smith might learn a good deal from Sambo if he were a little more modest, and less prone to regard himself as in every way superior to his coloured brother.

THE "POWER" BEHIND THE BRAIN.

Many scientists show a tendency to argue on the *a priori* method, taking the position as a fact, and then proceeding to prove it to their own satisfaction. But when different scientists disagree on the position, the subsequent "proof" assumes a distinctly biased appearance, and the best evidence is, as Miss Dallas shows in her article, "What is the Function of the Brain?" whether the position fits the facts, or rather which theory appears to give the best explanation. In every-day life, if we listen to an argument where one side explains what has happened and the other fails to do so, we unhesitatingly accept the one that explains things. Why not in psychical matters? If we take thought as the "production of the brain," much remains to be explained, and apparently beyond explanation; but if, on the other hand, we take it as something "transmitted by the brain," a something emanating from a higher source, and which is obviously restricted by the material limitation of the brain, we get nearer a solution. Professor Richet is in trouble because he cannot see how the quart of "evidence" can be packed into the pint of brain. Let him do away with his *a priori* position, and he at once obtains a far more spacious receptacle which will have ample capacity for all his facts.

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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 467.)

November 16th, 1919.

SIGNS OF THE TIMES.

"I think what is seen on earth now is the upheaval which follows the demolition of old landmarks and old forms of thought. The world has progressed immeasurably since the days when our ancestors used to own slaves and make their money in the slave-trade, and saw in this only what was natural and must be in the nature of things, and were upheld by the Bible-saying: 'Slaves, obey your masters!' After slavery was abolished a new sort arose, and the factory hands became slaves in fact if not in name. The emancipation of these has proceeded too slowly, and the slaves have rebelled. It matters little whether the oppression of a class has been wilful or thoughtless, the effect is the same, and in time the oppressed will always rise and refuse to live under the conditions to which they have formerly perforce submitted. This unrest amongst what are called the 'working-classes' has made men think, and see evils to which they were previously blind, which is the first thing necessary to bring about improvement, which will be partly through compulsion, but even more through an awakening of conscience on the part of employers of labour. Therefore this time of strife and struggle is not necessarily an evil, and there will be more sympathy amongst all classes, in the end, as the result of this clashing of wills and demands. There is always some cause for it where there is widespread dissatisfaction. I am far from urging that all the claims of the present day should be granted, but there will be an approaching on both sides to one mutual point of view, and then there will be a cessation of the aggravation-of, dissension by means of strikes and violent measures. It will have done good that men and women of what are called 'the upper classes' have turned their hands to the occupations of the manual workers during the war, and it will have brought them to a better knowledge of the hardships under which these workers have been living heretofore. When there is sympathy between class and class, the adjustment of grievances is not far off; and we from our side are hopeful, and believe that all will be well if only all men show patience and love. You may argue that there has not been much love shown by the working-classes to their employers. No, not as employers, but if during the war a soldier had had his old master as his officer, things would have been on a different footing, as between man and man; and the good feeling woud in most cases have been mutual. If he is smarting under a sense of injury, a man cannot think kindly of the one he accuses of injuring him. Here, in our world, no person can harm another, and any injustice or wrong he has done on earth must be forgiven before he can ascend to the higher spheres. We look forward confidently, in years to come, to a better spirit prevailing in the earth-world. We look forward to masters who do not underpay or oppress their employes, and to workers who will be conscientious, and not require the pressure of poverty to urge them to do their duty. We look forward to a time when trades-unions will cease to exist, for every man will have a tribunal in his own conscience. Then perhaps we shall also find that what we, from our side, can teach, will make a vast difference in the outlook of the world, and we shall no longer hear men callously bolstering up rotten institutions by the careless pronouncement: 'It will last my time!' but we shall see them setting to work to root out abuses and remedy grievances for the sake of future generations as well as their own. And so, through trial and strife the world learns, it may be slowly and painfully, but it does learn, and the teaching on earth will be easier for those who come after you because you, in your generation, have suffered and agonised."

November 23rd, 1919.

THE PERFECT LIFE.

"When we first come over we are not attuned to take in the perfections of this life, and therefore our descriptions may not picture what would appeal to you as 'a perfect life,' but when the spirit-body is accustomed to the vibrations in its new environment, and when a man has become aware of the possibilities of the new life, and has commenced to taste the delights of full and free service for

others, he begins to realise that here is a life such as he never dreamt could be possible. To begin with, we have the most ideal surroundings; our trees, our grass, our flowers, our landscapes are all more lovely than anything the earth can boast of, and we have also much finer buildings than any seen on earth; for we have the masterminds of the architects of long-past generations to help us, and there is no jealousy one of another, but each contributes of his best to rear a thing of beauty. We may have our own houses as we like, and if we have not a sense of the beautiful we might make them ugly, but they are always taken in hand and modified by unseen guides so as to avoid a lack of harmony. But the public buildings are not built by the thought of any single man, and the best powers of the celebrated artists or past ages are brought to bear upon their construction. To make all around us beautiful is a part of the work we do if our talents lie in that direction, not only for our own sake but for that of others; and we want you to realise that when all selfishness is eliminated from a man's character he can take a purer pleasure in contributing to the happiness of others than in pursuing his own. The friendship here is more profound than on earth, and bears with it a deeper love. There are no marriages, but when a congenially-natured man and woman do love each other, whether that love has commenced on earth or here, their whole natures are filled by a pure affection which makes their companionship all-satisfying and does not ask for passion, or a love such as that on earth which often disregards the best interests of its object. Here we would cheerfully give up the companionship of the one we love, were it for his or her benefit. Then too, the children are treated very differently from on earth. They are neither spoilt nor tyrannised over, but are quietly shown any faults they may have and aided to conquer them. And our young men and women who have grown up in the spirit-world, are something akin to the 'angels' in which you used to believe as children. They have not wings, as you used to picture, but they have spiritual wings, and their influence can reach far beyond the power of flight. They are the greatest help to all who come over young, and also to the world-weary and sad, who are so dispirited by earthly trials that at first they resist all ministrations and cannot be roused from despair. But these pure young souls come to them and, in time, break down the walls of reserve and indifference and let hope and love flow into the darkness of their sorrows. We thank God for these young helpers, and we thank God for the children; but more than all, we thank God for the pure and noble souls of the old men and women who have bravely faced the storms of earth and battled with the waves of temptation and disappointment, until at last they have landed unhurt on the shores of their heavenly home. Much as we love those whose earthly life was short, still more do we love those who have known grief and sorrow, disillusion and despair, and have remained steadfast through all. They are truly the heroes and heroines of Heaven, and all unite to do them honour and welcome them when at last they throw off the shackles of earth life. I could write for ever on these blessed ones, but I must say good-bye now."

November 30th, 1919.

THE CIRCLET OF INFLUENCE.

"The influence which a man or woman can spread is not confined to any one place, but may even at last permeate an entire nation. Sometimes the influence is for evil, and many a young man can trace his downfall to following the pernicious example of one older than himself. But I do not want to speak of bad influences to-day, but of those good ones which can penetrate into places where they are neither expected nor perceived. An entire street may be given over to bad habits and low living. All the neighbours try to outvie each other in profanity and recklessness. There comes amongst them a quiet woman. She apparently takes no heed of their habits, oaths, and bad language. She does not rebuke; she simply goes on her way. Though she is poor, no word of complaint is ever heard. No oath, no foul expression ever leaves her lips, but every word expresses kindness and sympathy. Is a neighbour ill: she sits up with her, and takes her little

dainties she can ill afford. She never preaches: she may have been heard to say: 'I think I would not say that,' when some fouler word than usual has been uttered, but she never stands aloof. If asked to enter a house she goes; but unless there is sickness she keeps to herself; but she never lets her neighbours feel that she considers herself above them. Years may roll by, and gradually a change has come. The women around her have become ashamed of their roughness and coarseness when she is by, and many a light is now stopped by the knowledge that the woman with the low pleasant voice would be grieved by it. The children love her and quote her sayings to their parents. In time some of the worst offenders remove, and then her influence spreads more and more, until every cottage is clean, every woman takes a pride in her home, and all delight to have a friend in the woman with the pleasant voice, and try to copy her. We have seen these things from our vantage-point in the spirit-world, and we say that you do not know, you who still dwell on earth, what the quiet influence of a good life can be. In the case I have quoted, some of the neighbours whose characters have been changed for the better may go to settle elsewhere, and in their turn, raise the standard of life around them. I say again, you on earth do not know the influence you exercise. Even your very aspect, as you pass along the streets, can have its effect. A gloomy or morbid outlook on life is expressed by the features, and those who meet a melancholy person are chilled and depressed by the hopelessness of his face; but a cheerful countenance can help others to bear more bravely the trials of their lives. There is no living to oneself alone. The stone which we carelessly throw into the water leaves its mark by the ripples on the surface, and these spread and spread till they fade out of sight in the distance; yet they are rippling still, and can only be checked by the opposite shore. So with men's influence, and if each one realised it, there would be less sin and sorrow, less misery and remorse, and a better preparation for the new life."

HOW WIRELESS WAVES AFFECT BIRDS.

By MAJOR MARRIOTT.

Mr. Collings's most interesting comments on the effect of wireless on birds (p. 461) corroborate a fancy of mine that the extra sense possessed by birds with respect to homing and migration is in some subtle connection with the emanations or electrical condition of parts of the earth from time to time. This extra sense has been supposed to be seated in a gland near the ear, because birds that have been caught belated or seemingly astray have been found to have suffered from some lesion to this gland, or from its entire suppression.

Without some wireless indication to the senses, it would seem impossible to account for the fact that two species of the Bluethroat assemble at the same time on the coast of North Africa, sharing the same conditions, but leave for Germany and Russia at some two or three weeks' interval, to ensure that favourable spring conditions shall be awaiting them. Their receptive sense presumably has been attuned by heredity to certain wave-lengths in the land of their birth and that of their winter sojourn. Perhaps this broadcasting of meteorological conditions is emphasised best in the case of one species of curlew, which has been studied in Hampshire, where it arrives from New Zealand in early spring, and there mates and awaits for the signal "All clear" in Northern Siberia. The observer in this case was in telegraphic communication with another in the summer residence of the curlew, and on the same day that he received a wire that the ice was breaking up, he found curlew and wife had started on their trip!

With the wireless interpretation, the sequel, which otherwise would remain an unfathomable mystery, is dimly explained. The young curlew born in Siberia, as in the case of all migratory birds except the cuckoo and a species of petrel, takes its autumn flight before its parents, and alighting for a rest in Hampshire, starts on its long self-piloted journey to New Zealand, which probably affords only one more halt over thousands of miles of ocean.

Quite recently Senator Marconi is reported to have written: "Some of these experiments" (during his recent voyage) "have seemed to confirm the theory that atmospherics—the disturbances which sometimes interfere with wireless telephony—originate in the Continent and not on the sea." This tends to confirm the idea expressed above.

THE FABRIC OF LIFE.

Joy and woe are woven fine,
A clothing for the soul divine,
Under every grief and pine
Runs a joy with silken twine.

It is right it should be so;
Man was made for joy and woe;
And when this we rightly know
Safely through the world we go.

—WILLIAM BLAKE.

"A POLTERGEIST CASE IN SOUTH AFRICA."

A FARCEICAL SEQUEL.

IN LIGHT of 22nd ulto. (p. 454) we printed a long extract from the "Rand Daily Mail," giving an account of stone-throwing and other mysterious happenings of a supposedly "supernatural" character. They appeared, according to the account, to have baffled the police, newspaper reporters and others, and there were many sensational details given in the various newspaper cuttings which reached us. "Rand Sleuths Baffled," "A Fruitless Vigil," were among the "scare" titles used by the newspapers.

A long experience of this sort of thing has made us cautious. We expressed no opinion on the case and were not at all surprised to receive a cutting from the Johannesburg "Star" of June 2nd in which it is stated that a Hottentot girl had confessed to the stone-throwing in which she implicated "two other native children and a male native." It was a "childish prank" and was carried on for days in spite of the vigilance of the police, the journalists and all the other "sleuths." We could offer some reflections on the case if it were possible to place any reliance either on the statements of what happened or the explanation given to account for the alleged happenings. The case must accordingly take its place with the other dreary farces of the same order in which, after a series of sensational stories of the most astonishing occurrences, we are told that some juvenile or other (it is nearly always a boy or a girl) carried out the whole business, the explanation as a rule being more incredible than the "mysterious phenomena" chronicled.

A TELEPATHIC TEST OF CLAIRVOYANCE.

