

LIGHT

A JOURNAL OF SPIRITUAL
PROGRESS & PSYCHICAL RESEARCH

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SATURDAY, MAY 14th, 1921

No. 2,105.—Vol. XLI.

Registered as a Newspaper.

Price Fourpence.

London Spiritualist Alliance, Ltd.,
6, QUEEN SQUARE, SOUTHAMPTON ROW, W.O. 1.
TELEPHONE: MUSEUM 5106.

MEETINGS IN MAY. IMPORTANT NOTICE.

As there will be no meeting on Tuesday afternoon or Thursday evening next:

Mr. H. W. Engholm will deliver his Address, "Is Spiritualism a Religion?" on Thursday evening, May 26th, at 7.30, in place of Miss Lind-af-Hageby, who is detained on business in the South of France until next month.

The Offices and Library of the L.S.A. will be closed on Whit Monday and Tuesday, May 16th and 17th.

FRIDAY, MAY 13th, at 3 p.m.

Conversational Gathering. At 4 p.m., Trance Address on "Spirit Companionship and Guidance." Medium, Mrs. M. H. Wallis.

FRIDAY, MAY 20th, at 3 p.m.

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SUNDAY, MAY 15th.

At 11 a.m. ... MR. P. E. BEARD.

At 6.30 p.m. ... MR. ERNEST HUNT.

Wednesday, May 18th, 7.30 p.m. ... DR. W. J. VANSTONE.

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"The Basic Fact of Spiritualism."

Thursday, May 19th, at 3.30 ... PROF. JAMES COATES.

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LIGHT

A JOURNAL OF
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,105.—Vol. XLI. [Registered as]

SATURDAY, MAY 14, 1921.

[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.

Come forth into the light of things, let Nature be your teacher.

—WORDSWORTH.

It has been said that "we travel while we sleep"; but one would be inclined to take that statement as something in the nature of a figure of speech, even when it is considered solely from the psychical standpoint. It is, of course, foolish to dogmatise on these matters, but we have often felt that these cases of "travelling"—where the sleeper, for instance, appears to visit other scenes and sees them as they really are—point rather to "extension of consciousness" than to the actual transit of distance in any geographical sense. In hypnotic states the same phenomena are observable, and it seems possible that psychical experiences in sleep, or veridical dreams, relate to a similar condition in the consciousness of the sleeper. Writers on hypnotism have asserted that some sleepers pass in and out of the hypnotic state during their slumbers. From observation and practical experience we are disposed to accept the idea as a true one.

* * * *

Taking the hypnotic theory as an explanation of psychic experience in sleep, we can see an explanation of the beautiful or solemn dream, with a real spiritual basis, which winds up suddenly in a ridiculous way. Such cases have been recorded of people under hypnosis or the influence of anæsthetics. The sleeper's higher consciousness temporarily in touch with spiritual states is suddenly submerged once more into the region of physical brain activity. Dimly feeling that something was required of it, the lower consciousness would do its little best to complete and round off the story with something of its own. The result would be much like the effort of a novice in music who tried to complete an unfinished symphony by a great master. Coleridge is said to have dreamt the whole of his wonderful poem, "Kubla Khan," and he always lamented that he could only recall a part of it. Perhaps it was as well. If the lower consciousness had crept in during the forgotten portions of the dream, we may be sure that the result would have been amazing bathos!

* * * *

There is much justification for the complaint that some of the public oratory at Spiritualistic societies is of a very low intellectual level. One correspondent

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speaks of "twaddle and arrant absurdities" and "slovenliness of thought and terminology." But this sort of thing is by no means confined to Spiritualism, which is only at its beginnings. New truths are proverbially ungainly at their birth—but they grow. The first products of 'prentice hands leave much to be desired in the way of skilful workmanship, but the apprentice becomes in process of time a clever artificer. What we most regret just now is not unskilfulness but feebleness and timidity. We respect the bold utterance, even if it is a mistaken one. We are impatient of the spirit that pules about dangers and obstacles, that fears the prejudices of the ignorant on the one hand and the lurking perils of the "mysterious unknown" on the other. Purveyors of half-baked philosophies, illiterate, shallow, deluded—we can excuse them if they do not whimper. After all, life is more than literature, and if the science of a future life is to be placed on a firm and stable basis it will be by the courage that speaks strongly and plainly its convictions rather than by the feeble bleatings of those who half believe and half distrust their truth.

THE DIVINE EVENT.

"Pentecost is at hand!" said a certain beautiful soul to one of his fellows. The words thrilled the heart of the hearer like a strain of distant music, and sent his thoughts flying back upon the long, long path of nineteen hundred years, before Cathedrals were, or any Temple stood upon Zion's height; and further still, to vast assemblies in far more ancient times, and gatherings of Hebrew multitudes, keeping the New Moon's feast when seven times seven days had passed since the celebration of the national deliverance.

And as the punctual earth speeds on her way down the centuries, a deep instinct calls to each passing generation: Forsake not the assembling of yourselves together! The lesson which flashed out anew in tongues of fire and rushed in the spirit wind on that day was the enormous power that falls upon men when the minds and wills of many are unified in a common purpose and a common hope. Heaven gave a wondrous largesse to that tiny fraction of the race, a little over a hundred souls altogether, because they had offered the one thing needful to command it, a single-hearted bond of fellowship and loyalty, a purpose dear to the heart of One who promises to be wherever two or three, even, of His own, are gathered together.

Many great organisations in these days net the globe in a world-wide scope that overpasses national and even racial limits. There are principalities and powers, a Holy, or an unholy, Spirit behind all great movements, and since we cannot choose but serve one or other, our safety lies in knowing well where our own post is, and in continually reinforcing our single strength by active and visible fellowship. Pentecost does not teach men to go into the woods, alone, to worship God, but rather "in solemn troops and sweet societies," as is the practice in the heavenly country beyond the veil. Solitude is indeed "the mother-country of the strong," but only of the strong; and silence is at times an essential need of the spirit, but the opposite principle must equally have its due. Even the Holiest, we are told, belongs to an Order, and rejoices in a certain Divine kinship.

The noble words communion, community and common-wealth are those that most expressly fit the time and its need to-day. For we know that the great Age now in its wild and fiery dawn will see a long step made towards the culmination, the welding of men of many different gifts, colours, and callings, into that one body "fitly joined together and compacted by that which every joint supplieth" under its great Head, so that the whole race may move more swiftly towards that "one far-off Divine Event" which is its goal.

THE SPIRITUAL ELEMENT IN ROYAL ACADEMY PICTURES.

Mr. Frank Rutter, the well-known art critic of the "Sunday Times," in a notice of this year's exhibition, finds that there is a "new spirit" in art, and sees traces of it in the Royal Academy pictures. The old school of painters, he tells us, "dallied with nineteenth century ideas about the supreme importance of treatment, the post-war painters are inclined to let treatment go hang, or more correctly perhaps to maintain that a trivial or mean subject is unworthy of any such treatment."

Perhaps; but one of the centres of interest—if not the chief—in the present exhibition is Sir William Orpen's portrait of "Le Chef de l'Hôtel Chatham, Paris" (No. 115). I admit the "full rich humanity" of the subject, but—it is a man, not an idea.

I did not go to the exhibition looking particularly for "psychic" subjects, although even their appearance would have reflected in some fashion what to readers of *LIGHT* would have been a "spiritual element," because this is for many of us bound up with "a new attitude towards death." There seemed to be but one picture which gave any hint of the idea. This was Mr. Fred Appleyard's "Presences Plain in the Place" (No. 244). Here is the interior of a ruined church or abbey. In the middle is a kneeling figure. Behind it on a bier lies a still form, and around it are the "presences"—celestial figures, some apparently engaged in clothing the arisen spirit. That is very briefly to describe it, for it is hung a little too high for all the detail to be plainly visible. But the idea is there, sufficiently definite not to be misunderstood.

But in seeking the essential spirit of an age or an institution one is rather in quest of an atmosphere in which may lurk suggestions more or less indefinable and elusive—easily to be missed by the student of surfaces.

Taking the "new attitude towards death" as our particular touchstone, such other indications as were to be found were hardly comforting.

A long inspection of Mr. Frank O. Salisbury's picture of the burial of the Unknown Warrior in Westminster Abbey (No. 73) left me and two artist companions wondering at the sombre ritual. There was reverence, but nowhere a gleam of hope. This hardly reflects on the picture, which portrayed an actual scene. The company of mourners was bowed about a "dead symbol." The upward look, the living emblem, was not there. It seemed a little pitiful that not yet are the eyes of the nation's foremost figures raised above the earth in paying tribute to the "great dead."

Much the same verdict might be passed on Mr. Salisbury's other picture, "The Passing of the Unknown Warrior" (315) in which the funeral procession is shown, for here again there was no ray of anything beyond the conventional aspect of death, grisly, dolorous, inscrutable.

"The Journey of the Spirit," by Glyn W. Philpot (No. 177), was a title that seemed full of promise. Alas, the reality was three "poor wandering shades," lifeless of colour, struggling along a craggy mountain path to some unknown goal. Strange mists and unearthly lights hovered around a scene stark and horrific in its details. If it portrayed any truth at all in the pilgrimage of the human spirit, it would be what a philosopher calls a "low form of truth," such as is contained in Matthew Arnold's idea that through strain and travail the soul "mounts and that hardly to eternal life." If there was any spiritual element in the picture it was an exceedingly grey and bleak one.

These things but add colour to a dolorous world. And yet it would not be impossible to find some significance in the picture. Some of the ugliness of our spiritual life may

best be abolished by bringing it boldly out into the light that all may behold it for what it is. While it is concealed, it works like a festering wound, a poison that ferments in the dark.

From the various symbolical pictures I gleaned but little. Mr. Harry Morley's "The Night Passeth, the Day Cometh" (No. 42) seemed to convey a large mystical meaning which may yet not have been in the artist's mind. Female figures at an open-air toilet in the foreground, male figures in shadow passing away at the rear. It seemed to suggest the mystic's idea of the passing of the age of masculinity and the dawn of the Feminine Era. That meaning, of course, could be "read into it," but it may well have borne simply some allusion to the passing of the dark hours of the night and the coming of the morning hours, such as is illustrated in one of Ponchielli's musical compositions. But as an artist friend—one of the exhibitors—remarked, painters are not always aware of the particular significance of some of their symbolical pictures—they seem to come "through the subconscious."

Not being an art critic in the technical sense, I may be wrong, but I found in Leader's "Fringe of the Pinewood" (No. 143) the suggestion of a spiritualised stage of craftsmanship in that distinguished landscape painter. Perhaps I ought not to have admired it so keenly—but I did. *De gustibus*, etc.

One of my friends found a vivid touch of life and its meaning in "London Summer," by Ursula Wood (No. 551). There was certainly a real "cry of the heart" in the face of the London urchin with his flower in the city street.

We did not miss the bust of Mr. J. J. Vango in the Lecture Room (No. 1,140), one of Mr. James A. Stevenson's three sculptural exhibits, the others being "A Seaforth Highlander" (No. 1,239) and "Sir Henry Tanner, C.B." (No. 1,201). We noted that "Mors Janua Vitæ" (No. 1,097) contained no suggestion of any light or life beyond the dark portal except in the title. We found pleasure in some of the elfin pictures—they were but few. Indeed, had our quest been the ordinary inspection we could have found sufficient of grace and beauty to have satisfied our minds.

But we came away with the impression that a great inspiration had been missed, or, at least, that it had not yet dawned in the minds of our artists. Perhaps it needs a higher expression of sensitiveness—perhaps only a mere change of attitude. The Great Idea is always there whether we lift our eyes to see it or not. "Art for Art's sake" is a great word. But Art for Life's sake, or for Love's sake is vastly greater. The great message of Immortality, of brighter worlds where suffering humanity may be renewed, has come, in Art, mainly from the Poets. It hardly has seemed to touch the painter yet, that it may be blazoned in line and colour, to give a new hope to those who look for his message. When the Time Spirit brings us war and famine, and all the catalogue of sorrows, the artist's opportunity should be clearly apparent. He can show us "charmed magic casements" into those brighter worlds, the gleams and intimations of which are already about us.

"The Spiritual Element in the Royal Academy Pictures"—perhaps in next year's exhibition we may find it a more fertile subject than to-day. In the conquest of death, the vision of realms of beauty beyond the walls of matter, the artist may find such inspiration as will put to shame Hazlitt's sneer that "a Royal Academy is a kind of hospital and infirmary for the obliquities of taste and ingenuity—a receptacle where enthusiasm and originality stop and stagnate."

D. G.

THE "QUEER STORY" OF MR. EDWARD BUSH.

I am much interested in the contribution sent by Mr. Barlow (p. 303), but cannot imagine why he should assume that I am opposed to the suggestions he offers. Surely I made my position clear enough. I quote my preliminary statement: "If Mr. Bush and his patron insist that a fraud has taken place, they must take the consequences. There is a third possibility."

I do not deal with this third possibility at all. I prefer to leave it to men like Mr. Barlow and others who have made the subject a special study. Of course, it had occurred to me that an examination of previous psychographs would be an integral part of any exhaustive study of the matter. But this is out of my province. I am dealing simply with the superficial judgments of such papers as "Truth," which do not hesitate to attribute gross and senseless fraud to

disinterested and honest men like Hope. If opponents persist in such charges then the accusations they bring will recoil on their own head. I meet such men, and beat such men on their own ground, a thing which most apologists for Spiritualism absolutely fail to do. Every man to his own province.