A very generous offer is made by Mr. Stanley de Brath in the present number to conduct a test into the claim that the results of so-called clairvoyance can be obtained by Telepathy. This assertion is continually made by materialists and other opponents of psychic phenomena, and it would be of the greatest value to obtain a cumulative test as to how far the same results can be obtained from a fictitious "description" by telepathic methods, as are given in normal clairvoyance. The possibility of "lucidity," or some form of psychometry, cannot be eliminated, and will be to the advantage of the "telepathist," but it is most important that the medium, whether professional or private, should not be allowed to handle, see, or even know the whereabouts of the sealed letter containing the description. As this offer will entail a considerable amount of work on the part of Mr. de Brath, it is hoped that any circle undertaking the test will abide by the conditions most carefully, in fact it would be as well to introduce the test during an ordinary sitting as a side issue, and unexpectedly, as far the medium is concerned.

"BEYOND THE DARKNESS": A NEW SONG.

Mr. Walter Appleyard, ex-Lord Mayor of Sheffield, who is so well and widely known as a Spiritualist, has written a song "Beyond the Darkness," which he dedicates to Sir Arthur and Lady Conan Doyle. It is worthily set to music by Mr. Albert Willerton, an able composer, and published by Messrs. Novello and Co., Ltd. (price 2s. net). It should prove a welcome addition to the musical side of our "New Revelation." Mr. Appleyard gives his message in simple direct fashion and tuneful form, and the composer enters sensitively into the spirit of the verses, of which we may quote the concluding stanza:—

"There is no death"—we hear the cry,
'Tis just good-night and not good-bye,
There is no death, but clearer light
Beyond the darkness of the night.

INACCURATE STATEMENTS BY PROFESSOR RICHEL.

H. J. Pemberton draws attention to inaccuracies in the reply of Professor Richet to Sir Oliver Lodge in LIGHT (p. 452). Professor Richet definitely asserts that "it is the facts that matter. He then states: "They (the mediums) incarnate whatever one wishes them to incarnate." This is not correct, for on many occasions the incarnation is not the one desired but someone entirely different. Again, "when chloroform poisons the nervous centres, memory is extinguished (anaesthesia)." On the contrary there are cases of exteriorisation, where the operation on the physical body has been observed and accurately described subsequently. In the latter type of case it is evident that the information is not received by the brain, which has no control over the sense organs, but is subsequently imparted to it when it has resumed normal conditions.

Undoubtedly "it is the facts that matter!"

A CRITICAL EXAMINATION OF THE ALLEGED FRAUD WITH THE CREWE CIRCLE.

BY THE "LIGHT" INVESTIGATOR.

(Continued from Page 470.)

Before setting out on our examination of the test experiment with the Crewe Circle, conducted by Messrs Price and Seymour, and recorded by the Society for Psychical Research, we think it as well to give some particulars, as far as we are able, of the qualifications and credentials of the persons engaged directly and indirectly with this test.

Mr. HARRY PRICE: Has specialised for twenty years in investigating what is known as fraudulent mediumship. On the authority of "The Magazine of Magic," for May, 1921, we learn that "Every trick and subtlety of fake mediumship is known to him, and in his entertainment, 'Half Hours with the Mediums' (which lasts two hours), he presents the whole gamut of spiritualistic 'phenomena,' from table-turning to telepathy." With Mr. E. J. Dingwall, the Research Officer of the S. P. R., he edited the reprint of the work entitled "The Revelations of a Spirit Medium." In addition to these activities,

Mr. Price is a member of the S. P. R., and, until recently, was the Honorary Librarian of the Magicians' Club. A short while ago he presented his library of magical literature, which is considered to be almost the finest in Europe, to the Council of the S. P. R. Mr. Price has admitted to us that he has some slight knowledge of photography, but in question twenty, which was put to him by ourselves on June 28th, as to whether he had conducted a test or had a sitting with a so-called medium in Psychic Photography before his test of February 24th, the answer was in the negative.

Mr. ERIC J. DINGWALL is the Research Officer for the

Society for Psychical Research. For some little time prior to the beginning of February of this year, he occupied a similar position for the American S. P. R., and on resigning his position in New York, he came to England early in February, and, being appointed during that month Research Officer to the S. P. R. in London, he naturally came into touch with the preparations which were being made for the test with the Crewe Circle. Mr. Dingwall is credited with considerable knowledge of conjuring, and he has done some valuable work on the negative side of psychical research, namely, exposing fraudulent mediums. The book that he edited we have referred to above. We gather that he is a close friend of both Mr. Price and Mr. Seymour. In the past, he has expressed himself on more than one occasion in the columns of LIGHT as being very sceptical of the phenomena of Mr. Hope and Mrs. Buxton. He has not personally to our knowledge carried out any test with these mediums, although more than once he has expressed a desire to do so.

Mr. JAMES SEYMOUR is a member of the Occult Committee of the Magic Circle. He is regarded as an authority on conjuring, and has been associated, as one of the Occult Committee of the Magic Circle, with the so-called "exposure" of the mediums Mrs. Deane and Mr. Vearncombe, and in respect to these tests, we may have something to say later on in the pages of this journal. Mr. Seymour has stated to us that he has a fair all-round knowledge of photography. That he is a sceptic, however, as regards this branch of psychical research, there cannot be much doubt, for in answering question thirteen, put to him on July 6th, as to whether he had ever seen a photograph containing a so-called "extra" that he had reason to believe was produced without the aid of trickery or normal preparation, he answered as follows: "I would not assert that every so-called psychic photograph I have seen is necessarily a fraud, but I have never met with one that I would vouch for." We gather that Mr. Seymour is an old friend of Mr. Eric Dingwall.

THE CREWE CIRCLE on the occasion of the test with which

we are dealing was composed of Mr. William Hope and Mrs. Buxton. The history of these two mediums is well known to the readers of LIGHT, for we have already given it on more than one occasion. It will suffice to say that Mr.

Hope and Mrs. Buxton have lived at Crewe for over seventeen years, and, as a result of our own private investigations, we find them both to be highly respectable and honoured citizens of that town. Not a word of gossip or scandal or anything derogatory has ever been mentioned in connection with them, either in their public or private lives. The testimony respecting their mediumship is of the highest kind. It comes from men and women in all ranks of society, and includes the evidence of persons of very high standing, both in Science and the Arts. In dealing with the Bush case last year in the columns of this journal, we had occasion many times to give illustra-



MR. JAMES SEYMOUR.

tive evidence of the phenomenal powers of these two mediums in connection with psychic photography. Mr. Hope and Mrs. Buxton belong to the working-class; they are both very simple people, and always impress one with their honesty and frankness. They have never yet disclosed to those who know them that they have any knowledge whatever of conjuring, or that they possess in the slightest degree a knowledge of the technique of photography that would qualify them to perform the feats they have been credited with by those who assert that these mediums are fraudulent.

With the exception of Mr. H. J. Moger, of Pulborough, and of the Secretary of the S. P. R., the above are those persons principally concerned in "A Case of Fraud with the Crewe Circle."

COLD LIGHT ON THE TEST.

The pivot on which the whole test turns is undoubtedly that of the use of specially-prepared plates, so marked by X-ray that substitution could at once be detected. The S. P. R., in publishing this test in their official journal, naturally consider this experiment as conclusive, and as proving (as they say) that Mr. William Hope has been found guilty of deliberately substituting his own plates for those of a sitter. We will now consider the case step by step, and will not for a moment go beyond the evidence we have before us, and the questions which naturally arise from it. We shall deal with all the facts in the cold light of a judicial enquiry.

The Imperial Dry Plate Company, Limited, of Cricke-wood, are a firm of high business integrity, and their statements can without a doubt be accepted, i.e., that they prepared the plates for the test in the manner they described, and posted them to Mr. Harry Price on January 28th to his private address. The company informed us that they were sent by ordinary post without being registered, and Mr. Price acknowledged the safe receipt. We have in our possession a duplicate packet made up for us by the Imperial Dry Plate Company, Limited. The packet of plates is tied up in a brown paper wrapper with ordinary string and ordinary postal labels. There are no seals on the packet. Mr. Price tells us that immediately on receipt of the packet he took it to his friend, Mr. Moger, a neighbour at Pulborough. This gentleman took the packet from Mr. Price and put it in a large envelope, which he sealed with a private seal, addressed the packet to the Secretary of the S. P. R., and posted it.

THE POSSIBILITIES OF TAMPERING.

Now it appears that this packet remained in the custody of the S. P. R. until the morning of February 24th, in

other words, for about twenty-four days. We know nothing of the history of this packet of plates on which this all-important test was to be made except that it was in the safe keeping of the S. P. R. The record, however, omits altogether to state what precautions were taken to prevent this packet being tampered with; the fact that it was sealed by Mr. Moger and further tied up with string and wrapped in brown paper does not eliminate the possibility of someone tampering with the packet. In the questions put to Mr. Price and Mr. Seymour as to whether such a packet could be tampered with they both admitted as experts in legerdemain that it was possible; in fact, we have a statement from members of the Magic Circle to the effect that any sealed packet can be opened and closed in a manner to avoid detection, providing, of course, no steps had been taken in the first place for such detection. For this test to be watertight at this point in its history some official statement should certainly be made by more than one official of the S. P. R. to prove that there was no possible opportunity for the packet to be tampered with during the twenty-four days prior to the test. To some this point may seem irrelevant, but in a scientific test, such as this has been proclaimed to be by the S. P. R., it is important that there should be no mis-understanding regarding the possibility of tampering with the packet. We are not for one moment going to say that anyone did so, but this has been published as a test case, and when questions arise that have not been properly dealt with the investigator into a charge of this character must be no respecter of persons.

On the preliminaries of the test in the studio of the British College of Psychic Science we have no need to comment here except to say that Mr. Seymour and Mr. Price were "satisfied that the mediums were thoroughly taken in by the packet and not suspicious of it," nor upon the gentlemen who went out of their way to ingratiate themselves with the mediums.

ALLEGED MARKING OF THE SLIDE.

The next statement of importance in this case is the one in which Mr. Price describes how he marked Hope's dark slide, before they went into the dark room, with twelve indelible marks, six on each side of the slide. Here, we feel, the test, as a scientific one, shows a weakness. We have only Mr. Price's word for this marking. He called no one's attention to his act. We have since seen the dark slide which Mr. Hope alleges is the one that was used that day. There is not a vestige of a mark upon it. We understand from Mr. Price that he had had an apparatus made which fitted on his thumb to which were attached three sharp pins, and by a pressure of his thumb on the slide he could, with this instrument, make three small holes such as one would make with three small drawing pins.

IN THE DARK ROOM.

The next point is where we enter the dark room. Price and Hope are alone. The dark room is illuminated with a red lamp. For some reason, or perhaps for no reason, Price selects the first and the second plate from the top of the open box. These are presumably two of the plates on which are X-ray markings. These two plates are placed in Hope's dark slide, the one Price says he marked. Then Price says: "I saw him as he backed, giving a half turn, two or three paces from the light—put the dark slide to his left breast pocket, and take it out again (another one?) without any 'talking' or 'knocking.'"

Directly after this Hope invited Price to write his initials on the plates, but Price declined. Price then came out of the dark room and entered the studio, the dark slide containing the X-ray marked plates being in his pocket. As this test is obviously one of the Crewe Circle *versus* Price and Seymour, we in our judicial capacity are justified in suggesting that at this point Mr. Price had an excellent opportunity of substituting a dark slide of his own already loaded with plates, a dark slide the duplicate in every way of the one Hope used in his camera. To obtain a mahogany dark slide similar to the one Hope used in his Lancaster camera is not a difficult thing to do. There are thousands of them about (it is almost impossible to tell one from the other), and Hope at this point would certainly have no opportunity of detecting the substitution, especially as by this time the two experimenters had quite allayed any suspicion that might have arisen earlier in the mediums' minds.

THE POSSIBILITIES OF SUBSTITUTION.

Let us now follow up this suggestion. After the two plates had been exposed, Hope, Seymour and Price retired to the dark room. The plates are tipped out of the slide into the developing dish. In answering our question as to what happened at this point to the slide, Mr. Hope told us that to the best of his belief he slipped it in his outside jacket pocket. For two expert conjurers, such as Price and Seymour, it would be the easiest thing in the world for one of them to take the slide out of Hope's pocket and replace it with the one that it is suggested might have been retained by Price. Of course the two X-ray marked plates, No. 1 and 2, would be removed from the slide before it was returned by this sleight of hand method to Mr. Hope.

As we have said before, we do not accuse anyone of anything in this case. But viewing this test from the widest possible angle it would appear from the above suggestions that charges could just as easily be brought against the experimenters as against the person who is the subject of the experiment. If such an action as has been suggested above could possibly have taken place there is, of course, not very much difficulty in being able to account for the possession by the S. P. R. of the X-ray marked plate which they state is one of those that Hope substituted for his own. But this, of course, is merely by the way. A more important point, however, arises, namely that of motive, for what possible motive could Price or Seymour or anyone else connected with this experiment have for trying to trick Hope? We must leave this to our readers. To return for a moment to the alleged substitution by Hope of one dark slide for another, we are amazed at the weakness of this evidence. It appears that it was assumption after all on the part of the experimenters and they concluded that Mr. Hope must have performed the substitution trick at this point of the proceedings because, as Mr. Price states in his answer, No. 22, and to our question, "Why does the S. P. R. report state 'the move was as good as seen to take place'?" Mr. Price said, "Because the exchange of slides being verified later showed that what I suspected in the dark room as an exchange of slides, was actually the case."

So we come back at this point to the pivot upon which this whole test turns (Price, as is seen in his answer admits it), namely, the substitution of plates marked with an X-ray for others not so marked, and that apparently the methods adopted by Mr. Hope to perform the trick were assumed to be of a certain character by experts in conjuring who probably would have adopted the same methods if they had desired to perform a trick.

Mr. Hope, in his sworn affidavit, states that on the occasion of the test he had two slides only, one a dark mahogany type of slide which he used, and another of lighter wood, and this was "out of commission," being in his box in his bedroom and broken. As we have stated, we have seen the slide Hope claims to have used, and also the broken one which he certainly could not have used on that occasion, unless, of course, he has committed perjury.

ARE X-RAY MARKINGS RELIABLE?

At this stage in our investigation another most important point must be considered. It is one that has apparently not occurred to the Imperial Dry Plate Company, to the officials of the S. P. R., or to Messrs. Price and Seymour, namely, the possibility that plates marked with X-rays when given an exposure as long as Hope is stated to have given, should, on developing, be found to have no X-ray markings at all, these markings disappearing owing to the long exposure. It will be remembered that the experimenters when they developed the X-ray marked plates at the studio of Reginald Haines in Southampton-row did not expose these plates in a camera before developing. If there is a possibility of X-ray markings disappearing at a certain moment in an exposure, then this test, which relied on the infallibility of X-ray markings, falls to pieces.

Dr. Allerton Cushman has informed us that quite recently he, in conjunction with Sir Oliver Lodge, has been conducting a series of tests on X-ray marked plates, similar in every way to those used by Price and Seymour, and that in the near future the result of these experiments, which are likely to throw a considerable light on the case in question, is to be made public. We have Dr. Cushman's permission for making this statement, and we may also say that other experiments of a similar character are now being conducted, and these we will deal with in due course.

In our next issue we intend to continue our investigations into the alleged fraud with the "Crewe Circle," in which further questions will be raised and facts placed before our readers to enable them to arrive at some definite conclusion as to whether the test conducted under the auspices of the S. P. R. was really a test or not.

(To be continued.)

A DREAM WARNING.—Dr. Frederic van Eeden, a Dutch scientist of European reputation, in the course of an extremely interesting and enlightening paper on the "Study of Dreams," which he read before the Society for Psychological Research in April, 1913, relates a remarkable experience of his own as follows: "In May, 1903, I dreamed I was in a little provincial Dutch town, and at once encountered my brother-in-law, who had died some time before. I was certain it was he, and I knew he was dead. Our conversation was very cordial, more intimate than ever before. He told me a financial catastrophe was impending for me. Someone was going to rob me of the sum of 10,000 guilders. I said I understood him, but after waking up I could make nothing of the matter. This is the only prediction I ever received in a lucid dream in such an impressive way, and it came only too true shortly afterwards—with this difference, that the sum I lost was much larger. At the time of the dream there was not the slightest probability of such a catastrophe. I was not at the time even in possession of the money that was lost afterwards."

"THE INVISIBLE IS THE REAL, THE VISIBLE IS ONLY ITS SHADOW."*

By SYDNEY T. KLEIN, F.L.S., F.R.A.S., F.R.M.S., Etc.

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In other words, the Spiritual is the Real, the physical is only its shadow-form, as depicted on our finite organs of perception. Let us first clearly understand what we mean by Real and Unreal.

To most people the world in which we live seems very real and it is difficult for them to believe otherwise; but the longer we investigate and the more knowledge we thereby gain of our surroundings, the clearer we see that behind all phenomena there is a wonderful, incomprehensible "power" which we call the Spiritual, and that that power is quite beyond our senses of perception and therefore of our conception, except in its effects, namely, those appearances which in detail we call phenomena and in the aggregate we call the Universe.

In whatever direction we pursue our investigation we indeed find that ultimately it is always the Unknowable which is the cause of the Knowable; the Invisible the cause of the Visible. On the other hand, those who have not investigated or looked beyond the horizon of everyday life and who insist that the Visible is real because they live and move and have their being therein, can only look upon the Invisible as shadowy and unreal. But a little thought shows this conclusion to be quite untenable, because if the Invisible is unreal and the Visible real it would make the unreal actually the cause of the real, which is, of course, absurd. We have therefore to acknowledge that the Invisible is real and is the cause of the Visible which we call the universe, and it remains for us to see whether the Visible is also real.

I propose to lay before you certain facts to show that, though we have become accustomed to accept the reality of our surroundings and have thus concluded that there are two worlds, the Invisible and the Visible, in reality there is only one world. I shall show that the Visible, namely, the world of our everyday life, or what I will call the world of appearances, is only real in the sense that dolls, wooden horses and toys, may be said to be real to children; they are useful for their education, but are really only make-believes to help their infant minds to expand and grasp higher truths.

The human race is steadily progressing towards the goal to which the scheme of creation is carrying us; but it is yet in its infancy, as shown by the fact that we still require symbolism to help us to maintain and carry forward abstract thoughts to higher levels, even as children require picture books for that purpose. It is well, therefore, that we commence our investigation in a humble frame of mind, namely, that we first clearly realise our ignorance and the limitations under which only are we able to look out upon our surroundings.

Let us first examine our sense organs through which, only, can we get knowledge of that outside world. It is only comparatively lately that by the study of embryology we have discovered that all our sense organs have been developed from the same source, namely, from the outside skin. In the embryo of every animal we see that the first vestige of the advent of each sense organ is a wrinkle or enfolding of the external skin, and from this common beginning are, in due course, developed the organs by means of which we become aware of our surroundings.

These organs are all formed on the same plan, namely, for the detection of vibrations or movements in the ether, air or matter, and they are each endowed with bundles of nerves or nerve processes which can be affected sympathetically by the particular pitch of vibrations which that organ is meant to receive. Each organ is therefore limited to a certain range of perception, and though in the last fifty years we have invented instruments to extend the powers of those organs, we are still looking out upon our surroundings in a very rudimentary manner; we have indeed to acknowledge that the human race is so much in its infancy that our eyes and other organs of perception can hardly yet be said to be opened.

In addition to the several experiments which I am about to describe, I have arranged two special forms which I shall demonstrate before your eyes. The first can be shown during the reading, but the second will require a little arrangement and must wait till the end of my paper.

To prepare you for this last experiment, which you may think rather startling, I would remind you that the present demonstration is really a sequel to the last paper I read before the Institute in 1912† on "The Real Spiritual Personality," which was also illustrated by physical experiments. On that occasion I was able to show, on the table before the chairman, "matter praying and being answered in prayer by a material god." The material god was then carried to the furthest end of the hall, and when the material body began again to pray, or to will, or to think audibly, the material god acknowledged the receipt of this prayer, so that everybody present could hear the response. To render this absolutely non-controversial, it was only necessary to postulate that "Nature is made by nature's God," so that I was permitted to refer to the forces of nature as emanations from that God. I propose to-day to take you another step forward in that direction. I have brought here what may be called a "material soul," analogous in the material to the soul or physical ego of the organic world. I shall put this material soul through a *visa voce* examination on the different traits of character which I have found it possesses, and by means of certain invisible sympathetic influences I shall be able to induce it to describe, both audibly and optically, eight or nine of those traits, some of which you will acknowledge to be very beautiful.

The two organs by which we principally gain knowledge of our surroundings are those of sight and hearing, and I will now demonstrate to you how narrow is the possible range within which they can be used in our attempt to investigate the world of appearances.

What we call hearing is the apprehension of vibrations in matter, mostly in the form of the air we breathe; and when these vibrations strike the ear in regular succession, beyond a certain number in a second, they produce the effect of what may be called a solid or continuous sound, namely, a musical note. If a number of these notes are sounded together, we call it a noise. Below sixteen vibrations in a second the ear can hear them as separate beats, but beyond that number the sound is continuous. If I had no regard for your feelings I could have arranged to illustrate this by loud explosions or pistol shots fired in quick succession, and up to fifteen explosions in a second you would have heard them separately, and the noise would have been so terrific that I should no doubt have quickly lost you all as an audience; but if you could have endured the pain you would have had a great surprise when the rate had reached sixteen explosions in a second; as if by magic the harsh noise would suddenly have disappeared and in its place, though the explosions were still going on, you would have heard a wonderful deep musical sound like that given out by the longest pipe of an organ. I have, however, arranged the experiment in a gentler fashion and its demonstration will be pleasant instead of painful.

I have here a large metal disc, which can be revolved at a high speed, and I have had holes drilled regularly on it in concentric circles ranging from sixteen up to five hundred in the different circles. We will arrange for a puff of air to be forced through each hole singly as it is brought round by the revolution of the disc, and when the puffs occur at a lower rate than sixteen in a second you can hear them as puffs, but beyond that number you will hear them as a musical sound and each of the circles will give a special note according to the number of holes therein. On the same disc I have also drilled in concentric circles a sequence of holes, in the exact ratio necessary for combining harmonies, and you can hear that from puffs of air from a single nozzle can be produced the principal chords of the musical clef.

As already stated, the lowest musical note the ear can hear is formed by sixteen vibrations in a second, the octave above this is formed by thirty-two vibrations, and the next octave by sixty-four vibrations, namely, by doubling the number for each octave, and so on until we reach about the tenth octave, where the pulsations are close on twenty thousand in a second, when the sound passes beyond the range of human audition, although we can show that the air is still vibrating and we can count the number

* Address which Mr. Klein recently delivered at the Victoria Institute.

† Published in the Transactions for that year.

of beats and thence ascertain the pitch for another three octaves.

We now have to traverse numerically only about thirty-one octaves, which contain all the pulsations in the ether which we use in wireless telegraphy and also those we appreciate as radiant heat, and we then arrive at the rate of frequencies which, when they strike the eye, gives us the impression of light. The lowest rate gives us the colour red, followed by orange, yellow, green, blue, indigo and violet. Colour in light is identical with pitch in music; they both depend upon the rate of pulsation that strikes our organs of sight and hearing.

If I had time I could have shown, by means of the photo-chromosome, that the colours red, green and violet are produced by three rates of frequencies which are in exactly the same ratio to each other as those of the first, third and fifth which compose the major triad in music; and that those three colours when combined produce pure white light. The whole range of sight, therefore, only covers a little over half an octave, and above and below this there is darkness for us; and yet it is by means of this about half an octave that we have to see all our surroundings. What a world of knowledge is therefore lost to us by the narrowness of the slit through which we are able to look. We can perhaps understand our limitation in sight better if we think what a world of sound would be lost to us if our range of hearing only covered half an octave. It is true that we have invented instruments which enable us to examine pulsations extending slightly beyond visible light, and have indeed lately made a stride by the discovery of the Röntgen Rays, which are situated twelve octaves above the violet light rays, but taking the total range of our perception, we find that after all we are limited to what may be called a few inches only on the long line of infinite extent, reaching from the finite up to the infinite. Having thus realised the narrowness of our outlook and that knowledge of the world of appearances is so entirely dependent upon vibration or movement in the ether, air or matter, and that without those vibrations we should have no knowledge of our surroundings, we will carry our subject another step forward by considering how that narrowness of outlook and our ignorance surrounds us with illusions.

Perhaps the greatest illusion we have is that we think it is we who are looking out upon nature instead of realising that it is the Reality, the Invisible, that is ever trying to enter into our consciousness by bombarding our sense organs with those particular pulsations which they are capable of receiving and is persistently trying to awaken within us a knowledge of the sublimest truths. It is difficult for us to realise this, as from infancy we have been accustomed to confine our attention mostly to the outward forms only of our surroundings, believing them to be the reality. Let me try and make this clear. In our sense of sight, the only knowledge we get of the outside world is the impression made on our retina by the bombardment of ether rills which have been discharged by or reflected from natural objects. That impression or image is only formed when we turn our eyes in the right direction, and whereas those rills are incessantly beating on the outside of our sense organ when the eyelid is closed, they can make no impression until we allow them to enter by raising that shutter.