Personally, I believe that the true explanation of the matter will lie along the lines of the third possibility, but if Mr. Bush and his friends wish to avail themselves of this they must withdraw their charge of dishonesty against Mr. Hope. Until they do this then they must remain in the pit they dugged for another. They will not get out of it without help.

ELLIS G. ROBERTS.

ERRATUM.—By inadvertence the date of the birth of Stainton Moses was given in our issue of April 30th as 1835, when it should have been 1839.

NATURAL LAW IN SUPERNORMAL PHENOMENA.

LECTURE BY DR. W. J. VANSTONE.

"If psychic phenomena appear to violate known natural laws, it is only because they are an anticipation of an altered and progressed state of the race or individual."

With these words Dr. Vanstone outlined the central idea of his address to members of the London Spiritualist Alliance on Thursday, May 5th. It proved to be one of this mystic thinker's happiest efforts, and was received by a large audience with evident signs of pleasure. It was a rich philosophical talk, with just enough reference to practical and evidential matters to enable his hearers to resist the temptation to make excursions into the realms of pure speculation.

Mr. WITTHALL, who presided, said in opening the proceedings that he sometimes thought that we did not properly estimate the extent of our psychical powers. We were really centres of mighty forces, which forces, rightly directed, resulted in great good, but, if directed wrongly, produced a certain amount of harm. Fortunately, the forces for good were permanent, while those for harm were temporary. He asked his hearers to devote a brief quiet time before the lecture to focussing healing thoughts on any friends they knew who were ill or in trouble. This would itself illustrate practically the subject on which Dr. Vanstone was about to speak, viz., "Natural Law in Supernormal Phenomena."

Accordingly the delivery of the lecture was preceded by a few minutes' silence.

Dr. VANSTONE said:—

The existence of supernormal phenomena is now demonstrated to the satisfaction of some of the greatest minds of the age, but at present their harmony with known natural laws is not quite so obvious. The natural and the supernormal are one in origin. The term natural is usually applied to material, but is common to the realm of mind and spirit. The word normal is applied to known laws, but it should be progressive and applicable to all advanced exploration, research, and discovery, in every realm of consciousness.

If psychic or spiritual phenomena could be proved to violate natural laws then such phenomena would be antagonistic to unity, and in violation of harmony, destructive rather than constructive. It is, therefore, of importance that every effort should be made to discover the harmonic chord which links supernormal phenomena with known natural laws, otherwise one must condemn the other. Let the proposition be advanced that all supernatural phenomena are the production of latent laws which are in perfect harmony with known laws, but are applicable to supernormal conditions and exercised by a latent but super-consciousness in man, and by discarnate spirits. If this be granted, harmony will be established between natural science and spiritual science, but it will also be shown that the supernormal phenomena are evidence of supernormal consciousness, and that, in turn, demands altered states and conditions, the evolution of which should be the outcome of spiritual phenomena, expressive of a normal spiritual state of the human race, or individual.

Evidence must be sought to discover that nature, mind and spirit are in perfect harmony with one another, but the variation in phenomena, and the apparent antagonism of the same, are only due to an intrusion of the one on the plane of the other. If spiritual or psychic phenomena, in some instances, appear to violate known natural laws, it is only because they are an anticipation of an altered and progressed state of the race or individual. This could be easily demonstrated by reference to many scientific discoveries of the last fifty years alone, in the realm of matter. Adjustment to new conditions is demanded, and must be conceded.

Spiritualism is in the vanguard of the race, and must ever give expression to a larger vision, and this will be demonstrated often by phenomena that cannot be normal in the race until it advances, and accepts the conditions indicated.

How, then, can it be demonstrated that supernormal phenomena are not antagonistic to natural laws, although they appear to supersede them and leave them obsolete? Here is the crux of the whole question. Let me suggest that all miracles and supernormal phenomena are due to already existing but latent laws, and these are called into action by corresponding latent powers in the human spirit and in discarnate spirits, also that these powers may be rendered manifest in different states of consciousness, and are indicative of states through which the individual soul will ultimately pass, and collectively will be the world conditions in which masses of beings will dwell.

Now to proceed with the law of harmony. In the realm of nature we know that musical notes may differ, yet when struck simultaneously are in perfect harmony. Certain colours are quite distinct, but yet are harmonious or are complementary. Certain elements show distinct affinities; and in art the rules of perspective demand harmonious ad-

justment and balance, either in line drawing, or architectural structure. So it will be seen that normal and supernormal require adjustment in relation to states, and each will complement the other.

Let us look, then, at some of the accepted phenomena of Spiritualism, and in every instance there will be apparent antagonism.

Take materialisation, and by that I mean both the formation of a natural body by a discarnate spirit, and also a similar materialisation by human living adepts, which is a well-known and proved phenomenon. The same will also apply to the materialisation of inanimate objects.

Now, the formation of a living body, apart from the fulfilment of the known laws of generation, appears on the surface to be entirely antagonistic to nature; and so it is, according to this material plane, but if it be taken as indicative of an ultimate state and the expression of a latent law, it will be seen to be an evidence of spirit, and to demonstrate the complete dominance of spirit over matter. Even in the realm of mind and will we have evidence of the power of thought to create photographs without light.

If thought and will from human living beings can do this, it is quite compatible with the action of harmonic latent laws that a spirit should form a material body by thought, which thought may be in clear understanding of radio-active matter in different forms, as researchers have at the present moment proved. This is further suggested by the fact that in all materialisation there is an appropriation of matter from the sitters. This is a spontaneous generation of a material body, but the mind and spirit that created it are not spontaneously generated, but are born from above.

In natural science we have parallels for this. Minute living germs in the sea will appropriate the silica of the water, and make the most beautiful vases, baskets, urns, and a thousand other different forms. Even the roots of our cereals use the flint of the soil to make their shiny varnish or delicate spiculæ.

Life is linked with mind, and dominates matter in inanimate nature only in accordance with the law of its natural being, but in sentient nature according to the plane on which it functions.

By analogy we prove hypothetically the harmony of laws. That which we call natural law is law in harmony with the being of that which functions in its conditions. The natural laws of a fish are in the realm of water, for by its gills it extracts oxygen out of its own element, but the laws of air-breathing organisms are supernormal and antagonistic to water-breathing organisms. But should the tadpole become changed to the frog, that which was abnormal becomes normal, and that which was supernatural becomes natural. Both laws were in harmony with each other on their own particular planes, and each was consistent with the evolution of the creature. But should the frog laws become active in the condition of the tadpole, antagonism and abnormality would be in evidence, with consequent lack of harmony.

The creative laws of nature are obvious, but so also are the recreative, or laws of transmutation.

Nature constructs in the gross, but passes on by metamorphism to the subtle. In other words, she has always in store latent principles, which for their expression demand disorganisation, disintegration, transformation — which means re-birth, or consciousness awakened on a fresh plane of being, and transmutation of matter accordingly. This is seen in the metamorphic rocks and the formation of crystals; also in the changes of the caterpillar to the butterfly, and that of the pond larva to the air-breathing dragon fly. For the dragon fly, with compound eyes and membranous wings, to appear to materialise again amongst his brother larvæ in the mud of a pond, would be antagonistic to the law of their condition; but if it could reappear as a larva, but beautified by some trace of its higher life, it would be perfectly consistent, but difficult to be conceived of by the observers. By this analogy it will be seen that laws which appear unnatural are perfectly normal in their own planes.

Spiritualism, therefore, not only finds it incumbent to demonstrate the legitimacy of supernormal phenomena; it must seek to evolve in its recipients those changes of consciousness and states by which is evolved natural correspondence with the new laws of being. In the phenomena of levitation and movement of inanimate objects there is an apparent violation of the law of gravitation, or a suspension of natural laws. It may be argued that if one law is suspended for another, it is because they are antagonistic, which is contrary to harmony. But such is not the case, for when a person is sitting in a chair and is levitated by an unseen force, it has been observed that a *floating* movement occurs, and that is characteristic of what is well known, viz., that the persons present give off a plasma of finer vibrations by their minds and wills, or the will of the spirit-worker attunes the medium to the object, with the result that conditions are provided in which the person or object floats in mid air.

A piece of wood in the bottom of an empty tank is held down by gravitation, but if that tank be filled with water it will float to the surface. In like manner a bar of iron will float, but you must first change its specific gravity. This change takes place in levitation by alteration of the rate of vibrations. Again we see perfectly natural laws operating in apparently supernatural phenomena, but again, also, this involves the demand for a suspension of the old and the

awakening of the new consciousness in order that the spirit may dominate and utilize matter as it wills.

The same applies to the passing of matter through matter. It is a perfectly natural law by which you transpose a solid into a fluid and a fluid into vapour, and each of these forms of matter will pass through the other. It is also perfectly natural to change either vapour or fluid into solid. Thus a solid crystal may be reduced to a fluid, and passed through a solid, and recrystallized again. The material of the original solid will retain all the principles of its law of crystallization when in the fluid state, and make true assertion of these when conditions are provided.

In like manner, mind, acting in living human spirits or discarnate spirits, can produce such phenomena by perfectly natural laws. It has been well established that writing has been found on sealed slates, and messages produced on photographic plates without the aid of a camera; also paintings wrought by no visible means, the latter sometimes without pigments and brushes. Here, again, is apparently a violation of natural laws, but when we know what the scientist tells us about the powers of radium and other radio-active substances, it becomes apparent that energy can be focussed and applied, as we can use a pencil of light. A radium emanation can only be retarded in its progress by the densest of metals. If it be premised that energy in a form like radium can be released from all atoms of matter, or if, further, we accept the electronic theory of matter, i.e., that matter is composed of electricity and nothing else, we find it quite possible to explain such phenomena as those named in the light of Professor Soddy's experiments in writing with a tube of pure radium.

Spirit can express thought on matter by means of the human brain, and I have received satisfactory evidence that thought can affect photographic plates and material substances when in conjunction with the sun's rays and a tube of radio-active matter. Spirit beings can then apply nature's laws, and produce supernormal phenomena in perfect harmony with the known laws of matter.

(To be continued.)

MUSIC HEARD AT DEATH BEDS.

Referring to our "Note by the Way" (p. 277) several correspondents furnish us with instances of music heard by dying persons or by those in attendance on them. Mrs. Leaning sends us the following cases:—

When Lily Sewell was dying music was heard apparently coming from a corner of the room, on two days preceding the death. This was not audible to the child herself, but was heard by both parents in the room, another daughter in the passage, and a servant at work two floors below. On the third day, that on which the child died, the sound was like that of an Æolian harp, seeming to pass through the room and house, and out of the door. ("Phantasms of the Living," II., pp. 221, 2.)

A Master at Eton, in 1881, attending on his mother's death-bed, heard within a few minutes after the passing, the low, soft music as of three girls' voices singing a hymn, recognised as "The strife is o'er," etc., which was audible to two others present, and to the doctor in attendance, who looked out of the window to discover the singers. On the night following the death of a girl of 21, music "such as mortals never sang" was heard. (Bennett, "Direct Phenom. of Spiritualism," pp. 49-53.)

A similar instance is related by the Latin chroniclers of Saint Elizabeth of Hungary, and was embodied by Kingsley in his exquisite drama of "The Saint's Tragedy":—

Abbess: What was that sweet song, which just now, my Princess

You murmured to yourself?

Eliz.: Did you not hear
A little bird between me and the wall,
That sang and sang?

Abbess: We heard him not, fair Saint.

Eliz.: I heard him, and his merry carol revelled
Through all my brain, and woke my parched throat
To join his song: then angel melodies
Burst through the dull dark, and the mad air quivered
Unutterable music. Nay, you heard him.

Abbess: Nought save yourself.

—(Act. iv., sc. iv.)

M. Alphonse Berget, Examiner to the Faculté des Sciences, Paris, sends Flammarion an account of his mother's experience. She had gone up to an attic alone to look for something, and suddenly heard the voice of a friend singing "as only the dead could sing." She ran downstairs sobbing, and fainted; but it was the triumphant song of release she had heard, for her friend had taken the veil three years before, and at that hour had died in a distant nunnery. ("L'Inconnu," p. 78, Ch. iii., case 8.)

In the "Memoirs" of Samuel Foote it is related that one night in 1740 he was kept awake for some time by "the softest and sweetest strains of music he had ever heard," which he supposed at first to be a serenade, welcoming him to his father's house in Truro, but finding nothing to justify this idea, he concluded that it was his imagination. We must remember that he was a dramatist and actor, accus-

tomed to exercise imagination freely. The experience, however, coincided with a tragedy in the family, for at the time his uncle, Sir John Goodere, was engaged in having another uncle, a naval officer, forcibly seized and strangled. It perhaps requires some effort of imagination on our own part to discover any connection of cause and effect between soft music and a violent death, but Foote eventually concluded that it was meant as a warning. (Ingram, p. 252.)

The "low, soft tolling, as of a distant silver bell," in one case, and the sound of a passing-bell, which seemed to come from the moonlit church in the stillness of night, and was heard by a girl and her governess from an open window in the Manor House near by, are two cases reported by Spicer, but the most beautiful is as follows, and relates to the death of Dr. Kenealy's only brother:—

"His brother's bedroom opened on a large and far-extending tract bounded by green hills. In this apartment most of the members of the family—the doctor among them—were sitting about noon, the sun streaming beautifully through the thin, transparent air, when suddenly a strain of melody more divinely sweet than any earthly music they had ever heard, rose near at hand. It was the melancholy wail of a woman's voice, in accents betokening a depth of woe not to be described in words. It lasted several minutes, then appeared to melt away like the ripple of a wave—now heard, now lost in whispers—till 'nothing lives 'twixt it and silence.' As the song commenced the dying boy fell into the last agony, but such was the effect of the circumstance upon those who stood around that their attention was almost distracted from the solemn scene. . . . As the last note became inaudible, the child's spirit passed away." (Spicer, "Strange Things," pp., 115, 116.)