It is not then any volition from within that goes out to seize the truths from nature, but the phenomena are, as it were, forcing their way into our consciousness. This truth is more difficult to grasp when the object is near to us, as we are apt to confound it with our sense of touch which requires us to stretch out our hand to the object, but it is clearer when we deal with an object far away. By means of the telescope we are receiving the rills of light from a star, so far away that light, travelling one hundred and eighty-six thousand miles per second, takes over a million years to reach us; and the image is formed on our retina now, although those rills are in fact a million years old, and, invisible to our unaided eye, have been falling upon mankind from the beginning of life on this globe, trying to get an entrance into our consciousness. It is only when knowledge of optics has produced the telescope that it became possible for that star, not only to make itself known to us, but actually to tell us its distance, its size, its conditions of existence and the different elemental substances of which it was composed a million years ago. Yet when we now allow its rills to form an image on our retina, our consciousness insists on fixing its attention upon that star as an outside object, refusing to allow that it is only an image inside the eye, and making it difficult to realise that that star may have disappeared and had no existence for the past million years, although we are looking at it and seeing it there now. We may also understand that if that star did not exist but were created there at this moment, we could not possibly see it there during the next million years. We have therefore to come to the conclusion that because an object is in front of us that is no reason that we should see it, and because we see it in front of us is no reason that it is there.

Again we appear to have no sense of direction when travelling through space, except by noting passing objects. If we are in a train with the blinds down we cannot tell in which direction we are going, and even if we have that

knowledge, and the train, by going in and out of a terminus has, without our knowledge, changed its engine so that we, without moving, are occupying a back instead of a front seat, we are not conscious of this change; and even if we now look out of the window it requires quite an effort to realise that we are not going back to our starting point. In the course of everyday life we are hurried about in trains and motor cars and feel sometimes that we would like to escape for a time from the rush of continual movement; we say we will lie down on a sofa; but we are still being rushed through space a thousand times faster than an express train, though we have no knowledge of this, or the direction in which we are being carried. If the sofa is placed due east and west and we lie down at noon, we are being carried along at sixty thousand miles an hour, the rate of the earth moving on its orbit round the sun. We are at first being carried, say, feet foremost, but in six hours time, without changing our position, we should be travelling sideways, and in a further six hours we should still be carried along, at the same enormous rate, but the direction would then be head foremost, and yet we should be quite oblivious of any change of direction.

I have shown elsewhere that under present conditions our conceptions of the immense and minute in the extension of Space, and the quick and slow in duration of Time, are pure illusions, they are based entirely on relativity. If at this moment we and all our surroundings were reduced to half their size and moving twice as quickly we could have no knowledge of any change; even if our Solar system were reduced to the size of one of the myriads of atoms in a needle point, so that the whole visible universe was reduced to the size of that point, each star taking the place of one of those atoms, and time were increased in the same proportion, so that our earth would be revolving round the sun at approximately the rate that light travels, the condition which we know is actually taking place inside every atom to which I shall refer later, we could still have no knowledge of any change, our life would go on as usual. If the change were made in the direction of expansion in space and slowing down in time, so that each atom in that needle point became as large as our Solar system and the steel point as large as the visible universe, each atom taking the place of a star and motion reduced in the same proportion, it is still inconceivable that we could be conscious of any change having taken place, though the length of our needle, which was at first, say, an inch, would now be so great that light, travelling one hundred and eighty-six thousand miles per second, would take five hundred thousand years to traverse its length; and the stature of each one of us would be so great that light would require thirty-six million years to travel from head to foot; and that thirty-six million years would have to be multiplied one hundred and sixty-three million times, making five thousand eight hundred and sixty-eight millions of millions of years to represent the time that an ordinary sneeze would take under such conditions. And yet we have only gone towards the infinitely great as far as we at first went towards the infinitely small, and it is still absolutely inconceivable that we could be conscious of any change; our everyday life would go on as usual, we should be quite oblivious of the fact that every second of time, with all its incidents and thoughts, had been lengthened to five thousand eight hundred and sixty-eight millions of millions of years. We thus see that immensity and minuteness in extension of space and quickness and slowness in duration of time are figments only of our finiteness of outlook.

There are hundreds of other examples I could give you of illusions in the world of appearances, but I must be content with only a few more of common experience.

The Sun and Stars are seen revolving round the earth, and it was only a few hundred years ago that this was discovered to be an illusion caused by the earth itself revolving on its axis, but for a long time the explanation was declared to be a sacrilegious invention, as it was contrary to Scripture, and those who dared to say it was an illusion were threatened with death.

The Moon is also seen to rise in the east and set in the west, and it is a common belief even now that the Moon is revolving round the earth in that direction, but this is quite an illusion because the Moon is really moving in the opposite direction, namely from west to east; the illusion is caused by the fact that the earth is also revolving from west to east, but twenty-nine times faster than the Moon takes to complete her orbit.

We think that the leaves of a tree are green, but they are not really so, they only absorb the red and the violet, the other primary colours contained in Sunlight, and reflect the green. If we had a leaf showing absolutely pure green colour, it would appear perfectly black in any light which did not contain green.

I have given these examples to show how we are surrounded by illusion through ignorance caused by our narrow outlook and our taking for granted that things in this world of appearances are what they seem rather than what they are.

(To be continued.)

LIGHT,

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ON MATTERS OF TASTE.

It is told of George IV. that he expressed a dislike of "boetry and bainting." We may condemn his lack of taste, but his confession was at least a sign of intellectual honesty. So many people who have no love for or acquaintance with the arts profess a fondness for them in order to seem what they are not, and attain a social distinction to which they have no right. To our thinking, a taste for honesty and straight dealing is more to be commended than a passion for learning or a love of philosophy.

We have it on the authority of Cicero that there is no profit in disputing about matters of taste, and we may all do wisely in following out that excellent piece of advice. But emotion and reason do not always run together. When A. discovers something—it may be a new truth or a new patent medicine—which gives him great personal benefit, it is sometimes difficult to prevent him from insisting that B., C., and D. must be argued into an appreciation of its merits and induced to follow his example. This, while it speaks well for A. as a philanthropist, does not exactly recommend him as a philosopher.

In the region of Spiritualism we find this matter of tastes frequently cropping up. Many times have we been assured by some friend or chance acquaintance of his detestation of psychic phenomena. It seemed sometimes as if the person concerned feared he might give offence by his confession. He seemed to expect that we should be indignant and "fly out" to defend the subject. On the contrary, we found such frankness refreshing in a world where there is so much of make-believe, posturing and insincerity. It was not merely a matter of the futility of disputing about different tastes. We reflected that in the recognition of a spirit world swift and sudden revelation is not always desirable. It should come in most cases as a matter of gradual growth. Moreover, as no attitude of mind is permanent it seemed possible that after more experience of life the view-point would be changed and the antagonist become gradually changed to a friend. Some of the most lasting friendships, whether between nations or individuals, have begun in a fight. We have in Mr. Robert Blatchford a monumental example of a man who by persistently following his own tastes arrived at last at what for him is a new light. We can certainly say that we deliberately refrained, even on invitation, from trying to "convert" him. We preferred that he should "convert" himself.

On smaller issues the rule is much the same. So long as in following the law of his own nature a man trespasses on the rights of no one else, his power of choice should be sacred. We have met with Spiritualists who confess a strong distaste for Spiritualistic services. That is quite legitimate, and our only advice in such cases is "Don't attend them." It is only when the objector goes beyond this point and demands that such meetings shall be suppressed as offensive to himself that we find any occasion for resistance. He has

no right to interfere with the tastes of others who find in such assemblies comfort and happiness.

At bottom it all comes down to that homely old maxim, the fruit of ancestral experience: "Live and let live." Some of our contemporaries have not only a distaste for Spiritualism but a taste for abusing it in round terms. We have no quarrel with either the taste or the distaste, so long as these are honest. It is their affair. We go on speaking as we believe and as we know. We do not ask for the suppression of our enemies, because we are not afraid of them, or indeed of any opposition. Our truth is no egg-shell affair that puts us into a continual tremble lest it be broken. We have proved and tried and tested it in every way, for it is our taste to have things that shall be durable, that shall outlast all the fashions of the hour and all the fickle moods of the crowd.

The essential principle remains the same whether we speak of "tastes" with Cicero, or "loves" with Swedenborg. We shall stand or fall with them, be judged by them and dwell in the end where they have drawn us. The taste for truth will give us truth; the taste for shams will end in disillusion and disgust. That also is a matter which there is no profit in disputing.

PRACTICAL RESULTS OF A GREAT MISSION.

To the Editor of LIGHT.

SIR,—

I should be obliged if you would give me space in which I may give some account of the financial results of my American tour. I do not believe in announcing from the platform that you are taking no money for lecturing, and then leaving the public to find out for themselves whether you have been as good as your word. I keep my spiritual funds in a separate account, and it is always open to independent audit if anyone would wish to test my own statements.

The expenses of the expedition were heavy, as we were a party of seven and prices are very high in America. None the less in two months of actual lecturing I was able to show a profit of nearly £1,500. Some of this I have had to reserve for possible contingent expenses. Meanwhile I have distributed the following sums:—

	£	s.	d.
London Spiritualist Alliance	300	0	0
National Spiritualist Union	300	0	0
Superannuated Mediums' Fund	100	0	0
Spiritualist Charities	100	0	0
American Spiritual and Psychic Societies	104	0	0
Psychic College	52	10	0
Hardinge Britten Memorial	50	0	0
St. Thomas' Hospital	25	0	0
Poor Officers' Fund	10	0	0
S.S.S.P.	10	10	0
Spiritual Churches	30	10	0
The Stead Bureau	50	0	0
London Spiritual Mission	50	0	0
"Psychic Gazette"	20	0	0
Spiritualist Lecturer (subsidy)	25	0	0
	£1,227	10	0

Yours faithfully,

ARTHUR CONAN DOYLE.

Windlesham,

Crowborough,

Sussex.

July 28th, 1922.

"UNPOPULAR" SCIENCE.—This attitude of "not caring" for the results of scientific investigation in unpopular regions, even if those results be true, is very familiar to some of us. . . . It is an attitude appropriate to a company of shareholders; it is a common and almost universal sentiment of the noble army of self-styled "practical men," but it is an astonishing attitude for an acknowledged man of science, whose whole vocation is the discovery and reception of new truth. Certain obscure facts have been knocking at the door of human intelligence for many centuries, and they are knocking now, in the most scientific era the world has yet seen. It may be that they will have to fall back disappointed for yet another few centuries; it may be that they will succeed this time in effecting a precarious and constricted right of entry; the issue appears to depend upon the attitude of scientific men of the present and near future, and no one outside can help them.—SIR OLIVER LODGE.

THE OBSERVATORY.

LIGHT ON THINGS IN GENERAL.

In last Monday's issue of the "Star" appeared a story from the United States that may interest some of our readers, and which reads as follows:—

As a test for Spiritualists, Dr. J. Allen Gilbert, of Portland, United States, has placed £100 in a local bank, says the correspondent of the Central News, and offers it to anyone who can bring to him an authentic message from his dead wife. Dr. Gilbert and his wife were both much interested in psychic phenomena, but were not believers in the occult. They agreed before her death that she should try to transmit a message to him after passing into the Beyond. In order that the doctor might be certain that his wife had sent a message to him, they agreed upon a certain countersign. This password is now kept under seal in the bank, which is holding the £100 "test" money. Dr. Gilbert, who is recognised as an authority on dual personality and scientific hypnotism, as applied to the medical practice, declared that he and his wife had several friends who were very earnest in their faith in Spiritualism, and that they have brought to him several purported messages from Mrs. Gilbert, who died in December, 1917. None, however, contained the pre-arranged countersign. Their friends having failed, Dr. Gilbert decided to offer a reward to any Spiritualists in the world who can bring to him a message from his departed wife which contains the secret code.

The "Westminster Gazette" of July 29th published the following letter over the initials J. N.:—

"SIR,—In reference to article by J. D. Beresford (July 1st issue), the cases cited from Mr. Thomas's book, 'Some New Evidence for Human Survival,' are not difficult to explain. Mrs. Leonard's mind was in touch with the mind of the person in charge of the front page of the 'Times.' We must assume that said person was unaware of this contact, but where fraud is intended no elaborate conspiracy is necessary, as any two of these so-called 'clairvoyants' can communicate freely with one another. Briefly, these supposed communications from the other world, from the dead, are really, in my opinion, the thoughts of living people, going through space, like wireless messages. Our brains are wireless transmitters and receivers. The 'mediums' have developed the receiving faculty."

This explanation of the Drayton Thomas "Times" tests might have proved valuable if J. N. had told us the *modus operandi* of communication in such circumstances. Mrs. Leonard's mind, however, would have had to be in contact with more than one person in the "Times" composing rooms, and then no one person or group of persons could have known the exact location of the advertisements until much later in the day than the information was given to Mr. Drayton Thomas. We can, however, picture J. N.'s complete satisfaction with himself and his opinion, especially after seeing his letter in print. We wonder if the writer is a member of S.P.R.