Stead also had a case reported to him of a man and his wife, in Guernsey, being awakened by very beautiful music, which coincided with the death of a grandparent in Dorsetshire. ("More Ghost Stories," p. 49.)

Mrs. Susan M. Lunn (Gatehouse-of-Fleet) vouches for the following:—

"About forty years ago a good old woman, belonging to the humbler class of society lay dying. Suddenly she opened her eyes and said to those around, 'How beautiful the church bells sound.' There were none that they could hear, and shortly afterwards she passed away. Her friends felt that just as in 'The Pilgrim's Progress' 'all the trumpets sounded' on the other side for Mr. Valiant-for-truth, so the chimes of bells welcomed this gentle soul."

Mr. Joseph Clark (Street, Somerset), who is greatly interested in the subject, and has been making inquiries for cases, states that some time ago he received a letter from a gentleman living at The Hague (Holland) in the course of which the writer said:—

"My whole family have always been very fond of music with the exception of my only sister, who disliked it. She died at about fifteen years of age, and in the very moment of her passing over she said 'I hear such beautiful music.' I think the case is not only remarkable because she heard music, but because she found the music at that moment beautiful."

The following striking case is narrated by Mr. F. H. Rooke (Guildford):—

"Some years ago my sister and I had a joint experience, which has been the greatest comfort to us.

"Our mother lay dangerously ill, every nerve racked with rheumatoid arthritis, and both nurse and doctor seemed to think that her sufferings could not last much longer.

"One night about 1 a.m. my sister was sitting up with the nurse (I was sleeping on another landing), when her attention was transfixed by the most beautiful majestic chords, as if every golden note of melody was being played on some heavenly instrument—music far exceeding anything she had ever heard. Turning to the nurse, she said, 'Did you hear that?' 'I heard nothing,' was the answer. At that moment I entered the room saying 'Where does that beautiful music come from?' The music had awakened me out of heavy slumber.

"As we spoke the sounds died away, and on looking at the bed, it was evident to me that the sweet spirit of our devoted mother had passed to other realms to these beautiful strains. Our father, who slept on the same floor as the invalid, and who, we felt, was as entitled as we were to hear the music, heard nothing."

THE ICE AGE.—On April 27th, Major R. A. Marriott, D.S.O., Governor of Exeter gaol, an occasional contributor to LIGHT, gave a lecture in the Barnfield Hall, Exeter, under the auspices of the local Spiritualist Society, on "The Ice Age," in the course of which he pointed out that a discovery made by a well-known Spiritualist, the late General Drayson, had completely explained the date and operations of the last Ice period. He asked the audience to agree that the Ice Age was due to the tilt of the earth, which Drayson had shown was continually going forward. Other scientists had demonstrated to the same conclusion, and it had been recently discovered that the Great Pyramid, by its position and structure, embodied all the cardinal points of Drayson's discovery.

THE DESCENT INTO HELL.

ADDRESS BY ELLIS T. POWELL, LL.B., D.Sc.

(Continued from page 298.)

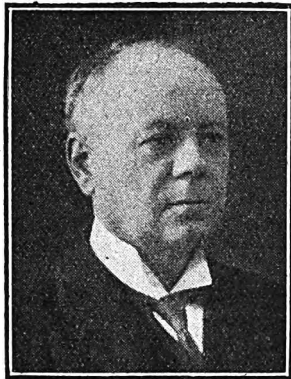
THE DESTRUCTION OF ATLANTIS.

All students of this subject know what an extensive use is made by the intelligences on the Other Side of pictures presented to the sensitive mind. Over and over again it has happened to us to be told by the sensitive, "I am shown a picture of a landscape with mountains in the background and a river flowing," or, again, "I am taken across the water to another country and I am shown a small settlement and a number of rough log houses"—and so forth. Now, what may we conjecture as having happened when St. Peter was prompted to write this allusion to the spirits under detention? Doubtless there was shown to him a picture of a great world catastrophe, whole tracts of country being overwhelmed by a raging flood and human beings exhausting every resource in the endeavour to save themselves from the deluge. St. Peter was a Jew, and his instant and most natural interpretation of the picture would be that it represented an event which figured so largely in Jewish tradition, *viz.*, the Noachian deluge. But if the Noachian deluge, as such, is not historic, then we can hardly suppose that he was shown a picture of it. In all probability the story of the Noachian deluge, as it has come down to us, enshrines what man remembered of the colossal world catastrophe which involved the destruction of the continent of Atlantis and whelmed it under the waves of the present Atlantic Ocean. Bit by bit there is coming to us authentic knowledge about this awful catastrophe in which untold millions perished.

But why did they perish? Because, as we learn from psychic sources, they were using lofty knowledge for purely material ends. Man, in fact, had become a danger to himself. He had laid open many of the secrets of Nature, had gained command of many of her most potent forces. He was using them entirely for selfish and material ends. That the Higher Powers would not tolerate. Sooner than see it perpetuated they permitted a terrific catastrophe to destroy the whole Atlantean civilisation. The more enlightened and progressive members thereof would, we can well believe, make rapid advance in the spirit spheres. Others might come into re-incarnation and recommence their progress in other lands. But there may well have been a disobedient, obstinate and impenitent section which resented the interference of the Higher Powers and remained angry and resentful in the spirit realms into which they had entered. That frame of mind would render progress impossible, so that they might go on from age to age being retained in the custody of Hades, waiting their return to a better mind. And when in the fulness of time the greatest of all psychics descended to bring the new revelation of God to mankind, it would be essential for the completion of His mission that He should descend into the realm where these obstinate spirits were detained so that He might proclaim to them the new message of hope and stir them into the abandonment of their sullen and resentful attitude. And is there not something very probable in the conjecture that St. Peter was first shown a picture of the catastrophe which had overwhelmed the ancient world and was then prompted to write how his great Master had descended even into that subterranean sphere that none might be left uncheered or uninvigorated by knowledge of the great experiment which was being so triumphantly achieved? The men who perished at Atlantis and whose obstinate spirits yet remained in Hades, were not the whole of the ancient world. But their presentation was intended to be typical of all. Only they and others equally obstinate were under detention in the dim regions which the Great Psychic visited in the interval between death and resurrection.

CREATION'S UPWARD PATH.

Nor can we stop there. Let us bear in mind that the upward struggle is not limited to the spirits which have once been enshrined in a human frame. Modern psychic research goes to confirm the belief which the great theory of evolution suggests, to the effect that not humanity alone, but the whole creation, is on the upward path. Consequently, we must conclude that a destiny is marked out for the animals as well as for us. Their consciousness is the same as ours except that as it functions in an inferior vehicle it is not capable of rising to the same height. Further down there are the plants, and still lower



DR. ELLIS T. POWELL.
*Author of "The Evolution
of the Money Market."*

the created entities which we call inorganic—the rocks, the metals—though they are probably all evolving towards the organic and thence upwards along an eternal highway. Both St. Paul and St. John well knew that the relationship of the Logos with the creation was not limited to the human element thereof. In St. Paul's own words (Rom. viii., 22), "To this day the whole creation groans in its shackles and throbs with pain," in the anticipation, as he says, that it will one day be freed from its thralldom to decay and gain the glorious freedom of the children of God. So that probably we are not going too far if we surmise that the descent into Hell went further than the proclamation of the good news to discarnate human intellects alone. In some mysterious way the message was communicated to the whole of the groaning creation. And is it not at least probable that its inarticulate response was marked by the earthquake which occurred and by the darkness which covered the whole land at the time of the Crucifixion, as well as by the rending of the

Temple curtain from the top to the bottom?

I think we can now see why the writer in the First Epistle of Peter used the word which he does with reference to the condition of detention in which the spirits were. There is, as I pointed out, not only a sense of watching and guarding, but of watching for something, waiting for something, observing the time when some event will take place. So that the spirits are not in the condition of penal imprisonment under hard durance, but rather in a state of almost paternal detention the while that they (or some other intelligences) are watching and waiting for something to occur. And surely this would almost exactly describe the mental attitude of those who had brought upon themselves the great world catastrophes of the past and whose inadequate repentance prevented them from resuming the upward path. There would be a resolve on the part of the Higher Powers that they should alter their state of mind before they were allowed to move on, and, in fact, as a condition of being allowed to do so. Yet simultaneously, as every psychic researcher knows, it would be a fact that these spirits remained in detention or custody mainly as a result of their own frame of mind, and certainly not in consequence of any merely vindictive feeling against them on the part of the Higher Powers. If a spirit remains in the lower parts of the earth in consequence of its own refusal to change its spiritual outlook, then it is more correct to speak of its condition as being that of detention or custody rather than gaol in the ordinary sense of the word. At the same time, such spirits must possess the knowledge that they could alter their condition by changing their state of mind. If they did not possess that knowledge, of course the infliction of the detention would be a piece of sheer tyranny. But as long as they do possess it, even though they refrain from acting upon it, there is another outlook, an element of watching, of waiting, and of expectation, which is just the very thing that the word *phulake* suggests. Finally, the attitude of expectancy would be even more intense on the part of the custodian or custodians than among those of whom he or they had the supervision. The custodians would watch keenly for the coming advent of Him whom they knew to be entering into incarnate manifestation.

WHO RULES THE DARK REGIONS?

If this reasoning is correct, then you will be asking yourselves the question, "Who rules these lower regions?" Obviously, it is foreign to our ideas of the Divine economy that such realms should be left without proper jurisdiction. At the very outset we may say that whoever their ruler, he is not the intelligence popularly known as the Devil, nor yet any of the Devil's ministers. Whether one acknowledges the Apostolic authority of St. Paul or not, there is no disputing that his psychic knowledge was of the very highest order, and he makes it clear that the Satanic intrigues have their home, not in the parts under the earth but in the atmosphere above the surface. He tells the Ephesians (Eph. ii., 2) that they were dead in the trespasses and sins in which they moved as they followed the course of this world under the sway of the Prince of the Air. And in this passage "air" means the lower and denser atmospheric region as distinguished from the higher tracts where the ether predominates. And again, in the sixth chapter of the same Epistle (verse 12) he says that we have

to struggle not with blood and flesh but with the rulers, the authorities, the potentates of the dark, the spirit forces of evil under the vault of the sky. I think most of us know, as Spiritualists, that it is in this region (which we may colloquially designate the one most contiguous to the earth sphere), that the forces of antagonism to spiritual upliftment are most active. So that we shall have to look in another direction for the prerogative which rules the nether regions of the earth, the shadowy realms which were visited by Him who went to tell the good news to the spirits in custody.

Well, the story told by our good friends on the Other Side is remarkable and inspiring in the highest degree. They say that a very exalted spirit indeed has condescended to abandon his high estate and to reside in the nether regions of the earth among obstinate and impenitent intelligences, in order that he may rule them, on the one hand, and seek, on the other, to influence them into some effort towards higher things. Apart from the solemn and transcendent experiment represented by the descent of the Logos into time and matter one can hardly imagine a more thrilling instance of self-abnegation than is displayed by the voluntary descent of one of the loftiest of spirits into these conditions. They must be more abhorrent to his fine susceptibilities than residence in a dark and filthy cellar would be to you or to me. At the present stage one cannot, humanly speaking, apply any test to this extraordinary revelation. One can only say that it is in strict accord with our knowledge of the immeasurable self-sacrifice which seems continually to inspire the actions of the great spiritual leaders of the universe. If future psychic investigation goes to confirm it, then I do not think that the whole history of consciousness, from the time of its birth down to the present moment, can contain a more sublime spectacle than must have been presented by the meeting in that shadowy realm between the Logos, who had descended from the central glory with a new message for its denizens, and His chivalrous and heroic servant, the voluntary inhabitant and administrator of those gloomy shades.

Now and again as we go forward we obtain glimpses into these shadowed planes below. Most of those who have any experience of psychic investigation have now and then heard an almost piteous cry from these mysterious tracts. They hold, for instance, the wilful suicide, the abandoned sensualist, as well as those who have deliberately closed their eyes to the light that was offered them while they were in this world. They do not contain men and women who have failed through no fault of their own in yielding assent to this or that form of dogma. Apparently honest opinion (and even the honest lack of any opinion at all) is not punished, but only the definite and calculated flouting of the individual's own higher instincts. But no form of offence seems to be regarded so seriously, and to meet with so stern a reprobation, as that of cruelty, whether it be to fellow men, to children, or to animals. There is one case of a judge whose name has for centuries been execrated in English history as the synonym for all that is brutal, cruel and corrupt. As we are told, he is still unrepentant. He remains far down in the limbo provided for such spirits as his. An even worse case is that of an enemy officer who in the late war killed a helpless woman prisoner under circumstances too hideous to be recounted. We get vague legends of him in the lowest deeps. There, apparently, thought has none of the creative power which it possesses on the higher planes, and consequently this wretch cannot even clothe his spirit body with any covering at all. Yet all the time he is pursued and surrounded by the abominable thought forms which he generated during his earth life, and they, visualised by him as loathsome insects and reptiles of every kind, torture him in teeming myriads. Over the rest of the picture one may well draw a veil, only pointing out that in this, as in all similar instances, the penalty is not such in the sense of vindictiveness. It is only a reaping of that which was sown, only a realisation of the truth of that ancient and solemn warning; that "as a man thinks so is he."

PRAYER FOR THE SPIRITS IN PRISON.

Let me close on a note of hope and reassurance. If it be right to preach to those who are under detention, then it cannot be wrong to pray for them. Now it is very remarkable that the age which witnessed the descent into Hell was also familiar in its literature with the practice of prayers for the dead. We find Judas Maccabeus (2 Maccabees xii., 43) making a collection for the benefit of the souls of certain men who had been slain and sending it "to Jerusalem to offer a sin-offering, doing therein" (as the ancient record concedes) "very well and honestly, in that he was mindful of the resurrection: for if he had not hoped that they that were slain should have risen again, it had been superfluous and vain to pray for the dead. And also in that he perceived that there was great favour laid up for those that died godly, it was an holy and good thought. Whereupon he made a reconciliation for the dead, that they might be delivered from sin." He who descended to preach to the spirits under detention must have been very familiar with this passage and of the practice to which it gave rise. It was in pursuance of the same gracious hope that He descended into Hades Himself. And since no such descent is practicable for us we may

at least do what we can by sending out a share of our hopes, our thoughts, and our prayers towards the denizens of those lower realms so that they may be stirred into a wholesome discontent with their lot and started upon the upward path. The greatest of all psychics has set us the noblest of all examples, and we should be unworthy of the light that has come to us if we failed to follow it as far as we may. At least let our thoughts and prayers descend into Hades; and then, if only one obstinate spirit is stirred to better things, neither thought nor prayer will have been sped in vain. We shall have done what we can to follow the gracious example of Him who came from heights immeasurable, and in the traditional words, "descended into Hell."

Replying to questions, Dr. Powell expressed his utter disbelief in the hell proclaimed by Spurgeon and preachers of that type. In these days of psychic illumination, he said, the preaching of hell fire in the sense in which it was proclaimed by these men—and, above all, the declaration that the saved would derive enjoyment from the tortures of the damned—must be utterly abhorrent to any right thinking person. But it might be that the idea of hell as a place of flames gained some support from the fact, now known to modern science, that the interior of the earth is in a red-hot condition, though of course that would have no effect on the spirits there. As to eternal punishment, the very expression was self-contradictory. For punishment must have an ameliorative purpose, and the moment it was made endless it ceased to be punishment and became mere brutal revenge—the act of a fiend and not of a benevolent Deity. He held, however, that the whole gospel of psychic research and Christianity depended on the principle that a spirit must turn towards God in an effort for higher things, as the primary condition of deliverance from the consequences of its own wrong doing.

With regard to the future of the lower animals, the doctor said he regarded all consciousness as the same; though conditioned by the vehicle through which it functioned. They were told that the whole creation was steadily moving upward. The various grades of consciousness merged into one another. He did not believe evolution was confined to humanity, but that the time would come when the dog and other animals in succession would be graciously permitted to cross the line that separated them from mankind. In his view such a thought gave us a higher and nobler ideal of the Divine graciousness than the belief that there was an absolute bar between the lower creation and humanity.

The vote of thanks, proposed by Dr. Abraham Wallace, was carried by hearty acclamation.

"ELECTRIC" AND "MAGNETIC" INDIVIDUALS.

Mr. A. L. Begbie writes:—

"The magnetic healer, who claims to be revitalised by electricity (p. 283) surely should know that he is a magnetic battery, and when depleted he can be revitalised on the same principle as any other battery.

"I have never seen nor heard of the definite limits in human beings of electric and magnetic forces.

"The Mormons in Utah to-day carry out the old Jewish principle of the 'laying on of hands.' To effect cures ten to twenty brothers and sisters are chosen for their positive or negative powers; these link up, and concentrate their minds on the curing of their brother's ailment. The fact of these persons coming together to give 'love-service' calls into operation forces that are not sufficiently studied to-day by our physicians and metaphysicians. These Mormons undoubtedly cure a lot of ailments, and some in a most remarkable way. As an electric healer myself, when in Utah I could not help trying some powerful batteries on a paralytic case that the 'laying on of hands' had failed to cure. I was very successful—but both myself and the batteries were decreed to be the instruments of the evil one!

"Massage to be fully successful requires the principle of positive and negative forces to be correctly applied, the masseur being chosen as being the likely complement to the conditions of the patient—or the best results cannot be attained."

THE GOLIGHER CIRCLE.—We understand that a noted physicist (D.Sc. of London University) has undertaken to devote some time to the continuation of Dr. Crawford's work in Belfast.

"CHRISTIANITY AND SPIRITUALISM."—Mr. A. J. Stuart's criticism on page 276 of our policy in admitting the Rev. Walter Wynn's article on the above subject has evoked the following generous tribute from Miss E. P. Prentice: "LIGHT is out for the truth, regardless of the tenets, bias, and idiosyncrasies of its exponents and opponents. When will its traducers realise the broad teaching of Jesus, who placed all sincere spiritual worship in one category—that of Truth? The form to which so many attach undue importance is the result of heredity, environment and temperament. The one great essential of which we are all capable is the living in charity with all, thinking no evil of any, and acting up to our own God-given light. Let us strive to do the will of God and we shall know of the doctrine, and there will be no time for plucking out motes."

ECTOPLASMS.

BY SIR OLIVER LODGE, F.R.S.

Concerning the kind of phenomena recently so well studied by Dr. Crawford, on which attention has been focussed by the photographs taken by Baron von Schrenck-Notzing, Madame Bisson, Dr. Geley and the S.P.R. Committee, I observed somewhat similar things, under less favourable circumstances, during my early sessions with Eusapia on Professor Richet's small island in the Mediterranean many years ago. A protuberance emanating from the medium's side (clothes being no obstacle) was sometimes seen by me, in dim light, as a whitish solid-looking but otherwise apparently amorphous structure; and when the end reached one of those present he announced either that he was touched or that he was grasped as by a hand. Hand-clutches, on arm or neck of one or other of those present, were probably the most frequent form of manifestation with this particular medium at that time; indeed, they were so frequent as to become commonplace. Usually the protuberances were felt and not seen, even when there was light enough to see them by. Sometimes they were seen and not felt, presumably because they did not reach far enough to effect contact. On one specially distinct occasion, sitting outside the group, I silently watched a protuberance for about a minute, stretching out and receding and stretching out again, till it succeeded in touching the back of Mr. Myers, who immediately exclaimed that he was touched, though he knew nothing about the tentative efforts to reach him, nor of my silent observation of those attempts.

On another distinctly remembered occasion he (wearing a white jacket in the heat of August) was being audibly and vigorously slapped on the back, while I, sitting behind him and seeing him fairly well, could not see any intervening or operative material. So also at Carqueiranne, while notes of a piano were being visibly depressed, the agency was invisible.

These curious protuberances, far more often felt than seen, aroused the puzzled interest of Professor Richet as a physiologist, and he it was who provisionally named them ectoplasms.

This was not his name for the substance of which they were composed: the substance itself was not named. With Eusapia it seems to have been far more elusive than with either Eva C. or Miss Goligher; though the mechanical force exerted on inanimate objects, during the trance of the medium, bore a fairly close family relationship to the Goligher forces; and the form of their terminals, testified to by feel and by the occasional plastic moulds taken of them, assimilated them to the Eva C. phenomena.

"Plasma" is a good enough name for the material, while the protuberance formed out of it may be called an ectoplasm. That I think would probably meet with the approval of Professor Richet. Whether he or Dr. Ochorowicz ever had the opportunity of making a special examination of the material itself, as contrasted with an examination of the mechanical powers associated with it, I cannot say for certain. I had no such opportunity myself; but Dr. Ochorowicz had had long continued experience with Eusapia, and was a good experimenter. He may have done much of which I was not aware.

At one or two of our sessions on the mainland Baron von Schrenck-Notzing was present; but the group on the island, where we got by far the best results, was composed of Richet, Ochorowicz, Myers and myself.

To allay suspicion concerning the good faith of a Polish Professor (at Lemberg), less well known to fame than the others, I may say that Ochorowicz sometimes acted as note-taker, sitting on a balcony outside the room and writing down what we reported as to the conditions of holding and the phenomena experienced. Moreover, on the last evening of the visit of Myers and myself to Professor Richet it happened that Ochorowicz had returned to Warsaw, while Myers and I had been specially pressed by the operating intelligence to stay on for another day; and the phenomena were as strong in his absence as they had been in his presence. I speak of "intelligence"—for that was obscurely indicated, by responsive raps or bangs or movements—but as to the nature of the intelligence we formed no hypothesis. The whole thing was regarded materialistically, I considered, by both the Continental observers—perhaps by all—and was treated as a peculiar and incredible, but nevertheless undeniable, extra-physiological phenomenon, emanating from Eusapia, of a kind decidedly worthy of skilled and prolonged investigation when favourable opportunity should arise.

Eusapia was not a really favourable instrument for the investigation. She was not amenable, like Miss Goligher; she was wilful and excitable, and her power fluctuated,

showing marked sensitiveness to adverse conditions. Indeed, given the opportunity, she would undoubtedly produce spurious though feeble effects by normal means—in other words she cheated; but I am bound to say that she expressed herself furiously indignant with the controllers when subsequently told that opportunity for the lapse had been allowed her by lax holding, and that she had fallen into the trap. She insisted that it was our business to prevent her from doing things by normal means, and was angry at "all her trouble being wasted" by what she stigmatised as our carelessness or perhaps our collusion.

Nevertheless the skill occasionally exhibited by her hand-substitutions suggested long practice in the art, and caused Myers at one time, after the Cambridge series of experiments, to repudiate her altogether as a cheat; for any admixture of fraud in the research was aesthetically repulsive to him. But, though he never overcame his disgust, he realised and admitted, after subsequently repeated experience in France when he was fully awake to this possibility and aware of its method, that most of the phenomena were genuine and utterly beyond her normal power, however fraudulent her intentions might be. And of the truth of that judgment—at least in the good days when conditions were satisfactory and when she was in the hands of skilful and careful and experienced investigators, who were ready to curb vagaries and to whom she was moderately submissive when in a good humour—I have myself no manner of doubt.

That being so, I am asked what I have to say about the plasma. If unwisely I reply to the question—for wisdom would keep silence and await further investigation—my present tentative notion is that not very much will be discovered by examination of the stuff itself. All the evidence goes to show that it is an emanation from the medium, and that it returns to the medium's organism. It is therefore presumably cellular, like any other tissue; but precisely whence it comes, how it can be spared, and how it manages to return, are eminently questions requiring a biological answer—an answer not yet forthcoming. The curious thing is that it not only gets moulded into organic semblances or temporary organic forms, it, or something associated with it, is able to exert considerable force. The material itself does not seem adapted to do this, and I conjecture that its main function is to nourish and maintain living connection with an ethereal projection of the organism, to which, and not to the superincumbent or permeating matter, the observed forces and energies are primarily due. Action apparently at a distance is the constant feature characteristic of these rather weird and incredible phenomena; and whenever physical action occurs at a distance, without perceptible means of connexion, the ether is usually involved. So it may turn out in this case; but it is too soon to theorise, it is barely proper to make even the most tentative and vague suggestions. The time will come when by a combination of physics and biology these abnormal placenta-like appearances will be traced to their source and to a large extent understood; we may depend upon it that they are related, though possibly for some time they may be only obscurely related, to the rest of our systematised knowledge.

* * In the *Revue Metapsychique* for March and April, 1921, is an article by Dr. Gustave Geley describing newly observed phenomena with a man medium (F. Kluski), and I perceive that Dr. Geley's experience is very corroborative of my ideas. I think it worth while to state, thereupon, that I only read that article to-day (April 30th) at a date when the above communication had been already finished, typed, seen by Mr. J. Arthur Hill, and sent to Mr. David Gow, who had already acknowledged receipt. Consequently any similarity of treatment or of ideas is not to be put down to borrowing, but to a similar impression produced by the facts themselves on independent observers.

FRIENDSHIP.—It appears that a similarity of interest or, better still, of ideal, is the fundamental principle in friendship, but also that we rejoice to discern in a friend the possession of desired powers that we lack or insufficiently possess. It is easy, for example, to imagine a great friendship between a painter and a musician. Neither, because each art is limited, can wholly fulfil his longing after beauty. Both are spurred only by that one passion, and each will find in the other the expression of his own desire. And as it is in respect of our abilities, so it is also in respect of our moral qualities.—CLIFFORD BAX.

LIGHT,

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W.C.1. Tel: Museum 5106.

COMMUNICATIONS intended to be printed should be addressed to the Editor. Business communications should in all cases be addressed to the Manager. Cheques and Postal Orders should be made payable to "LIGHT."

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

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DOCTRINES AND DOGMAS.

THE STANDPOINT OF "LIGHT."

An admirably vigorous but reasonable leader in "The Two Worlds" of the 29th ult. is concerned with the article by the Rev. Walter Wynn, which appeared in LIGHT a short time ago. Mr. Wynn's particular theological views are his own affair, and as his Spiritualism seems to be closely identified with them they very naturally bulk largely in his confession of faith. Our contemporary characterises them as a "miserable sample of Calvinism" and "mediæval theology" which would be "refuted and spurned by the majority of the members of both the Established and Free Churches of this country." There is much force in those objections.

"The whole doctrine of vicarious atonement," says "The Two Worlds," "is an utterly immoral and pernicious one." We are not particularly concerned with theological doctrines, which, in common with all human teachings—even scientific ones—are continually changing under the pressure of spiritual evolution. But the principle of vicarious suffering is to us sufficiently exemplified in the facts of everyday life. We observe that many sensitive and highly-strung souls who are in popular phrase "ahead of their time" have to suffer a good deal for the sins of the less developed. They are a kind of scapegoats for the rest—the focussing points for many reactions from the discords about them. Spiritualistic literature has given us more than one fine essay on the subject.