In the "Referee" of last Sunday, Mr. George R. Sims, referring to Mr. W. T. Stead, writes:—"Apropos of my old friend W. T. Stead, with whose spirit I had quite recently a long and interesting conversation, there is no evidence on record that he had any warning from Julia before he embarked on the 'Titanic.' But there is this fact on record. On April 3, 1912, the date of the last sitting at Julia's bureau at which Mr. Stead was present 'before he passed out of the physical body,' an automatic message was received from Julia. She wrote: 'It is a solemn thought that after to-night my beloved circle may not meet in its entirety for some time. I particularly wish the Chief to preside at the service to-night.' The Chief did. It was customary for the president of the service to read a short appropriate passage, generally from the Bible, before the commencement of the proceedings. Stead chose that night the 17th chapter of S. John, and the last words that he ever read in the room known as Julia's sanctuary were, 'I have finished the work which Thou gavest me to do.' On April 15th William T. Stead went down in the 'Titanic.'"

A writer in the "Times" of Tuesday last, who is describing his adventures and impressions on a tour through the Rockies, makes the following observations:—"In regard to the mountain goats, which are usually very much aloft, at first I was utterly unable to see them till the very spot was pointed out. Then, when I grew used to the sort of colour and shape that were to be looked for, I could pick out the goats without any trouble at long distances. It is indeed curious how blind one can be in a strange place and how soon one can acquire sight. We see what we expect to see, and are blind to the unknown. No one so often feels the truth of this as the naturalist. The more learned he

is in sights and sounds, and even scents, the more salient and the richer grows the land he lives in."

We see underlying this paragraph a significant lesson that might profitably be learned by all those who are setting out on the greatest of all adventures, viz., the exploration of the realms of psychical research.

A "Spirit Photograph" is published in the pages of the "Weekly Sketch" for July 26th. Mrs. Walter Tibbits, author of "Pages from the Life of a Pagan," is the sitter, and on her left-hand, near the top of the picture, is to be seen the "Extra," which shows a fairly clearly defined head and face, surrounded by the usual cotton wool effect. The caption under the illustration reads: ". . . the other figure" (the "extra") "shown in the picture is that of the late Lady White, who was murdered by Jacoby. Lady White was an intimate friend of Mrs. Tibbits, who presented her at Court last year. Mrs. Tibbits states: 'I was sitting for my husband, killed last year, when Lady White turned up instead, recognised by her stepson, Dr. Arthur White, and his wife, as well as by myself.'"

The "Birmingham Post" recently has discovered for Londoners a little known church, "where members of all faiths gather." The paragraph reads: "London being a city 'to which all the ends of earth are come,' we are accustomed to seeing every race and every creed meet and mingle in its vast crucible. Protestant and Roman Catholic, Presbyterian and Spiritualist, have their places of worship here with countless others, yet a church where the members of all faiths are welcome is still a rarity. I know of only one such church—the little chapel founded and built by Emelia Russell Gurney, which overlooks the quiet north side of the park. It is not a new chapel, but it remains little known. As you enter you are surprised by the pictures that entirely cover the walls, by the pews that are set facing the aisle, and by the empty, flagged side chapel where you unexpectedly discover memorials to Parnell and to John Webber, the man who sailed with Captain Cook. Behind the building, in the middle of a piece of waste land which has been a cemetery and is now an allotment, is a tennis court. Vegetables, tombstones, and white-clad humanity occupy the ground, yet they do not interfere with the sense of peace within the narrow chapel walls."

According to a recent issue of the "Worthing Herald" a forerunner of Dr. Coué practised auto-suggestion as long ago as 1689, and Sussex claims one of the doctor's patients. The report states:—

The recent visit of Dr. Coué to this country has directed public attention to the method of curing diseases by auto-suggestion. It may not be generally known that this art is as old as medicine itself. In the seventeenth century a London physician, Dr. Gideon Harvey, M.D., published a curious little book on "The Art of Curing Diseases by Expectation," 1689. He is not a relative of the famous Dr. William Harvey, of Folkestone, who flourished half a century before him. Indeed, although Dr. Gideon calls Dr. William "the greatest anatomist of his time," he says that he was "no extraordinary physician," and proceeds to detail two cases in which he made a false diagnosis. In the second case, Dr. William advised a painful surgical operation, to which the patient was "entirely averse, and took his leave with the ceremony due to so famous a physician, and applied himself to another of a much lower form; who, with little preamble, advised him to the Bath, where he received a perfect cure in six weeks." Dr. Gideon explains what he means by the art of curing diseases by expectation as follows: "The applying of remedies that do little hurt, and less good, from which the patient day by day frustraneously expecting relief and benefit, is at last deferred so long that Nature and time have partially, or entirely, cured the disease, which notwithstanding the physician by subtlety, cunning and officiousness doth commonly with success insinuate that the patient is debtor for his life and recovery to the doctor's skill, method and remedies; and in this particular the wisest of men do become half fools by interesting their lives and yielding obedience to most physicians of whom in their art they are incapable of judging by reason of their being unacquainted with the inside of their persons and the varieties of their profession." It is not surprising that Dr. Gideon was not popular in his profession. One of his rivals says of him, "He was a vain and hypothetical prater throughout." But this was the language of jealousy. The man who in the eighteenth century was bold enough to call doctors, whose favourite cure was bleeding, "butcher doctors," was no ordinary man. His reputation had extended to Sussex, for in the first volume of the Sussex Archaeological Collections, 1848, it is recorded that the Rev. Giles Moore, of Horsted Keynes, gave Dr. Gideon Harvey, on October 6th, 1676, at the "Blue Gilded Balcony," in Hatton Garden, London, for "counsel and for pills," the sum of twelve shillings. It would be interesting to know whether these pills cured the vicar by expectation, or otherwise."

THE INFLUENCE OF PLACES.

HOW THEY AFFECT MINDS AND MORALS.

By F. E. LEANING.

The protest against Capital Punishment, near the conclusion of Dr. Abraham Wallace's paper at the S. N. U. Congress, is one with which not only Spiritualists but an increasing body of the general public are sufficiently enlightened to be in full sympathy. And everyone who supports, even by a passing thought, such a protest, is helping in some degree to bring nearer the abolition which he desires. The reasons for such abolition, followed up as they were by a case in point, can perhaps be better appreciated by those who have studied both sides of life than by those who think life is ended by death. The wretched prisoner who threatened to haunt and influence others gave at least pathetic evidence of his belief in an after-life and what it could be used for. What he announced his intention of doing, of acting as a pitiful missionary of evil within the little sphere possible to him, others have done without announcement, their results being more effectual because the ignorant, being unwarned, are unarmed. Of all enclosed places prison cells must be the most miserable, and their occupants most at the mercy of men both in the flesh and out of it. The mind must indeed be lord of its kingdom if it can resist the benumbing effect of those particular "stone walls."

Whether life is exacted as a penalty by the State, or death is self-inflicted by some despairing creature, the vicinity where this occurs is apparently subject to an unseen and indelible record of the event. The sentry-box which was the scene of so many suicides that Napoleon at last ordered it to be burned; the death-tree at Kolwe, East Africa, which caused so many murders that the Government at last resorted to the same cure; the disturbances on the sites of gallows which in some cases have been built over—all point in the same direction. And if places in the open air are so affected, how much more is this the case when what we may call "cabinet conditions" are provided by a narrow walled space?

THE HAUNTED POLICE STATION.

The application to prison cells in particular once received a remarkable illustration in New Orleans, where as many as thirteen persons successively attempted suicide in a special cell. Four of these proved fatal. One of the others, a girl named Mary Taylor, was rescued in time, and told a curious tale of finding in her cell "a little old white woman in a faded calico dress, with no stockings and down-trodden slippers." She wore a handkerchief tied round her head, had her dress bound with reddish-brown tape, and wore on her long, faded, and wrinkled hand, a thin gold ring. "This woman," the girl continued, "impelled me by some mysterious power to tear my dress in strips, place one of the strips round my neck and tie the other to the bars. . . ." She added that she knew no more till she found herself under the hands of the doctor and the police, and that she was at the time "under a kind of trance or influence" over which she had no control. She was ignorant of the fact that a previous occupant of the cell, Ann Murphy, who corresponded to the description she had given and which was recognised by the police, had committed self-murder in the very same way. These particulars were tested by the police in quite a scientific manner, though it was before the days when any S. P. R. existed. They "placed a night lodger who had just arrived in the city in this cheerful apartment. Being thoroughly tired and worn out, he fell asleep immediately, but shortly afterwards rushed into the office in a state of terrible alarm. He, too, had been visited by the little old woman, and wisely declined to sleep another hour in the station." These details are vouched for by the clergyman correspondent who communicated them to the Rev. F. G. Lee, and they may be found in his work "Glimpses of the Supernatural," Vol. II., p. 121.

Many instances could be adduced, but for considerations of space and the painful nature of the subject, of the unusually lasting effects of suicide on the locality where it takes place. Mrs. Tweedale, in "Ghosts I Have Seen," relates her brother-in-law's experience in the old Mill House in North Wales, formerly a coaching inn, and justify-

ing its evil reputation that "everyone who lived in it came to a bad or violent end." A story, founded on fact but not at all horrible, and most charmingly told, appeared in a series of "Weird Experiences," by John Fortescue some years ago. It related the effect on a happy young married woman of living in a smart little modern house, but the theme was the same as ever: the psychic atmosphere of that "House of Weeping Women" had been poisoned by a self-taken life. But how many are aware that even when action comes far short of the irrevocable deed, the habit of mind or speech, the killing thought, the bitter or unkind spirit and the resulting unhappiness to others, leave their mark equally on the dwelling that encloses them? Some of England's most beautifully situated homes have been found very uncomfortable by people who were "sensitive" without knowing that they were so. We should beware with what spiritual essences we sow the unseen path we leave behind us: it will tell the tale to someone, assuredly.

BEAUTY AND SANCTITY.

It is a relief to turn to evidence that good things perpetuate themselves as well as bad. To be sure we might accept one as the logical accompaniment of the other, but there is always a particular satisfaction in getting the fact in hand. The data are much too scanty to generalise upon, but if we could do so there seems one difference between the two. Whereas a deed of violence is a single act inducing to the performance of other single acts, the indulgence of a given tone of mind, leading to its self-expression in many acts and in a pervading emotion, leaves a diffused emotional atmosphere. In a story by Robert Hichens, entitled "A Tribute of Souls," which for its power to hold and purge deserves a place in every list of occult fiction, a young man takes possession of the study of an old clergyman who had suffered the loss of all faith and eventually passed into absolute atheism. Gradually a similar change begins to take place in the young man's mind. Another writer, handling the idea with feminine delicacy and charm (Miss Enid Dennis, in "God's Fairy Tales,") makes the effect of a "holy anchoress' life felt hundreds of years afterwards by a young couple living in the little suburban house built on the spot where his wattle hermitage had stood. The good Franciscan had been ejected by a wicked lord, but bequeathed a blessing and not a curse—being an "exceeding sweet and lovable gentleman of God"—on those who should thereafter occupy that spot. Even the Persian cat, Pasht, ceased to kill the sparrows. The moral beauty of the idea should restrain the sneers of those who think the conception too far-fetched. Fiction of course cannot prove anything to be true in life, but if life proves that the fiction may be true to it, as it is found, how then?

THE ARTIST'S LEGACY.

So we will turn to real life. In T. J. Hudson's "Law of Psychic Phenomena," Chap. XX., he speaks of an acquaintance of his, an elderly lady never particularly interested in art, who suddenly developed a curious enthusiasm for it, even to the point of procuring a teacher and practising until she "became very proficient." This he connects with the fact that the man who lived in the house before her, though he was not a particularly good artist, had "his whole soul bound up in his profession." Hudson discusses the mental atmosphere of houses from various points of view, taking account of the fact that the persons are very often still living who are the apparent causes of the effects in question, and on that ground dismissing what he calls the spiritistic explanation. The two are not mutually exclusive, of course, and there is room for both. The point is not so much who is the agent, as the fact that the thought is a living force left behind by the thinker. The late Miss E. K. Bates' book "Seen and Unseen" gives four or five clear-cut experiences of this kind.

One of the most striking, however, occurs in her "Psychical Science and Christianity" (p. 80). She describes a visit to the "Porziuncula" at the Church of *Santa Maria degli Angeli*, on the outskirts of Assisi, commemorating the meeting of St. Francis and St. Clare; and relates how disappointed she was at finding it bare and uninteresting, and especially devoid of the "wonderful and mystic influences" she had fully counted upon finding. But to her surprise, when she knelt down in the chapel which she had previously only looked into, she became conscious of a re-

(Continued at foot of next column.)