The mere fact that religion is far more a matter of the emotions than of the intellect amply explains many of the strange aberrations of thought which are shown by persons who come under its influence with undisciplined minds. Those who wish to make a serious study of the matter should read Professor James on "Varieties of Religious Experience."

It is possible to take some things altogether too seriously. The supposed danger of the Church absorbing Spiritualism, or *vice versa*, is to us merely grotesque. As a corporate body the Church obviously distrusts and fears the subject, of which it has very little understanding. A few of its ministers and many of its laity have come out courageously in defence of what is to them a new aspect of truth. Some of their theological ideas may to us seem erroneous, but we should have something better than hard words for them. That is a poor welcome.

Why should we expect a sudden and miraculous change of view in regard to doctrines behind each of which there is probably a spiritual truth dimly apprehended and often atrociously distorted? Old sailors tell us that one of the dangers of the deep is the sudden snapping of a cable or hawser which ought to be slowly "paid out" and relaxed. There is a moral in that.

For the rest we regard ourselves as exponents of a truth which, known to the early Christian Church, has to be gradually restored to the modern one. We do not look upon that truth as our particular preserve from which trespassers are to be warned off, or consider ourselves as its "custodians" in the sense of being a kind of moral police who, having taken the truth into custody, can order its comings and goings. We do not insist upon others going our way, and are not particularly concerned when they insist upon our

going theirs. The trouble is that what should be a good-tempered discussion of differences of view is too often turned into a warfare of people who feel personally touched because their particular views of Religion, Spiritualism, Reincarnation or what not are not accepted by others.

If there is not a region beyond all these bickerings over texts and formularies and points of view, then our Spiritualism is a vain thing. For the present we must regard the dissensions with what patience we may. They represent the necessary struggles in the emergence of man out of the animal stage into the spiritual one—natural and inevitable and of the happiest augury, for they show the passing of a "critical point" in human evolution.

As to "doctrines and dogmas," if there is any moral obliquity in holding these we are all guilty. If our doctrine is nearer the truth than other doctrines it will prevail, and if our dogma is founded on a fact, then it is a perfectly legitimate dogma and will hold its own without defence or apology.

CHRISTIANITY AND SPIRITUALISM.

The following correspondence has passed between Mr. R. H. Yates, General Secretary of the Spiritualists' National Union, Ltd., Huddersfield, and Mr. H. W. Engholm, Managing Director of the London Spiritualist Alliance, Ltd., and LIGHT. It will be observed that the opening letter was addressed to the Editor, but it was thought better that Mr. Engholm, as representing both the London Spiritualist Alliance and LIGHT, should reply.

TO THE EDITOR OF LIGHT.

DEAR SIR,—Our attention has been called to an article written by the Rev. Walter Wynn, and published in LIGHT of April 9th, 1921.

We wish to affirm that such statements as appear in the article do not accord with the teaching of the spirit people given through thousands of mediums during the past seventy years.

We accept the teaching of the spirit people, who are more likely to know the measure and means of their salvation and progress than does Mr. Wynn.

The Executive Council instruct me to state very emphatically that Mr. Wynn does not and cannot speak for organised Spiritualism in this country, and we desire in the most pronounced way, not merely to dissociate ourselves with such statements, but to utterly condemn them as being misleading and unjustifiable.

Yours faithfully,

On Behalf of the Council,

R. H. YATES,
General Secretary.

Spiritualists' National Union, Ltd.

Registered Office:

25, Thornton Lodge Road,
Huddersfield.

May 3rd, 1921.

TO R. H. YATES, Esq.,

General Secretary,

Spiritualists' National Union,

25, Thornton Lodge Road, Huddersfield.

DEAR SIR,—Your letter with reference to the statements published in our journal of April 9th from the pen of the Rev. Walter Wynn, has been handed to me by the Editor, and we feel that it should have been addressed to the reverend gentleman and not to ourselves, as the statements contained in his article emanated entirely from himself. At the same time we feel that as he has been for some time past an accepted Spiritualist, appearing on many Spiritualist platforms, he is as much entitled to his point of view as any one else.

Clouded as some of his statements may be with his own theology, we should like to draw your attention to the pleasing gleam that appears in the lines that come under the sub-heading "A Storm of Questions"; and with regard to the opportunity our journal gives for the expression of opinions from all classes, we feel that it is better to have these opinions made public so as to avoid the eventual discovery of a skeleton in the cupboard which might at an inopportune moment be disconcerting to all of those who are endeavouring to bring the facts of Spiritualism home to the Churches as well as to the people.

Yours faithfully,

H. W. ENGHOLM.

6, Queen Square, London, W.C.1.

5th May, 1921.

* We have only one comment to make on the above correspondence. We were never under the impression that the Rev. Walter Wynn spoke for anybody but himself. Nor do we see that the views of any Spiritualist Organisation are in any way binding upon Spiritualists at large.—Ed., LIGHT.

FROM THE LIGHTHOUSE WINDOW.

The serial rights of Sir A. Conan Doyle's new book, "Wanderings of a Spiritualist," have been acquired by the "Weekly Dispatch," and on May 29th will be begun the publication of full extracts from it.

In making this announcement the "Weekly Dispatch" writes: "Sir Arthur Conan Doyle, as is well known, has taken a great interest in psychic matters and is regarded now as one of the leading exponents of Spiritualism. He was incidentally responsible for the introduction of the Vale Owen Spirit Messages to the public, for it was a remark of his in the course of a public speech that drew the attention of 'The Weekly Dispatch' to the Vicar of Orford's historic script. In his new book Sir Arthur has both amusing and important revelations to make—revelations which add a weighty body of testimony to the evidence relied upon by Spiritualists in support of their claims."

In a notice of a new play at a London theatre one of the characters is described by the "Daily Mail" critic as having received "a psychic S.O.S." This, like the mention in "Punch" of the cook's "crimson aura," may be taken as a sign of the spread of ideas.

The April number of the "Psychic Research Quarterly"—the last under its present form and title (it is to be continued as "Psyche," as we announced last week)—contains several interesting articles. The Rev. C. Drayton Thomas, under the title, "A Sign for To-day," describes recent book and newspaper tests; Mr. F. Bligh Bond writes on "The Discoveries at Glastonbury"; and C. Vincent Patrick and W. Whately Smith have an article on "Spirit Photographs." This last mentioned contribution is certain to excite controversy. It throws down the gauntlet, for Mr. Whately Smith says: "I see no reason for believing that any spirit photographs are, or have ever been, due to any cause other than fraud." The setting forth of the points of view of these two gentlemen occupies forty-three pages.

Dr. Ellis Powell gave an address on "Some Recent Experiences in Spiritualism" to the members of the Psychical Research Society, Working Men's College, St. Pancras, on Wednesday, May 4th. To a deeply interested audience he related particulars of cases he has dealt with in his articles in the "National News," reading from original documents received from those who testified to the wonderful accuracy of the psychometric readings. Speaking of the comfort that had thus been afforded, Dr. Powell repudiated the claim that had been made that such communications were of diabolic origin, and spoke of those he had known who had been brought from agnosticism and despair by messages from the Other Side.

Continuing, Dr. Powell said that it had been the practice of reaction and of certain forms of ecclesiasticism in all ages to attribute every scientific advance to the work of the devil. It was only when at length it was discovered that the new truth could no longer be challenged that the absurd charge was dropped. A spirited discussion followed the address, and the lecturer dealt patiently and fully with the many questions put to him. At the close, in responding to a hearty vote of thanks proposed by the Chairman, Mr. Leslie Curnow, Dr. Powell, in outlining the attitude of psychic researchers, said: "We ask for nothing better than a candid, severe and scientific scrutiny of the facts."

The Rev. Father Thurston will give an address, opposing Spiritualism, before the same society at the Working Men's College, St. Pancras, on Wednesday, May 18th, at 8 p.m. Visitors are invited, but ladies are not admitted to the College.

Mr. A. Weismann's musical contributions at gatherings of the L.S.A. are highly appreciated. For some time past he has been playing at the meetings held on Tuesday afternoons, and his brilliant improvisations on the piano on these occasions have been keenly enjoyed by all present.

Lieut.-Colonel Arthur, D.S.O., of Torquay, in a recent address to the Exeter Spiritualist Society, took for his subject, "My Psychic Experiences on the Somme," and gave many instances of clairaudient advice and warning received by him during his service with a motor machine gun detachment from the early part of 1915 to the close of operations. He claimed that again and again he and his men were saved from death by obeying the commands of his spirit guides.

Mrs. Williamson, the novelist, who, as we mentioned last week, claims to be working in collaboration with her dead husband, says that in her next book, "The Lady from the Air," he has helped her greatly in the technicalities of

flying. She writes, "All the flying passages in this story have been done since he went out of this world, and yet an experienced pilot assures me all is correct. I just couldn't have done that part without my husband's help!" Mrs. Williamson is an American.

"The Lancet," in a notice of Sir A. Conan Doyle's three lectures at the Queen's Hall, makes the judicious comment: "Sir Arthur Conan Doyle's attitude towards his audience, as befitting a medical man, was not pontifical or dogmatic; it was that of an investigator who felt bound to pass on information which he had obtained and to relate what he had actually experienced."

After reporting Sir Arthur's statements, with special reference to his remark on ectoplasm and the experiments with Eva C., the journal goes on: "Certain obvious reflections in this connexion will have occurred to Sir Arthur Conan Doyle; he must know that before members of his own profession will pay heed to such 'evidence' of life after death they will require proof that every step in this analysis has been undertaken with precaution against fraud and error." We quite agree, but if scientists will not take the trouble to investigate it is difficult to see how this certainty can be arrived at. Further, they must not only investigate, but come to the investigation with open minds.

It is related in the London Press that a woman with a profitable fruit and vegetable stall near Westminster, believing the statement of a clairvoyant that the end of the world was coming at seven o'clock on the evening of Saturday, April 30th, gave up her business and is now penniless. No names are given, or means for verifying the story, but it will doubtless be eagerly quoted by many critics—and believed.

General Bramwell Booth, in a recent letter to "The Times," spoke of the need for "a spiritual lead" in our affairs. He said, "The need is indeed great, and it is the need of a supernatural intervention in our poor tangled affairs." He added: "We believe we are watching a re-deeming and disciplining process, by which great elements of the human race are being prepared for a new life, a new dispensation, a higher Kingdom."

On the same subject, in "The Times" of Saturday last, a correspondent writes: "A spiritual lead implies a leader. We shall not find him by looking at each other. Nor can we hope to find him in 'a power, not ourselves, making for righteousness.' Are we too bold in suggesting that modern thought on personality may prove of the utmost value in our attempt to apply the facts of faith to the problems of modern life? Have we not here a new revelation for the times in which we live? Availing ourselves of it we shall desire to give ourselves in all the courage of faith to be fashioned by Him who is our God and who in the recreative energies of His Divine Personality would inspire us in all the mysterious depths of our human personality not only to the re-ordering of our social system, but the redemption of mankind. Our Leader must bring Divine and human personality into a true unity. When that is done men will have found their leader. Christians call Him Christ the Lord."

A piece of sound advice to psychic researchers, not new, but well worth repeating, is contained in a recent instalment of the "W. T. Stead Messages" in the "Weekly Dispatch." Speaking of the formation of circles, the communicator says: "Keep away excitable enthusiasts; they have not the calmness necessary for useful experiments. Keep away also the egoists who are concerned about nothing but their own affairs and are discontented if they do not get direct personal messages. These people spoil seances. Your group should be composed of people of disinterested character, who see only in the experiments that which is of value to the whole community and not that which gives them little personal satisfactions."

Dr. Ellis Powell, in the "National News," tells a good story of the persistent appearance of an unsought-for psychic "extra." It concerns the visit to a photographer of a girl engaged to a man living in a distant colony, who wished to send him her picture. "In due course the photographer wrote apologising that the picture was a failure and asking her to call again. She called, and more exposures were made. Once again the photographer sent an apology and asked for another appointment. This was given. Shortly afterwards the photographer wrote asking if the girl would call at the studio and bring her father with her. He then explained that the previous failures had been due to the persistent appearance of another figure on the plate, together with the picture of the girl. He was absolutely and utterly at a loss to account for what had happened. It is just in this unpremeditated way that every psychic photographer has become aware of his gift."

WONDERS of PSYCHIC PHOTOGRAPHY.

AN EVIDENTIAL GROUP PHOTOGRAPH.

The following description of the two Spirit Photographs reproduced on this page has been sent to us by Mrs. Townsend, of Normanby, Eston, Yorks., and is confirmed by her husband, Dr. Townsend. The dialogue with the eldest son, in spirit life, is instructive, illustrating the naturalness of the intercourse between the two states:—

Hearing in October, 1920, that spirit photographs were being taken for the Spiritualist Society of Glasgow with great success, we wrote to the secretary asking if they could take a photograph of some "very dear friends of ours," and if so to send us particulars. In answer the Secretary said that if we could send something our "friends" had worn or used, in separate sealed packets, with no writing on them whatever, they would endeavour to get a photograph for us. We wrapped up two cigarette cases belonging to our two elder sons (we had nothing left belonging to the third son, who died in 1902), first in white paper, then in brown, sealed them and forwarded them to the secretary in Glasgow, asking her to let us know, if possible, when the photographs would be taken.

On Thursday, November 25th, we received a letter from Mr. Vearncombe, Bridgwater, saying: "I shall be magnetising your packages on Thursday night and shall photo-same on Friday, November 26th, at 2 p.m." We tried to "speak" to our boys that night, failed, but sent a message by a "passer-by" to tell them of the appointment, and they told us later they had received our message.