A CONTINENTAL HEALER.

[The following notes on Alfred Pethès, the healer, by the Countess de la Rouelle, are sent to us by a British Army officer in Paris, for publication in LIGHT.]

The law of evolution is based upon love, for love is constructive and hate is destructive. Without love we could not exist, and we live only through the love we feel for others. The man or woman who has evolved, be it ever so little, is manifesting this love in his work, in his science, in his art, in his genius, in his altruism.

One is helping another, one consoles, the other heals. The qualified medical doctor is supposed to cure his patients through his science, but sometimes an exceptional being can cure his brother, cure him radically through his power of love.

It was my good fortune recently to meet one of those great souls that seem to come to earth on an errand of mercy. I mean Alfred Pethès, of Paris and Buda-pesth. I was told that he had cured thousands of people; that invalids would come to him on stretchers or with crutches and go away without them. Later I saw people healed, and when I saw the healer I understood.

Alfred Pethès is young in body, but his soul manifests through his eyes, his voice, his whole countenance, so much love that it suggests ages of existence. His whole appearance and character suggest harmony, sympathy and insight.

This explains his wonderful personal magnetism which attracts everybody to him, and the healing power that masters almost every disease, be it physical or moral, for Alfred Pethès is a healer for the soul as well as for the body. But does not a disease originate in the mind first, and is it not there that it ought to be uprooted from the very beginning? Yet too often the doctor who is a materialist sees and attends only to the material part of a pain.

Christianity teaches us that to unfold the Christ in us, to be pure and full of love, brings us nearer to Him, and gives us a portion of His power. Saints have the healing quality. Spiritual teachers tell us that a sincere love for God and humanity develops the interior body and gives healing power and psychic gifts, such as intuition and clairvoyance.

Alfred Pethès is a healer as well as a seer, because he has the Christ spirit unfolded in him to a high degree. He was born of poor parents, he lost his mother when he was still a child, and went through every kind of misery till he was an adult and became a well-known musician. Yet in spite of the greatest temptations he was good, he was pure, he was full of love for all. And suddenly his power was revealed to him, and he healed, and he saved.

He has cured multitudes of people, but returns away from praises, he refuses to be called "Maitre," but he had tears in his eyes when an old woman of eighty, whom he has cured in Buda-pesth, wrote to him, calling him "my son" and said that she would come to Paris to bid him good-bye before his departure for New York. He is a Christian in the broadest sense of the word; he is not concerned with Church denominations; he simply follows the teaching of Christ in all its simplicity. When I asked Alfred Pethès how—not why—he was healing, he told me that when a patient comes to him, he first sympathises so entirely with him, that he feels his pains, knows where they are located and then, with the help of his Master, Whose presence he feels specially at such times, he sends forth his power, his vibrations, his love to the unharmonious point, and health, that is harmony, is often set up at once. But generally it takes a longer time to get a radical cure, and also sometimes it is without much effect. When the patient has no faith in the healing, it seems that contact cannot be established. Lately, relatives of an old lady of 77, suffering from rheumatism, begged for his care; twice he came to her, twice she opposed to him a wall of scepticism, and selfishness. He could not overcome it.

Alfred Pethès does not hypnotise or "suggest" his patients; he does not approve of these methods. He gives his love, radiating forth its light, and driving away disease, and darkness, but he does not force it upon anybody. To me he seems not so much a super-man as a super-spirit.

(Continued from previous page.)

markable spiritual atmosphere. "Wave after wave seemed to pass over me. With no conscious effort on my own part, my whole being seemed to be bathed in this divine element. Prayer appeared all too cold and mechanical"; and it was not until afterwards that she learned that her visit was paid "the very day after sixty thousand pilgrims had been praying in that very spot. Certainly the prayer of faith," she adds, "had left a wonderful impression on those bare wooden benches and plain, rough walls!" She refers in the same place to the atmosphere of other great Catholic centres of worship, Brompton Oratory and the Cathedral at Westminster, whose soothing and uplifting influences are rendered potent by the accumulated pieties of many, rather than the intensive devotion of a few. But the responsibility for their absence lies with us, and not with the build-ings, or the Angels who preside there.

THE EVIDENCE FOR SURVIVAL.

FROM A SCIENTIFIC STANDPOINT.

By F. C. CONSTABLE.

When two protagonists like M. Richet and Sir Oliver Lodge engage chivalrously in a scientific duel it appears, at first sight, impertinent for an outsider to interfere. But perhaps there may be some who have not troubled to understand fully the rules and restrictions of the combat, so I venture to step in.

Forgive dogmatism, for I am trying to give a Liebig's extract of three books that took me many years to write.

James Ward has shown clearly in his last great work on psychology that science must keep clear of metaphysics, but he holds, too, that the self-conscious subject exists. Science can only deal with the self-conscious subject *coupled with human experience*. Science cannot deal with the so-termed absolute. It must proceed on hypothesis. For instance, the atom was, till lately, held to be indissoluble. With this hypothesis science made great strides. Now, the hypothesis is abandoned and science is making still greater strides.

Richet proceeds on one hypothesis, Lodge on another. All knowledge is relative and exists between limits of contradiction. So all that either duellist can do, scientifically, is "to arrive at a certain degree of probability which may reasonably be accepted as proof for the time being. Nothing can be proved in the absolute. Even gravity is proved (?) only by cumulative evidence.

Now I come to the point that I want to hit. Richet accepts telepathy as a fact of human experience. I wrote "Personality and Telepathy," assuming that if telepathy be accepted as a fact, the very acceptance proved that man exists as a soul. A writer in the "Quarterly Review," who coupled telepathy with Spiritualism and held both up to contempt, adduced, as one argument, that if telepathy were a fact, then man must exist as a soul—he denied the soul in man.

Now consider the case of Raymond Lodge. I am under the impression that Sir Oliver will, as a man of science, agree with what I write. Sir Oliver offers one hypothesis—the return of Raymond (he explains how far he gives meaning to the word "return"). Richet offers another and contradictory hypothesis. So far as the evidence is concerned neither he nor Lodge assumes to prove anything scientifically. Both hypotheses are open to consideration. The one will appeal to some, the other will appeal to others. At the same time it must be borne in mind that Richet's reliance on telepathy, lucidity and clairvoyance may be used, in a process of reasoning, to prove that man exists as a soul, quite apart from all evidence.

I think that Lodge would admit that, so far as the evidence goes, both his hypothesis and Richet's are open for our consideration?

But is this the end of all that can be said as to the question in dispute? I think not. There is a power in man (Kant's *vernunft*) which transcends understanding (*verstand*): transcends thought, I suggest, so far as it is correlated to motion of the brain. There are many of us, including myself, who are fully convinced we have been and are in communion (not communication, cf. "Telergy") with the disembodied. But this *proof* is personal, it is not evidential. If man had not this power, if he were no more than a "thing" of, and in, normal thought, he could by no possibility get *outside* his limits and determine thought as merely limited in that it is relative and exists between limits of contradiction.

May it not be, then, that Sir Oliver Lodge's position is this:—

He offers the communications between himself and Raymond as *evidence*. As to this evidence he offers his own hypothesis as the best, while acknowledging that others may rightly adduce other hypotheses. But he is fully convinced by personal proof of the correctness of his own hypothesis.

In conclusion I may, perhaps, state that the evidence Sir Oliver offers appears to me to point to communion between him and his son, which makes possible the details of communication.

* Hugh Elliott on "Telepathy and Spiritualism."

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WHAT IS THE FUNCTION OF THE BRAIN?

By H. A. DALLAS.

A small book published in 1903 by Constable & Co., Ltd., deserves to be more widely known than it is. It is called: "Human Immortality," by Prof. Wm. James. When it appeared Professor James was described in a review in "The Spectator" as the most brilliant psychologist living; and the reviewer added, "Whatever, therefore, he has to say on this subject is worth listening to; for he thinks freely, and he knows all that the scientists know, and more, too." No one who is acquainted with Professor James' writings is likely to consider this to be too high praise.

In the interesting article published in LIGHT (July 22nd), Professor Richet lays great stress on what he considers to be at present an insuperable obstacle to belief in survival, namely, the close relation between thought and the brain. In his view the brain produces thought. He says: "The conscious memory is a function of the perfection of the cerebral organs."

In the above mentioned essay Prof. James discusses this theory (he claims that it is only a theory, and by no means a proven fact); he suggests that there is an alternative theory which in his opinion interprets facts of experiences more completely; and he insists that this alternative ought not to be disregarded. "My thesis," he says, "is this; that when we think of the law that thought is a function of the brain, we are not required to think of productive function only; we are entitled also to consider *permissive or transmissive function*. And this the ordinary psychophysicologist leaves out of account."

He illustrates what he means by the terms *permissive and transmissive*. A trigger of a crossbow has a *permissive or releasing function*, it removes obstacles and lets the bow fly back to its natural shape. "In the case of a coloured glass prism we have an example of *transmissive function*." So, he suggests, the brain may limit and transmit "the life of souls as it is in its fullness . . . this may break through our several brains into this world in all sorts of restricted forms and with all the imperfection and queer-ness that characterise our finite individualities here below."

This view of the function of the brain he claims to be equally logical with the productive theory, and more in harmony with facts of experience. He maintains that the conclusion which materialism draws from the fact that the brain is the organ of mind and that cerebral changes accompany the exercise of thought is "due solely to its one-sided way of taking the word function."

"In strict logic," he adds, "the fangs of the cerebralistic materialism are drawn." Those "fangs" were the popular notion that there is indubitable proof that the function of the brain is *production of thought*. Prof. James boldly asserts that "the theory of production is not a jot more simple or credible in itself than any other conceivable theory. It is only a little more popular. The transmission theory also puts itself in touch with a whole class of experiences that are with difficulty explained by the production theory." He refers, of course, to psychical experiences; he continues: "In the mysterious phenomena to which I allude it is often hard to see where the sense-organ

can come in." Further in his essay he quotes the following passage from Kant:—

"The body would thus be not the cause of our thinking, but merely a condition restrictive thereof."

Professor James adds: "It might well prove that the loss of some of the particular determinations which the brain imposes would not appear a matter for such absolute regret."

When two theories are supported by men of equal eminence in science or philosophy, how is the lay person, who makes no claim to be an expert in either department of knowledge, to decide which view he should adopt? Since neither of these alternative theories can claim to be established by indubitable evidence, the theory which explains and co-ordinates the widest range of experiences should, one would suppose, obtain the largest support.

If, as Professor Richet frankly admits, the psychical phenomena, which undoubtedly occur, remain inexplicable to adherents of belief in the "productive function of the brain," and if, as Professor James states, "the transmission theory puts itself in touch with a whole class of experiences that are with difficulty explained by the productive theory," then the judgment of the layman will be heavily weighted in favour of the latter.

The layman is somewhat in the position of a jurymen, who has no special qualification like the judge, but in whose common sense the British public is willing to trust when choice has to be made between the true and the false in weighty matters.

A true theory, he recognises, should be applicable to all well attested psychic experiences and also to exceptional medical cases, such as those cited by Dr. Geley in his book, "From the Unconscious to the Conscious" (pp. 78-81). How can the theory that thought is a product of the brain cells be applied to these cases; some of which were reported to the Academy of Paris and some to the Anthropological Society of Sucre (Chuquisaca, Bolivia)? In one of these autopsies revealed a large abscess occupying nearly the whole left cerebral hemisphere. After citing this and other cases the President asked: "How did this man manage to think? What organ was used for thought after the destruction of the region which, according to physiologists, is the seat of intelligence?" He then goes on to cite another case in which "the *post mortem* revealed three communicating abscesses each as large as a tangerine orange, occupying the posterior portion of both cerebral hemispheres and part of the cerebellum. In spite of these the patient thought as do other men, so much so that one day he asked for leave to settle his private affairs."

If we adopt the transmission theory it is conceivable that the mind might find some other mode of transmitting thought when the cells of the brain usually employed were destroyed. Nature is fertile in resources; life in plants and the lower animals adapts itself readily to emergencies and finds means of manifesting by utilising parts of the organism in unwonted ways. It is, therefore, conceivable that intelligent beings can do the same and that the subconscious self in these cases adapted itself in some way, we do not at present understand, to the abnormal conditions caused by disease.

Whatever the explanation may be, these extraordinary cases remain on record, and it is indeed difficult to see how they can be consistent with the theory that the function of the brain is merely to secrete thought, and that, in the words of Professor Richet, "the integrity of the brain" is "a condition essential for memory."

ELUSIVE ECTOPLASM.