On December 7th we received the following letter from the secretary of the Glasgow Society: "I have to hand your box from Mr. V., and it includes your two small packets and two very successful negatives. I do hope you will be pleased with them, and I shall feel interested to know if you recognise all the spirit friends, and if you have been so very lucky in getting all the dear faces you hoped to see. The young girl's face is one of the clearest and one of the

prettiest I have yet had from Mr. Vearncombe; I hope you recognise her, too."

The two packets came back with seals unbroken. Neither the secretary in Glasgow nor Mr. Vearncombe knew whether our "friends" were male or female, young or old, and the remark in the letter about the photograph of the little girl is interesting, for the face is undoubtedly that of our youngest son, and his sister has always been thought to be so like him.

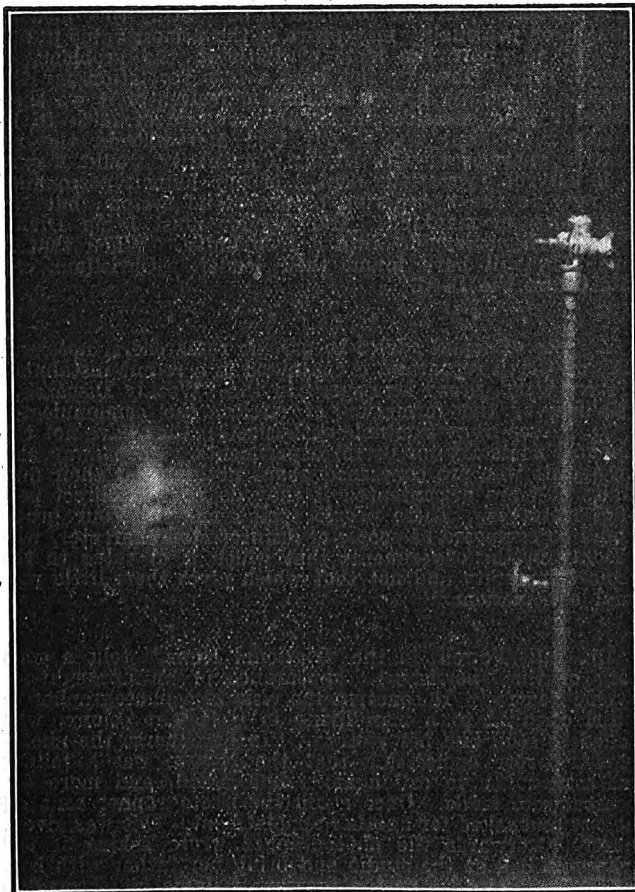
We have "spoken" regularly since 1918 with these three sons; the eldest one, Joe, was wounded on the Somme and died at Abbeville on September 30th, 1916, aged 23; the second, one, Eric, was killed whilst flying in France on February 15th, 1917, aged 21, and Billy, the youngest, died as a child of 5½ years of age in 1902. We received a message from Eric in January, 1918, through a friend in South Wales, asking us to try and communicate with him, and we have had regular talks with all of them ever since (by means of tumbler and letters).

On December 18th, 1920, we received further confirmation about the photographs; we give the conversation exactly as received, Joe speaking:—

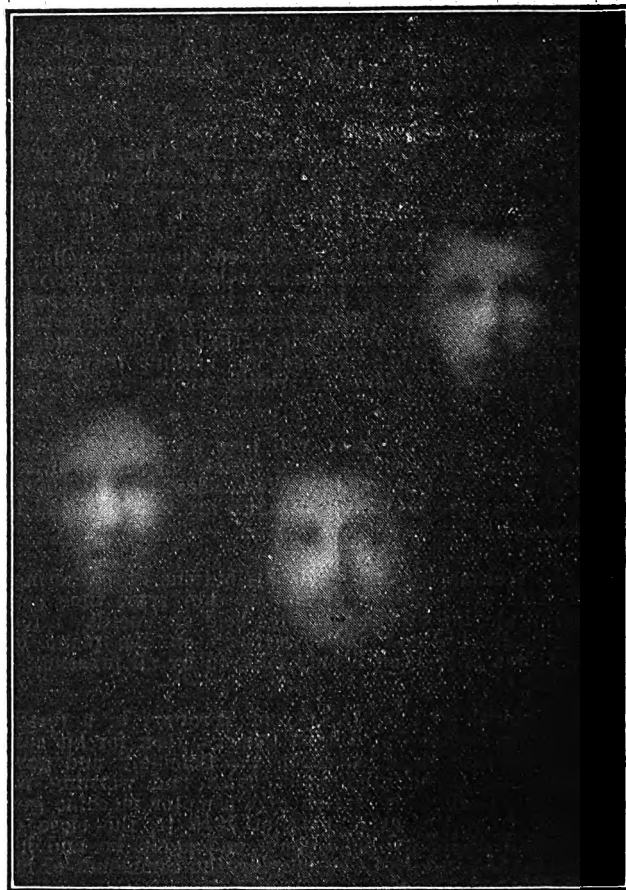
"You want to know about the photographs, we cannot be much more decisive than you, but I will tell you all we did. We took up our positions in the order of seniority, I being nearest the stand, but there were others doing their utmost to materialise, all being in some way connected with father and you. Eric swears that someone was making use of his greatest effort, and he was vexed, one of father's family, Navy," J.

Question: You mean the face in the middle? Answer: Yes, he is so attached to father, but he has not yet joined us; he is not very advanced yet, but he clings to father. Father went South to him when passing over. (This is quite correct.)

DR. TOWNSEND'S SPIRIT SONS WHO VERIFIED THEIR PORTRAITS.



A spirit photograph of Dr. and Mrs. Townsend's son, Billy, who died in 1902, aged five and a half years. The photograph was taken on November 26th, 1920, by Mr. Vearncombe, who thought at first it was that of a young girl.



The spirit faces from left to right are those of Billy, Eric, and Joe Townsend. As explained above, Billy and Eric's faces were partly obscured by two other spirit friends of Dr. Townsend, producing a composite effect.

Q.: Would you like to see the photos? A.: I have seen them several times.

Q.: What about Bill? A.: All right in the first.

Q.: You mean in the single one? A.: Yes, but he, too, has been used in the other.

Q.: Who is it? A.: P. G.; she was in the most awful state of excitement imaginable. The grandparents were all there but refrained from trying, because they knew you wanted us.

Q.: Eric's photo in the middle? A.: Yes, it really is Eric with a mixture of the other, and Bill's photograph is a composite one, too.

Q.: On the single plate Bill is so like Margaret. A.: Yes, but he was like her before, but for colouring.

Q.: Why did not more of you get on the single plate? A.: We were not able to manage it in time.

Q.: Do you mean that Bill materialised quicker? A.: Yes, he is able to concentrate better, most of his thoughts are with you; we have our work to do.

Q.: We think them awfully good and are well satisfied. A.: So are we, father made the appointment, so that helped.

Q.: What about the photo with mother? A.: We were all there and did our best.

Q.: It's a very sweet photo of Bill. A.: He really is a little wonder.

Q.: Who gave the message to us last night? A.: A chap whom we are training; we told him we would be along at the usual time.

Q.: Where are you standing now? A.: In front of father, but I don't keep the light off him.

Q.: Bill says that he tries to write on my book when you are talking. A.: Yes, he gives the grandparents every single detail of everybody present—all they do, say, or look—and his greatest delight is to remain behind and listen; we have been obliged to leave him for our duty, and he tells them all.

Q.: You hear a good deal. A.: He has brought some pretty rum tales back, and he has not the faintest idea of their meaning. Now, Dad, he even tells them that Dad threw his head back and laughed at the top of his voice; the grandparents put him up to telling them every little thing, for they love to know all you do and say. You think I am a bit thin about the jaw, but it was a great effort to get that much together in time. Bill does not half pat himself on the back. Eric wishes me to tell father he was a bit rotten to J. about it, but he tried to make amends and is going to help him now to advance.

Q.: Would Eric like to try again? A.: He will do his best, leave it for a time, I think Eric could come out best with father, for he is continually helping him; he is much more practical than Bill or me. Eric seems to attract all the psychical people by his intense brilliancy.

We are quite able to recognise all the faces. Joe's is specially good, but thinner rather than he used to be. Eric's is not good, but it is excellent of the relative who used his "best effort," and P. G., who used Bill's effort, is quite recognisable. Billie in the single photograph is splendid.

SPIRIT PHOTOGRAPHY "EXPOSED."

How IT IS DONE.

By H. W. ENGHOLM.

Some forty-three pages out of the ninety-six pages of the April issue of the "Psychic Research Quarterly" are taken up by a paper on Spirit Photographs by C. Vincent Patrick and W. Whately Smith. The authors' object is ostensibly to protect the general public from the fraud and trickery which they set out to prove is the basis of all "Spirit Photography" as we know it to-day. To those who know nothing of Psychic Science and who have only a surface acquaintance with Spiritualism this document may appear to be very conclusive, and Mr. Patrick and Mr. Whately Smith be accepted as experts who have had the saying of the last word on this branch of Psychical Research.

The authors of this paper having set themselves up as authorities on the subject of supernormal photography must, of course, be taken at the standard they disclose. It will be impossible for me to give more than a few extracts culled here and there from this carefully-planned condemnation of photographic mediums and spirit photography in general. Mr. Whately Smith, in his introductory notes, clears the way at once by the following statement: "I may as well say at once, however, that I see no reason for believing that any spirit photographs are, or have ever been, due to any cause other than fraud." He then proceeds to say, "I should like to make it clear that I, personally, am very willing to be convinced if and when adequate evidence is forthcoming." He then goes on to inform us, "That the camera can detect, or rather that the photographic plate is

sensitive to, ether waves which produce no effect on the retina of the human eye, and it seems, on the whole, less improbable that 'spirits,' if they exist, should produce subtle and relatively minor etheric disturbances of this kind than that they should be responsible for the movements of gross material objects in the way which is often claimed for them."

Then Mr. C. Vincent Patrick takes up the running under the title "Historical," and in a style familiar to those who have read the lucubrations of Messrs. McCabe, Clodd and others, he reiterates those old stories of W. H. Mumler, Hudson, Buguet (alias Parks) and Wyllie, bringing under the same heading Mr. Hope, of Crewe, and referring to this medium's sitters as his "victims." Mr. Patrick then proceeds at great length to unfold the whole story of "how it is done," bringing forward a statement of how he, in his rooms at Cambridge, two years ago, conducted a series of "fake" seances, tricking a group of his friends for the time being into the belief that they had been witnessing experiments in spirit-photography. The one outstanding feature of Mr. Patrick's experiments proves that he does know something about trick photography. This is evidently to Mr. Patrick an essential qualification to one who is making a study of supernormal photography. It is very obvious, even after a casual glance through the articles, that the authors have largely based their observations and formed their deductions on a study of the pamphlet published by Mr. Edward Bush, of Wakefield, which has been thoroughly dealt with in the recent issues of LIGHT. Mr. Patrick apparently regards this now famous (or shall I say infamous?) document as emanating from a man who now stands discredited by authorities on Psychic Photography. Mr. Patrick, feeling quite certain that Mr. Bush is an honest man and entirely reliable, writes as follows:—"In the photographs more recently published by Mr. Bush, who laid a trap for Hope into which the latter appears to have fallen, the spirit was not reversed, nor was even the rather peculiar attitude of the head in the original photograph altered. A little spirit drapery was added round the face, and the whole thrown slightly out of focus; it is really a most clumsy piece of work, and should deceive no one."

Wide awake as Mr. Patrick asserts he is, and thoroughly conversant with every kind of trick likely to be played on him, he unfortunately on this occasion did not realise the possibility of even Mr. Bush not "playing the game." It happens that the photograph that Mr. Bush published in his pamphlet side by side with the spirit extra he obtained at Crewe, is not the one that he sent to Mr. Hope, and which, he says, was copied and passed off on him afterwards on a negative as a spirit extra. Readers will remember that we published a reproduction of the actual photograph in LIGHT during the recent exposure of Mr. Bush, and the photograph given by Mr. Bush in his pamphlet is one that he evidently selected with great care for it certainly has a rather peculiar attitude of the head, which attitude tallies, of course, with that of the spirit extra, but the actual photograph sent to Mr. Hope has not this peculiarity. This is only one of the many bad "breaks" that Mr. Patrick has made, and his obvious lack of acquaintance with psychic conditions and his many dogmatic assertions, betraying very superficial knowledge of the ordinary rules of psychic research, disqualify him entirely as an investigator who can be taken seriously. In his endeavour to pass some leisure hours in amusing himself with a really serious investigation he has been quite unconsciously "led round the garden" by his own juvenility and Mr. Bush's cunning.

With regard to Mr. Whately Smith, he also, I fear, has been badly "let down" by Mr. Bush, on whom he seems to rely implicitly as a bona fide exposé of photographic mediums. After writing, towards the end of his paper, on "Recent Literature," he concludes his remarks by stating, "If only believers in spirit photography would take the trouble to learn a little more about fraud, and tighten up their control accordingly, instead of inventing strange hypotheses to bolster up their imperfect observations, we should hear less of photographic mediums, and fewer people would be duped in this deplorable fashion." It seems to be a case of "Physician, heal thyself!" So after this cry for the protection of the general public, his all-round condemnation of the entire evidence that has been submitted in proof of spirit photography, Mr. Smith descends from the judgment seat with the following words:—"I freely admit that I may be wrong and that genuine spirit photographs may be produced. If so, I should very much like to be able to convince myself of the fact and to give the utmost publicity in my power to any positive results I might obtain." This, indeed, shows immense condescension, but I am disposed to wonder, after all, if it really matters two straws if Mr. Whately Smith is convinced or not. The authors of this paper rather lead one to suppose that they are really very important people, but I am reminded of the judgment delivered a few days ago by a High Court judge when he said that the plaintiff in the action was not so important a person as he thought he was. The pity of it all is that a highly esteemed periodical such as the "Psychic Research Quarterly" should devote so much valuable space and expensive paper to the twaddle of two young men who have made it so very plain to the serious psychical researcher that they do not know some of the most rudimentary details of the subject upon which they aspire to instruct their readers.

THE FEAST OF PENTECOST.

FRESH LIGHT ON THE POLICY AND WORK OF THE HOLY SPIRIT.

By DR. ELLIS POWELL.

Next Sunday we shall celebrate the feast of Pentecost, which, next to Easter, makes the strongest appeal to the psychic researcher. How well the ordered sequence of the Christian festivals was arranged so as to bring before the intellectual eye month after month, and year after year, the leading principles of the higher spiritual life, together with their illustration from the most striking episodes of the early Church! As year by year the intelligent observer watches this skilfully adapted procession, his mind becomes imbued with the principles illustrated by the successive festivals. His spiritual education is rounded off in a manner which would have been impossible if he had been left to the haphazard study of the Resurrection, Pentecost, and the Trinity, without any definite sequence in the matter at all.

Fifty years ago it might have been said that the operation of the Holy Spirit was in a large degree incomprehensible to us. We were familiar with the promise and the mode of His coming, and with the language in which His work was described; but its method depended upon psychic principles of which at that time humanity knew very little. Consequently, anything like a profound and intelligent study of His work was out of the question. To-day, thanks to the advance of psychic science, we can, up to a point, understand the why and the wherefore of the activities of the Holy Spirit, and consequently we may render ourselves more efficient co-operators with Him in the stupendous task in which He is engaged.

Consciousness is a very difficult thing to define. Still, let the reader consider himself as he is at this moment, alive to what he is reading and capable of instantly turning his attention to the phenomena of life and existence which are around him. Let him then transport himself in imagination to the condition in which he will be to-night, wrapped in a completely dreamless sleep. The difference between those two states is what we call consciousness. What the reader has now, as distinct from what he will have then, is consciousness. We are, however, accustomed to have our consciousness approached from outside. Our friends speak to us and the sights and sounds of nature appeal to us from a point external to our self. The novelty and the power of the activity of the Holy Spirit arises from the fact that His approach is made from within and not from without. This is the first and most characteristic note of His policy.

Nor need we be surprised that this is so. We know as a result of psychic research that spirit can call to spirit across the deeps of space. The operative principle is known as telepathy. But if it be true that the ordinary human spirit can thus flash its messages to a fellow intelligence, how much more true should it be that the spirit of God is capable of working in the same way? And if it be possible, as it certainly is, for one spirit to cheer and console another by flashing a telepathic message of knowledge and sympathy, how much more energetic and pregnant must be the analogous communication when the communicator at the other end of the line is that loftiest of intelligences, the Lord and Giver of Life, "Who proceedeth from the Father and the Son, Who, with the Father and Son together, is worshipped and glorified, Who spake by the Prophets!"

Mr. A. M. Stewart cites a very amazing illustration used by St. Paul for the illumination of his own argument with reference to the Holy Spirit. St. Paul says, "Do not be filled with wine: that means profligacy; but be filled with the Spirit." At first sight there seems something almost irreverent in this contrast of wine-bibbing with the plenary promptings of the Holy Ghost. Yet doubtless, as Mr. Stewart points out, St. Paul had in his mind the heightening and enlarging of consciousness which is a result of the taking of alcohol and certain other drugs. As he says, "we see a man's will dethroned, his character perverted, and reason itself wrecked, and all this accomplished by a mere chemical agent whose effect seems to be to inhibit the impulses of good and encourage those of evil." The allusion is to excessive indulgence of alcohol, not to its temperate use. Doubtless St. Paul more especially had in mind the deliberate employment of alcohol for the purpose of producing what is familiarly known as an "elevated" condition of consciousness—in other words, one of semi-intoxication. But if these inner recesses of our being are capable of being invaded and controlled for the worse by a chemical agent, such as alcohol, we need have no hesitation in believing that they are also susceptible to invasion and control by a power such as the Holy Ghost. And, to put the fact with unmistakable plainness, we shall find that the whole doctrine of the Holy Spirit as taught in the early Christian records, amounts to this: that He will if invited possess Himself of the centres of consciousness, and control them for the purpose of uplifting, refining and etherealising the entire spiritual life of the individual. And apparently this centre of consciousness cannot be left unoccupied. It must be the dwelling of either good or evil influences. If when the less exalted inhabitants have been expelled the Holy Spirit enters into occupation, then the beneficent process of spiritual advance begins. But if at that or any stage the man repudiates these sacred influences and leaves

the chamber empty, he will soon find it reoccupied by its former inhabitants, dwelling more securely than before. This, surely, is the meaning of the parable which paints the repulsive picture of the degraded spirit's return to the empty consciousness, accompanied by seven other spirits worse than himself.

These considerations will enable us the better to understand what was meant by the promise of the coming of the Holy Ghost and by its fulfilment at Pentecost. It was the advent of a fostering spiritual force which should bring deeper and more elaborated revelation to supplement and reinforce the relatively elementary truths which were proclaimed to the eager crowds in the earliest days of Christianity. "When the Paraclete is come," says Christ, "whom I will send to you from the Father's presence—the Spirit of Truth who comes forth from the Father's presence—He will be a witness concerning me. I have many more things to say to you, but you cannot sustain them now. But when He is come, the Spirit of Truth, He shall lead you into all Truth. He shall not speak as Himself originating what He says, but all that He hears He will speak and He will make known to you the things that are coming."

Thus, the Holy Spirit is to come from the Father's presence, a direct emanation from the inconceivable Life-Force of Him Who sustains all being, without Whom all being must drop into nothingness. The Holy Spirit is ultimately to testify of things which the Apostles, at that time, were incapable of understanding. But He is essentially an intermediary, a channel. He will not originate the message he delivers. Nay, in the form in which He receives it, the message would be above the level of our intellects, as being part of the knowledge and cogitations of the God-head, the transcendent deliberations of the Three in One. But He will adjust it to the intellectual stature of each recipient, be it humble or lofty, in every stage of the world. Aye, He will adapt it to the intellectual needs of the age itself, arousing where there is lethargy, and opening out fresh spiritual vistas where the eye of faith and science would fain see more deeply into the mysteries of the universe. And may we not believe that modern Spiritualism is one of the chosen implements of his far-reaching policy?

THE PUBLICATION OF "COMMUNION AND FELLOWSHIP."

By H. A. DALLAS.

It may interest those who have a copy of the little manual, "Communion and Fellowship," to know the history of its production.

Rather more than a year ago a letter was forwarded to me by the Rev. G. Vale Owen, asking if there was any book of prayers which could be used by the bereaved. The writer of the letter said that the need for such a book was widely felt; prayers such as may be found in some already published manuals pray for those who have passed beyond the Veil in language which often suggests separation rather than nearness. When death has broken the visible companionship, the heart desires to heal that breach by natural expressions of communion, and to think of those in the Unseen as active, awake, and progressively employed, rather than as "sleeping," "departed," or "dead."

The notion of compiling such a manual appealed to me, and I tried to carry it out. My original scheme was a smaller book than the little volume now on sale. Publishers do not find small books attractive undertakings from the financial standpoint, specially at the present time, and my attempt to get out the manual failed—I could not find a publisher willing to take the risk, and "material conditions" made it impossible for me to do so myself. I, therefore, put the MS. on one side.

On September 13th, 1920, I had an interview with Mrs. Osborne Leonard. I had no particular object in view, and certainly I did not go to her with the desire for advice about the manual. I was not worried about it at all. I was confident that if it was really needed it would be published eventually, and if it was not likely to meet a need I did not wish it to be published, so I was scarcely even disappointed.

When Mrs. Leonard was in trance Feda gave me at the outset a description of an elderly gentleman and his initial "W." The initial was that of a near relative, but the description did not correspond; it was a definite and detailed description, not one of the vague sort that might describe almost anyone of the same age. I made notes, but could not recognise; Feda added that he would "lighten the burden of difficult material conditions," and help would be forthcoming in "removing limitations," and that he was interested in my writings. All this had no intelligible application in my mind. She then referred to a "new book," which, of course, made me think of the MS. of the manual; but as I saw no prospect of its immediate publication I was not particularly interested in the reference. Feda again added that I was going to be brought into touch with new people, and spoke of a "new lead to help people." After this other

friends were described and recognised, and messages were given.

Nearly a month later, on October 6th, 1920, a paragraph was printed in *LIGHT* in which I offered to lend the MS. of the manual. I had seen inquiries for a prayer for the "Departed" in recent issues of *LIGHT*, and it occurred to me that I might make use of the MS. in this way. Several readers of *LIGHT* applied for it, and one of those who wrote to me made a suggestion with regard to publication. In a later letter this correspondent definitely offered to make himself responsible for the cost of printing, binding, and publishing. I was very much surprised, as he was at that time a total stranger to me. I noted that the initial of his Christian name was "W.," and I was curious to discover whether he corresponded to the description which had been given to me by Fedá. When I saw him some weeks later I recognised that the description was remarkably accurate. It was the sort of description which I should have supposed could only be given by someone who not only knew him by sight, but was rather a close observer. The initials only of this generous collaborator appear in the book, because he did not wish for further publicity. I wrote to Mrs. Osborne Leonard, and asked her, for *evidential reasons*, whether she had any knowledge of this gentleman before September 13th. She replied: "I have no knowledge whatever of Mr. W. J. Of course, he may have come to me anonymously . . . but I have no knowledge of him at all." I also asked Mr. W. J. whether he had ever met Mrs. O. Leonard; he replied: "I have never (to my knowledge) met Mrs. Osborne Leonard." As his residence is many miles away from the home counties, a casual meeting which had been forgotten is most improbable. The evidence, therefore, for a supernatural experience seems conclusive. The experience seems to involve: (1) Vision of someone totally unknown to the medium and the sitter; (2) pre-cognition of events which transpired some weeks later; or (3) active intervention on the part of unseen agents to effect certain results which were announced to me beforehand in order that I might recognise the intervention when it occurred.

If the last be the true interpretation I am justified in believing that I was impressed to offer the MS. on loan; otherwise Mr. W. J. would have had no knowledge of its existence. I may add that in addition to "lightening the burden of material conditions" with regard to the cost of publication, he also helped "to remove limitations" in the scope of the volume. The statement that I should meet new people, made in connection with the new book, was correctly fulfilled. I met and gave an address to an entirely new circle when visiting Mr. W. J.'s home to arrange details concerning the publication of the manual.

"LIGHT" DEVELOPMENT FUND.

An item of £5 having been in mistake entered twice, the amount previously acknowledged should appear as	£178 10 9
The following sums have since been received:—	
Horace Leaf	0 10 8
Miss F. Lloyd	0 2 6
	£179 3 11

NEW PUBLICATIONS RECEIVED.

"Names and Numbers: Their Power and Significance," by Cio Hogenraad. Meyers, Brooks & Co. (3s. 6d. net).
 "A Philosophic View of the Land Question," by Henry Fox, Barrister-at-law. Kingsley Press, Ltd. (5s. net).
 "Spiritualism Among Civilised and Savage Races," by Edward Lawrence. A. and C. Black (5s. net).

DR. ELLIS POWELL addressed a large meeting in the Comrades' Hall at Sheffield on Sunday night, taking some of his own recent personal experiences as the subject. On Monday evening he addressed the Sheffield Society for Psychical Research on the Scientific Aspects of Spiritualism.

A REPLY FROM MR. BUSH, ALIAS WOOD.—Just as we are going to press the Editor has received a letter from Mr. Edward Bush, of Wakefield, in reply to our recent articles on his pamphlet, "Spirit Photography Exposed." We intend to publish his letter and comment on it in our next issue.

THE POLTERGEIST A CENTURY AGO.—In the facsimile copy of the "Manchester Guardian" of May 5th, 1821, issued as a supplement to the centenary number of that journal, we note a report bearing the simple title "Ghost." It describes the mischievous pranks of a supposed spirit at a house in Truro, used as the depot of the militia regiment of Royal Miners. The manifestations took the form of stone-throwing and window-breaking, and a familiar note is struck in the announcement that "no discovery was made" even though constables, soldiers (horse and foot), town officials, and crowds of the general public were on the watch. "The people in the neighbourhood insisted that the stones were thrown by no mortal hand." Not improbably they were quite right.

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was published in June, and

Book II—THE HIGHLANDS OF HEAVEN
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Book IV—THE BATTALIONS OF HEAVEN
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PROBLEMS OF MEDIUMSHIP.

THE MUNNINGS-GAULTON CASE.