Dr. J. Scott-Battams (Regent's Park) writes:—

The failure of the medium Eva to live up to her great reputation as an exuder of the elusive ectoplasm, and her rather crude attempts to deceive the four French professors at the Sorbonne will, of course, call forth the usual sweep-and-unwarranted conclusions.

Eusapia Palladino was several times similarly detected in attempts at trickery that could scarcely deceive a child. But this did not induce the scientists most closely in touch with her to dismiss as frauds all the various phenomena they had witnessed.

Now, what do academic scientists know as to the psychophysical make-up of such bewildering abnormals as Eva and Eusapia? Truly, very little; and I suggest that occult science might supply them with a working hypothesis quite as fruitful as many on which science builds.

It would be more scientific to attempt to explain these fraudulent attempts, rather than make them the ground for brushing aside as fraudulent such well-attested phenomena. Nor can it be safe or just to judge so perplexing an abnormal as Eva by ordinary ethical standards; or underestimate the effect of the Sorbonne environment and atmosphere, even admitting the admirable fairness of the French investigators.

The materialising form of mediumship is by no means the highest expression of psychic unfoldment; nor is it necessarily a permanent and increasing possession. Indeed, it

may well be that under training, Eva is slowly losing the lower to reach the higher. Many children are clairvoyant, but, fortunately, perhaps, it is a brief possession.

I venture to suggest that the intense desire of Madame Bisson and Eva to vindicate the reality of the phenomena to the great scientists of France may have had an inhibiting effect on the medium. She held a wide, even if weird, reputation; and, realising a temporary failure of power, and whilst the objective mind was off guard through surprise, and the subconscious uncontrolled, this highly sensitive abnormal creature resorted to childish attempts at deception. Why, there are plenty of normal women who in so tight a place, and with less excuse, could give Eva points in such a game!

I write merely as an interested student; but one must be hopelessly prejudiced who can ignore the impressive and far-reaching conclusions drawn by Dr. Geley, Mr. Stanley De Brath and others, from these physical and psychophysical phenomena. The latter's wonderful address should, if more widely circulated, dispel many misconceptions amongst thoughtful scientists.

"ATTEMPT the end, and never stand to doubt;
Nothing so hard but search will find it out."

—HERNIX

As in a game of cards,
So in the game of life,
The glory consists not so much in winning,
As in playing a poor hand well.

A SEER OF FLEET STREET.

THE STRANGE DREAM OF EDGAR LEE.

I never met Edgar Lee, although I belonged to a group of writers of which he was himself a prominent member in his day as a contributor to the comic and topical journals; he was at one time editor of a dramatic paper.

He was a well-known figure in Press circles, where he sometimes discoursed of his strangely verified dreams and other supernatural experiences, for he was no stranger to psychical inquiry. He contributed accounts of these to several journals in the 'eighties. Strangest of his dreams was one in which he had a vision of the tombs of himself and a friend then living. It is such a memorable example of a prophetic dream that, although I gave an account of it in *LIGHT* some years ago, I think it worth repeating for the benefit of the several thousands of new readers which this journal has now added to its circulation.

I take the account from an article which originally appeared in "Puck"—an extinct London weekly—of January 4th, 1890, to which Edgar Lee was a contributor.

The author prefaces his story with the statement that he would never have written it if he had not been urged to do so by his friends, since the subject was a sacred one to him, and to tell it to the world after the verification of the dream made it a pain. But he adds that it is a narration of facts so remarkable in character that no one who reads them is likely to have heard their equal either in the realm of fiction or the beaten track of life.

He then tells how in the summer of 1884 he was living at Nunhead, within a short distance of the great cemetery there, and was in the habit of going to town every day.

On arriving home one night, thoroughly tired out, he found, much to his annoyance, a letter from the proprietor of a weekly paper which he edited, telling him that a certain article they had discussed a fortnight before must appear in the current issue. That meant that the article had to be written there and then, and, weary as he was, Edgar Lee sat down to his inevitable task. Before commencing he lighted his briar, and after puffing away for a few seconds, "dazed and stupid and sleepy," dozed off.

It seemed to him in his dream that he heard a tapping at his window pane, and the sounds of steps outside, whereupon he rose and opened the door to find Arthur Sutton, then well known as journalist and poet, standing in the moonlight outside. After the usual greetings, Sutton explained the lateness of his call by saying that he was troubled with insomnia, so he had started for a long walk in order to tire himself out (he lived within a short distance of the British Museum, so the walk had been a fairly long one). The two sat and smoked for a time, and then at the suggestion of Sutton they left the house for a neighbouring hostelry, where they remained for a time chatting on literary matters and newspaper work.

The story continues:—

When we emerged into the bright moonlight, Sutton put his arm in mine and said:—

"I am going to make a strange request. Will you come and take a peep into the cemetery?"

"But why?" said I. "In the first place it is not on your way back to town; in the second, it's a trifle uncanny, and in . . ."

"Surely you are not afraid?"

"No, I am not afraid; but it's a curious whim."

"Listen," said he, impressively, "I have a particular reason for wishing to see the inside of the cemetery to-night."

"Very well," I rejoined, "if you wish it I will accompany you, as it will only take a few minutes; but I must say it's not much to my taste."

We passed up by the corner of Brown's Cricket Field to the railed wall of the cemetery, and walked on and on until we arrived almost at the very end—that is to say, where the wall turns to form the other side of the Macpelah.

"My dear Sutton," I said, "I'm past the age of moonlight strolls. Let's go back."

"Presently," he replied; "but I want you to come inside here first with me. I have something to show you that you will never forget."

His manner was singularly emphatic and imperative, too, and the next moment he called my attention to a rickety railing which, on moving aside, left room for a good-sized man to rush through.

"Get over," said he, and mechanically I obeyed him. but I remember as though it were yesterday, how I shuddered at the sudden thought struck me that he had possibly lost his senses, and had for some inexplicable reason inveigled me with a madman's cunning to this lonely spot to murder me.

"What's your game?" I asked?

"Simply this: I know you are fond of the marvellous—read that headstone over there."

I did so, and found my own name, the date of my birth, and the date of my death, with this curious shortcoming—that moss and green mould had covered the last figure of the year, which was, as well as I could make out, 1907, or 1909.

"Well," I said, "I seem to have a fairly good innings."

"Yes, you have not much to complain of. Now come and look at mine."

As we wended our ways among the graves I began to feel very puzzled at the entire thing. At last we came to an open grave, by the side of which was a headstone lying face downward on the heaped up, soft clay.

"Mine," he observed with a smile.

"Help me to turn the stone over," said I; and with our united efforts this was soon done.

There, sure enough, was his name, the date of his birth, and that of his death, only that it seemed much fresher, as though newly painted.

"April, 1887," said I. "By jove, Sutton, you haven't much time before you."

"What is the day in April?" said he.

I stooped down to clear off the clay which covered the date, and as I did so I woke to find myself in my armchair, pen, ink and paper before me, just as I had sat down to write my article.

My pipe had dropped out of my mouth, and with that exception everything was precisely as it had been before I went to sleep. I re-lit my pipe and looked at my watch; it was only two minutes past twelve.

This I could not believe; and remembering that just before I dozed off I had heard the kitchen clock strike twelve I went out to examine that ancient horologue.

I had been asleep rather less than two minutes.

I told this story to a good many men in Fleet-street at the time, and, among others, to Sutton himself, who was highly amused at it; but when I heard about a month ago that he had taken to his bed, and that the doctor shook his head over the case, the whole force and recollection of my extraordinary dream came crowding back on me, and I went to see him.

I found him wasted to a shadow. His sisters had come up from the country to nurse him, but they, as well as I, could see there was very little hope.

I was naturally careful, when with him, to make no allusion to my dream in any way, lest it might unstring his nerves, now debilitated by a long illness; but on April 11th I sat by his bedside for a short ten minutes, trying to cheer him by recounting some journalistic anecdotes, which form of gossip he delighted in, and as I rose to go he took my hand in his and said very calmly and solemnly:—

"April, 1887."

"Yes," I said, "I know what you mean."

"You never saw the date, did you?" he asked quietly.

"No."

His head sank on the pillow; and as he died on the 15th I had no opportunity of seeing him again.

Now comes probably the most remarkable part of this singular dream.

His friends, to whom not a word of my dream had to my knowledge ever been breathed, decided to bury him in Nunhead Cemetery on Primrose Day, and I, in common with three or four old friends, went down to the funeral by train from Victoria. On the way down I told this story, much as I have told it here, and I also told them that although I had never been inside Nunhead Cemetery in the flesh, in my life, having shared with Sutton a strange repugnance for the place, such as I have never felt for any other mortal repository, yet I had several times after my dream passed outside the cemetery wall and seen the spot where the ghostly incident took place.

"Could you point it out?" asked one of my companions. "This seems a tremendous cemetery, and if you could absolutely point to the very place where poor Sutton will be laid, your dream will be singularly corroborated."

We reached the brow of the hill leading to the church, and I looked round over the enormous expanse of graves. At last, far down in the angle of the cemetery I saw the place, and unhesitatingly said, "He will be buried yonder—this side of the railings."

Twenty minutes after we stood round the graveside and saw him lowered to his final rest in the identical spot I had pointed out to my friends, who are residents in London, and who will, I feel sure, be able to attest to the truth of what I have set on record.

Edgar Lee himself passed away on December 14th, 1908. For calling my attention to this singular story I am indebted to Mr. W. Kensett Styles, a former member of the Council of the London Spiritualist Alliance, who was editorial assistant to Mr. Lee in the years 1895-96.

D. G.

AN amusing story is told of a man who was making a hurried toilet at a country house in preparation for a ball. While in a state of "undress" curiosity led him to open and pass through a door in the room, whereupon he found himself, to his utter confusion, in the ball-room in which many of the dancers were already assembled. We can imagine that his state of mind would be very much the same as that of the suicide who hurls himself into the next world before he is in a proper state to enter it.

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RAYS AND REFLECTIONS.

A correspondent writes emphasising the necessity for rigorous accuracy of statement in regard to records of psychic phenomena, and gives examples of the erratic way in which some cases are handled even by acknowledged authorities. I cordially agree with my correspondent, but after a very long experience of the laxity which obtains in these matters I have become rather case-hardened. Accuracy is a rare jewel.

I have seen wildly inaccurate versions of cases of which I had first-hand knowledge. But the mis-statements were never all on one side. The sceptic's version was sometimes farther from the truth than the account given by the enthusiastic propagandist. The one said that the thing never happened at all; the other mis-stated it out of all knowledge. The exact chronicler, being a moderate person, never had the ghost of a chance. Nobody heeded him! All the recognition went to the extremists. It was a wonder "past all whooping," marvellous, stupendous, dazzling in its evidential value, etc. Also it was all fraud, delusion, "spurious drivel" and all the rest of it. And that is how we get along! Realising that the truth is well able to take care of itself in the long run, I reconcile myself to the situation. The loose speaker, the lax writer, and the confused thinker we have always with us. The facts will survive their worst excesses.

The point is that you cannot make some people exact, especially when they are ardent partisans, not of the truth about things but of one of two sides or parties, each of which apparently regards a fact as a kind of football. The scientific recorder may set down a case with mathematical precision only to find it garbled almost beyond recognition when it falls into the hands of the contending sides. People who take up psychic investigation without much experience of the world may be dismayed by these things. But it is precisely the same in the political world, the financial world, the commercial world, and even, as I have reason to know, to some extent in the scientific world. The average engineer is the most exact man I have met with, but even he is liable to strange aberrations outside of his engineering. An old and successful business man once told me that if he insisted too much on accuracy in his business he would never get anything done. He allowed for a certain number of blunders, and so long as they were not fatal blunders he was content. There was a kind of rough philosophy about it—the philosophy of the practical man who despises purists and precisians.

Talking of accuracy, I am reminded of a recent visit to the seaside when I sat listening to the music of a fine orchestra, which by the popular demand was compelled to include many "Fox-trots" and musical comedy pieces in its repertoire. One of the items on the programme was "The Farewell Symphony," for which I waited expectant. But when the number was reached, instead of the Symphony the band gave us a "jazz" tune! It seemed to me a kind of parable of life, not without its comic side.

Reading for the second time that delightful little book, "Cecilia de Noel," I was struck by a passage in an after-dinner conversation on the subject of ghosts. Lady Athley complains that her servants think the house is haunted (as indeed it is), upon which her uncle, Canon Vernade, makes the following delicious comment: "Preposterous! perfectly preposterous! The Education Act in operation for all these years and our lower orders still believe in bogies and hobgoblins! And yet it is hardly to be wondered at; their social superiors are not much wiser. . . . Persons who are supposed to be in their right mind gravely relate to me such incidents that I could imagine myself transported to the Middle Ages. I hear of miraculous cures, of spirits summoned from the dead, of men and women floating in the air; and as to diabolic possession it seems to have become as common as colds in the head." This very neatly hits off the conventional ecclesiastic of a few years ago whose thinking was done in water-tight compartments.

Clerical logic is rather more intelligent to-day. For this we are under some debt to our Sadducees, whose jibes are not without some justification. If the idea of ghosts and spirits is the result of ignorant superstition to-day, then *a fortiori* it must have been the product of ignorant superstition in ancient times, they say, and a Church founded on the idea of spirits cannot safely deny its own principles, even on the ground that what was once a fact is no longer a fact.

QUESTIONS AND ANSWERS.

Conducted by the Editor.

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

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

NOTE.

Will intending enquirers study this page in order to see that any question they propose to send has not already been answered. We are always glad of comments or of information that may usefully supplement the answers given.

PHYSICAL PHENOMENA.

"SUTHERLAND" finds accounts of physical phenomena intellectually distasteful and unnatural. They are to him repulsive and he reads of them with aversion. Can they be true? Presumably it is to the accounts of recent investigations into the phenomena of materialisation that you allude. A German scientist has described a case in a truly Teutonic manner. It is the description and not the phenomenon that is repellent. Materialisation in its more advanced forms can be very beautiful. We advise you to read "Shadowland," by Mme. d'Espérance, one of the greatest materialising mediums the world has ever known.

THE REAL AND THE SPURIOUS IN PSYCHIC SCIENCE.

W. STEWARTON thinks that many of the conclusions drawn from so-called psychical phenomena are illusory or misunderstood, having their origin in psychological rather than psychic causes. Undoubtedly some so-called psychic phenomena are due to psychological causes such as auto-suggestion, but the expert investigator can, as a rule, detect the spurious from the true psychic manifestation. The correctness of the conclusions drawn from any happening, whether psychic or otherwise, depends upon the knowledge and analytical power of the observer.

HYPNOTISM.

M. DALGLEISH.—Like telepathy, hypnotism is the subject of much popular misunderstanding. Both terms are used carelessly with little knowledge of their true meaning. It is not true that anyone can be hypnotised against his will and wish. The subject must be in some way a consenting party. There is no force which can do away in these matters with the human will. A hypnotic subject may do many things which are disagreeable to him personally, but which he is not positively disinclined to do. Yet there is always a point beyond which he will not pass. Thus he might commit a mimic murder with a paper knife, or a toy pistol, but he would not, ordinarily, in the hypnotic state, consent to use a real weapon. If he is honest he will not commit an actual theft, and if he is of a kindly nature he will not be influenced to cruelty. But examples of personal influence, good and bad, are so common in ordinary life that it is unnecessary to treat hypnotism as

anything supernatural or mysterious. It is simply an example of the influence of one mind over mind in a special form.

SPIRITUALISM AND INTELLECTUALISM.

IGNORAMUS.—It does not need a great intellect to understand the deepest truths of life, and as for the philosophy of Spiritualism it may be mastered by the simplest minds. You are evidently intimidated by the many long and high-sounding words you meet with in your reading. Be comforted. Nearly always cloudy and confused words come from cloudy and confused thinking. We have in this life to rely mainly on words to express our ideas and the words sometimes are not equal to the strain put upon them! We have met amongst Spiritualists very unlettered people who have yet a deeper and clearer apprehension of spiritual truths than many who acquired great reputations as scholars and who have a wide vocabulary. There are minds which might be classed as "feminine" in character, having receptivity, insight and intuition, and therefore seeing many things which are "hidden from the wise and prudent." Of course it is better when these minds are aided by those of a more masculine type—those which insist upon accuracy and order and the use of right words to express ideas, matters in which the purely intuitive mind is often deficient. It does not need a great intellect to grasp the reality of spirit existence, the fact of spirit communication and the laws which govern it. Simple minds, although they may be led into strange mistakes on details, for want of mental training, which sorts and selects and reasons out facts, may yet arrive at all the most important truths connected with Spiritualism. Common-sense may be more valuable than "intellectual superiority."

THE PSYCHIC OR SURVIVING BRAIN

JOHN COWARD.—The mind certainly requires a vehicle through which it can express itself. During earth life this is the physical brain, but obviously this brain would be of no use in other and non-physical conditions. But it is well known, from both "communications," and cumulative evidence on this side, that a psychic body—which is in some way a replica of the earth body, is still attached to the spirit and acts as its vehicle in its new conditions. You must not imagine that this psychic body is an exact copy of our present body, it is suited to the new conditions, and will possess a brain which can function under those conditions. The L. S. A. Library contains about 3,000 books dealing with the subject of "survival," many of which deal with this part of the subject, and you can obtain suitable works by application to the Secretary.

DRAWING AND DESIGN

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ANSWERS TO CORRESPONDENTS.

CLAUDE TREVOR.—We have already explained to another inquirer our interpretation of a contributor's phrase, "forbidden ground," in connection with the doctrine of reincarnation, i.e., that it is a highly contentious subject. If the contributor in question regards the doctrine as unsound, he is, of course, entitled to his opinion on a matter so speculative.

F. H. (Letchworth).—It is a question with more than one aspect. We would rather deal with it in a reply, as it is not necessary to publish the whole argument against the aphorism we quoted.

M. E. CADWALLADER.—Thank you. We deeply appreciate your letter and wish you a happy return to that field of useful service for which you are so splendidly equipped by temperament and aspiration.

J. C. R.—Your article would lead to contention, on religious matters and views, a position we carefully avoid.

E. G. B.—"The Road of Life" is very expressive, but it is of too general an interest for use in LIGHT. You did not enclose a stamp for return of the article.

T. STEPHENSON.—Your question has been already replied to in late issues of LIGHT, very notably in Schrenck-Notzing's criticism of the Fournier D'Albe tests, considering that the former is not a convinced Spiritualist.

Y. H. DAVIDSON.—You ask whether Dante Alighieri was a seer. What is "a seer?" Man has the power of vision in some degree, but in all cases the vision is more or less coloured by the receiving brain, according to the education and viewpoint of their day.

NEW PUBLICATIONS RECEIVED.

"Beyond the Darkness." A song written by Walter Appleyard, composed by Albert Millerton, and dedicated to Sir A. Conan Doyle and Lady Doyle. Novello and Co. (2s. net.)

SUNDAY'S SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—Sunday, August 6th, 11.15, Mr. Cowlam; 2.45, Lyceum; 6.30, Mr. A. Maskell. Croydon.—Harewood Hall, 96, High-street.—11, Mr. Percy Scholey; 6.30, Mr. Woodford Saunders.

Brighton.—Athenum Hall.—11.15 and 7, Mr. Spencer; 3, Lyceum. Monday, 8, healing. Wednesday, 8.15, Mr. Hotton.

Church of the Spirit, Camberwell.—The Guardian Offices, Havel-street, Camberwell Town Hall.—August 6th, 11, church service; 6.30, Miss Violet Burton.

Holloway.—Grovedale Hall, Grovedale-road (near Highgate tube station).—Saturday, 7.30, Whist Drive in aid of Building Fund. Sunday, 11, Mr. T. Davis (late vice-president); 7, Mrs. E. Edey, address and clairvoyance; 3, Lyceum. Monday (Bank Holiday), Lyceum social from 7 p.m. Wednesday, Mrs. Grace Prior, address and clairvoyance. Free healing: On Thursday, 5-7, children; Friday, from 7, adults. Membership invited; annual subscription, 6s.

St. John's Spiritual Mission, Woodberry-grove, North Finchley (opposite tram depot).—7, Mr. Richard Bush. Thursday, August 10th, Flower Service, address and clairvoyance by Mr. Austin.

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

Peckham.—Lausanne-road.—August 6th, 7, Mrs. C. O. Hadley. Thursday, 8.15, Mrs. A. Jamrach.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—Sunday, August 6th, 7, Dr. W. J. Vanstone.

Worthing Spiritualist Mission.—17, Warwick-street.—August 6th, 6.30, Mrs. Redfern. Thursday, August 10th, 6.30, Mr. Spencer.

St. Leonards Christian Spiritualist Mission (bottom of West Hill), St. Leonards-on-Sea.—To-day, Saturday, psychometry. Sunday, services at 11 and 6.30. Monday, 3, clairvoyance.

Central.—144, High Holborn (entrance, Bury-street).—Re-open Friday, September 1st. Closed during August.

Forest Hill Christian Spiritualist Society.—Foresters' Hall, Raglan-street, Dartmouth-road.—August 6th, 6.30, Madame M. Hurst.

Richmond Spiritualist Church, Ormond-road.—Sunday, August 6th, Mrs. Stevenson-Howell. Wednesday, 7.30, Mrs. McCann, psychometry.

Mrs. JOY SNELL, author of the "Ministry of Angels," will minister to the sorrow-stricken and others in need of spiritual help, at 37, Westbourne Park-road, between 3 and 6 p.m., Wednesday and Sunday excepted, by appointment only.

Lady urgently desires post as typist in office of Spiritualist. Knowledge of Shorthand and office routine.—Reply, Box 115, T. B. Browne's Advertising Offices, 163, Queen Victoria-street, E.C.4.

FAREWELL TO MRS. MARY GORDON

The Farewell Social and Dance to Mrs. Mary Gordon at Mortimer Hall on Monday last proved a highly successful gathering. The large attendance in mid-summer was a striking testimony to Mrs. Gordon's popularity, as well as to the vitality of the Spiritualist movement. Large numbers wrote from holiday resorts expressing their keen regret at unavoidable absence, and at the same time sending contributions towards expenses. Among those who wrote were: Dr. Abraham Wallace, Mr. and Mrs. Vout Peters, Mr. and Mrs. George Craze, Mr. Ernest W. Oaten (Editor, "The Two Worlds"), Mrs. Osborne Leonard, Mrs. Neville, Mr. Marriott, Miss McCreddie, Mrs. Clare O. Hadley, Mr. Cannock, Miss Constance Holmes, Mr. Henry Blackwell, Major and Mrs. Claude Scott, Mr. Harold Carpenter, Mr. Ernest Hunt, Dr. W. J. Vanstone, Mr. Staveley Bulford, Mr. John Lewis (Editor, "International Psychic Gazette"), Captain Dimmick (Honorary Organist, Marylebone Association), Mr. Tayler Gwinn, Mr. Ernest Meads, Mrs. Annie Brittain, Professor and Mrs. Dicksee, Miss Violet Burton, Colonel and Mrs. Cowley, Miss Stella Wood Sims, Mrs. Grenville Byam, Mrs. Stuart (Bowes Park Spiritualist Society), Mr. Dawson Rogers, and Mr. E. W. Beard.

During the evening short speeches were delivered by Mr. Leslie Curnow (chairman), Miss Estelle Stead, Miss Felicia R. Scatcherd, Mr. H. W. Engholm, and Mrs. Barnard (Clapham), who presented Mrs. Gordon with a handsome handbag, a gift from Lyceum members. Mrs. Gordon, replying, expressed her deep appreciation of the many evidences of the good will of her fellow Spiritualists. She spoke of her coming American lecture tour, and outlined her reasons for taking this step. She also told something of her early association with the Spiritualist movement. Her remarks were received with loud applause, and during the night many friends wished her *bon voyage* and God-speed.

The enjoyment of the evening was greatly added to by the beautiful songs rendered by Mrs. Winifred Gow and Miss Lilian Coomber, A.R.A.M. Mr. A. Weissman contributed a pianoforte solo in his customary masterly style. Mr. Leslie Curnow, who organised the meeting and to whose efforts was largely due the success of the evening, was congratulated by all present on having given the many friends of Mrs. Gordon the opportunity of bidding this well-known medium farewell.

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The Library and Offices of the Alliance will remain open as usual until July 31st. The Library will be closed during August and re-open on September 1st.

THE MEMORIAL ENDOWMENT FUND.

To enable the London Spiritualist Alliance to carry out more fully the great purposes for which it exists, it is necessary first to meet some of its more urgent financial needs. At the present moment there are two such needs pressing for attention. A very large sum is required to complete the purchase of No. 4, Queen Square, on which a deposit has already been paid; and in addition it has been found necessary, acting upon the advice of our surveyor, to undertake at once certain important structural repairs in our present premises in order to ensure their stability. All donations to the purposes of the Alliance will therefore, unless the donors expressly direct otherwise, be added to our Memorial Endowment Fund, which will be devoted to meeting these expenses. Since the amounts acknowledged in last week's "Light," we have received from Sir Arthur Conan Doyle a most generous gift of £300, part proceeds of his lecturing tour in the United States. In addition we have to tender our grateful thanks to "J. A. G." for £5, to "J. H. P. C." for £3 3s., and to Mr. H. A. Roelvink, of Heemstede, Holland, for £1. These contributions bring the total sum up to date to £347 11s.

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