It was during the first week in June, 1919, that we first came to hear of a medium of the name of Munnings through a letter sent to and published in our issue of June 7th of that year (p. 181). This letter was followed by other correspondence, which appeared in our issues of June 21st, 28th, and July 5th. At that time opinion was considerably divided respecting the genuineness of this medium, and there the matter rested for the time being. At a meeting of the Guild of Spiritual Unity held in February of this year, Miss Estelle Stead announced to the members that a medium named Gaulton was to give some Direct Voice séances at the Stead Bureau, and in consequence of some inquiries she had made it transpired that the medium had changed his name after leaving Portsmouth from Munnings to Gaulton, and that he now was living with his wife at Hastings. Miss Stead thereupon invited certain members of the Guild to be present at the séances that were subsequently held at the Stead Bureau on the afternoons of February 24th and 25th. These particular séances, at which some fifteen or sixteen persons were present, were, of course, in no way test séances, nor was Mr. Gaulton, as we will now call him, aware that he was under observation. The majority of the sitters at these two sittings appeared to be quite satisfied that an exhibition of genuine phenomena of the Direct Voice had been given. It must be pointed out that at these sittings, at which Mrs. Gaulton, the wife of the medium, was present, no attempt was made to prevent Mr. Gaulton from moving about freely if he desired. An aluminium trumpet, painted inside with luminous paint, was placed in the centre of this rather large circle, and the sitters did not in any way hold hands, and the sittings were conducted in absolute darkness. The phenomena displayed were of four classes. The trumpet, through its luminosity, was observed to move about, and it also touched the sitters at intervals. A strong perfume (which was recognised as "Jockey Club") was also noticed by those present. The scent came in wafts on two or three occasions. A gentle breeze, now and again, was another experience, but the most important part of all the phenomena was the voices heard by everyone present. They apparently proceeded one at a time from the trumpet, and were remarkably distinct. The most extraordinary thing about these voices was the names given of those from whom they purported to come. During these two sittings the following personages stated, through the trumpet, that they were present: Sir William Crookes, the Rev. Arthur Chambers, Stinie Morrison, Billie Carleton, H. B. Irving, and Dan Leno (1). In addition to these a Scotchman, a sailor, and a London doctor also spoke. Other voices claiming to come from friends and relatives of those present at the sitting were heard. The members of the Guild who were present were particularly struck by the entire absence of anything evidential coming from such an array of celebrities beyond the veil, who certainly did not enhance their reputation by the statements they made. In the case of "Dan Leno" the voice exhibited a few of the characteristics of this great comedian, though, of course, we have ourselves heard excellent imitations of this artist from incarnate beings. With regard to the voices purporting to come from the other celebrities there was, as we have just remarked, nothing evidential about them.

At the conclusion of the second séance the members of the Guild who had been present came rapidly to the conclusion that one of three things had occurred: (1) Either Mr. Gaulton was an impostor, or (2) he was a Direct Voice medium, but associated with a group of beings on the Other Side who were lying, and simply impersonating the celebrities named, or (3) that the whole séance was what Mr. Gaulton professed it to be, namely, a remarkable demonstration of his psychic gifts, productive of such conditions that the celebrities in question (a motley group, it would seem) were able to avail themselves of his powers, and come back once more and speak with us.

Naturally, the matter could not be left an open question, and Mr. Engholm, on behalf of the members of the Guild, proposed to Mr. and Mrs. Gaulton that a test séance should be conducted. It was then arranged that the medium should stay in town overnight, and give a test séance. As a matter of fact, two test séances were held, one on February 26th, and the other on March 12th. The results of these two séances were discussed at a subsequent meeting of the Guild of Spiritual Unity, and in consequence, Mr. Engholm was asked to write the following letter to Mr. Gaulton:—

"With reference to the two test séances that were conducted to investigate your mediumship on February 26th

and March 12th respectively, at the Stead Bureau, 30a, Baker Street, on behalf of the ladies and gentlemen present at both these tests, I now write to inform you that these sittings were so unproductive of any phenomena that it is impossible for those who were present to come to any definite conclusion with respect to your mediumship.

"A copy of this letter is being handed to the Editor of *LIGHT*, and this journal will start, with the next issue, to deal in every particular with your mediumship, and invite correspondence on the matter. We think that will be the best course, so as to clear up what is at the moment a rather unsatisfactory condition of affairs, as the Editor informs me that he has received a considerable number of letters dealing with your proceedings in Hastings at the present time, and we feel sure that you will welcome such publicity as will clear up this matter once and for all.

"P.S.—With reference to the two test séances referred to above, the following are the names of the ladies and gentlemen who were present at the first séance on February 26th:—Mrs. Mary Gordon, Mr. A. T. Connor, Dr. Ellis T. Powell, Miss F. R. Scatterd, Mr. Howard Mundy, Mr. H. W. Engholm, Mrs. Drakoules, Miss Estelle Stead, Mrs. Gaulton.

"Those present at the second test séance held on March 26th were: Miss Estelle Stead, Mr. A. T. Connor, Mrs. Drakoules, Mrs. Mary Gordon (part of the time), Mr. Howard Mundy, Mr. A. T. Connor, Mr. H. W. Engholm, Mrs. Gaulton, Miss Gaulton."

Mr. Gaulton thereupon sent the following letter to the Editor of *LIGHT*:—

2, Pelham Crescent,
Hastings.

May 8th, 1921.

The Editor of *LIGHT*,
6, Queen Square, W.C.

DEAR SIR,—It has been intimated to me through a letter received from H. W. Engholm on behalf of the Guild of Spiritual Unity that you purpose in your next issue of *LIGHT* to deal personally with every phase of my mediumship as presented to you through the said Guild, and that you further purpose opening the columns of your paper for testimonies from the public, for and against my mediumship, in the hope of arriving at some satisfactory conclusion regarding my claims.

In the first place, I would state that I have no knowledge whatever of the Guild of Spiritual Unity, and did not sit under test conditions to satisfy any particular society, but merely for the satisfaction of those ladies and gentlemen who were present at the above-mentioned sittings.

Mr. Engholm points out on behalf of those sitters that the séances were unproductive of phenomena, although phenomena was produced under the conditions imposed by those present at the second séance, March 12th, the first proving abortive beyond the trumpet being lifted and dropped to the floor. The trumpet was brilliantly illuminated inside with phosphorescent paint, and painted all over the outside with black grease paint in such a manner as to indicate the slightest handling of the trumpet. After the usual procedure of search my thumbs and wrists were tied in such a manner as to satisfy all present. The instrument was seen floating; it also touched several sitters, three voices manifested by speaking and one by singing. On examination of the hands of every person present after the lights were turned up every one's hands were found to be perfectly clean, although there were finger prints showing clearly the markings on the trumpet.

Everybody at the time was perfectly satisfied that the phenomena produced were genuine. Mr. Engholm, in particular, made such a statement to two people in my hearing. This being so, I rested perfectly content that the promise of a certificate duly signed by those present and a notice in your paper to this effect would be honourably fulfilled.

Seeing, however, that this is not the case, I beg, in common fairness to myself, a signed letter from every sitter who sat in that circle should be printed in your paper containing the truth of my statements concerning the production of the phenomena, and also I would suggest that those writing you concerning me, in the event of your columns being opened for such purpose, shall have duly printed their names and addresses as a guarantee of good faith.

I take it that a just and true report of these sittings will be published by you in the first issue dealing with my case.

(Continued on page 324.)

QUESTIONS AND ANSWERS.

Conducted by H. W. Engholm, Editor of the Vale Owen Scripts.

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.

THE "STANTON MOSES NOTE BOOKS."

LIVERPOOL.—The Note Books of the late Rev. William Stainton Moses ("M.A. Oxon") are being carefully examined with a view to preparation for the Press, but it is rather premature, in present circumstances, to announce their publication. Due notice of this will be given when the time arrives. It is probable that they will be given in the form of a general résumé. The identity of those of Mr. Stainton Moses' guides who communicated under pseudonyms is not a matter which can be dealt with here. The real names were communicated privately.

CLAIRVOYANCE AT THE GOLIGHER CIRCLE.

J. HEMMONS.—Some of Dr. Crawford's observations on clairvoyance were received personally, but in his "Experiments in Psychical Science" (p. 133) you will find his reply to the question, "What is your experience of clairvoyance in connection with the Goligher Circle?" in the course of which he says, "In 'The Reality of Psychic Phenomena' I gave one example of clairvoyance by a lady who is psychically developed and who seems really to have seen something of the actual physical processes involved." So here you see are two references to the matter in his books.

IS HEALING A GIFT?

N. B. S. (Exmouth) writes: "I read in LIGHT of April 9th of a Maori healer in New Zealand who relies on strong faith to effect his cures. Could this man work his 'miracles' by faith alone if he had not the gift of healing?" By no means, unless we are to suppose that a special miracle was wrought in his own case. And there is no need to suppose anything of the kind. There are no miracles in the sense of there being any violations of natural law. The man must have the gift of healing as well as the faith. It is one of those "spiritual gifts" of which St. Paul wrote. Some are born healers, but, lacking the faith to exercise their healing power, they make no use of it, or a very limited one, and might well take example by the pious Maori who puts them to shame.

LOVE IN THE BEYOND.

K. K. M. is troubled about the possibility of finding oneself friendless in the Hereafter. She asks: "What about the multitude of poor unfortunate ones who have no beloved friend waiting to welcome them? What compensation is there for those who have had to live lonely, loveless

lives?" Every compensation, I should imagine, for Love is the law. And how can she know that she has no friend? In all possibility friendships have been established unconsciously to her. We have many friends who know us sometimes long before we know them.

"POSITIVE" AND "NEGATIVE" MEDIUMSHIP.

E. L. C. (Gerrards Cross): The terms "positive" and "negative" in regard to mediumship were simply intended to denote the two temperaments, one of positive mediumship, the other a negative grade which is simply favourable to the production of phenomena. In the particular case under consideration and to which your letter refers I simply expressed the view that the term "double psychic" might mean either that the person so described had a double measure of power, or that he exhibited mediumship in both the positive and negative aspects, i.e., that with the temperament which was helpful at a séance in the negative way he also combined the positive degree of actual mediumship.

SACRAMENTAL LIGHTS.

WILLIAM R. SYKES writes: "I am much interested in the review of 'The Science of the Sacraments' (LIGHT, p. 264), and my attention has been drawn to it by the following passage: 'At the moment of consecration the Host glowed with the most dazzling brightness; it became, in fact, a veritable sun to the eyes of the clairvoyant.' This has raised in my mind the question: Does a similar transformation (psychic, I infer the phenomena to be) take place at the consecration of a place of worship and the dedication of a memorial, and what is the nature of this transformation?" Our correspondent adds: "For a material object to glow with 'dazzling brightness' a transformation of a remarkable kind must take place in the nature of the object (even if it is visible only to the eyes of a clairvoyant). I picture in my mind such a change as must have taken place in the body of Christ at the resurrection, a transformation in the molecular structure of the atoms in the material of which the body was built up; the breaking up of the physical atoms into another order of matter, thus transferring the body to a higher plane of existence." Well, in a matter of so abstruse a character, I cannot attempt to pronounce with any certainty. To begin with, was the phenomenon objective? It may have been, for we have other records that appear to support this idea, but it lies in a realm of the transcendental about which, so far, we know very little.

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Mr. HAROLD BAYLEY, has presented the whole Edition to the "Light" Development Fund, so every copy sold will in future help this fund.

(Continued from page 322.)

Trusting that a fair and impartial hearing will be given in the forthcoming controversy,

I am, Sir,

Yours faithfully,

FREDK. T. GAULTON.

P.S.—The test conditions imposed were of the same nature for both sésances, my family and myself insisting at the second one that I should be tied up as before, and contrary to the wishes of Mr. Engholm, who made the suggestion that I should sit without any restriction whatever.—F.T.G.

In the next issue of this journal we propose to give a full report of the test sésances that were held on February 26th and March 12th. It is our intention in connection with this investigation to hold the scales of justice in an absolutely impartial manner, and it may transpire, after the whole of the facts have been set forth respecting Mr. Gaulton and his mediumship that there may be in Mr. Gaulton yet another of those valuable mediums who are so necessary to-day in propagating the great truths of Spiritualism. On the other hand should the result of this investigation be against Mr. Gaulton, we shall have no hesitation in saying so.

* * Replying to those who have written to us from Hastings and elsewhere on the question of Mr. Gaulton's mediumship, we are refraining from publishing any of these letters until all the known facts have been dealt with by us. In the meantime we welcome letters from all those who are acquainted with this medium and have attended sésances conducted by him.

RAYS AND REFLECTIONS.

A lively correspondence has been proceeding in the "Spectator" on the subject of "Book Tests," with especial reference to Lady Glenconner's book on the subject, "The Earthen Vessel." A number of criticisms were raised concerning the question whether the tests were not really coincidences. Lady Glenconner and the Rev. C. Drayton Thomas effectively replied to the objections.

A certain Mr. C. Scott Moncrieff, however, was so ill-advised as to drag in the personal element, an offence which one remembers brought such a crushing rejoinder upon Boswell when he committed a similar breach of manners in an argument with Dr. Johnson.

A like Nemesis overtook Mr. Scott Moncrieff when in the "Spectator" of the 30th ult. Lady Glenconner replied to his aspersions, the correspondence being thereafter closed.

Lady Glenconner's reply is so good that I cannot forbear to quote from it:—

"I am sorry that your correspondent Mr. C. K. Scott Moncrieff should have been so nettled by my reply as to leave his main line of attack for the less useful skirmish of personalities. For, adverse though his criticism may have been, it was far more valid and fertile a form of opposition. (When he made a *détour* in the direction of myself and my children I was reminded of the old nurse who on losing ground in an argument would throw in such a remark as, 'Your teeth do look yellow this morning.') Far from being sensitive to criticism, I welcome any discussion of this subject of 'supernormal possibilities.' (There is nothing 'supernatural'; that word is only a convenient label for occurrences we do not understand.) I only ask of those who are good enough to trouble to experiment in this field of research in order to refute that they should extend their operations. Let them pursue their investigations still further, and over a considerable period of time, and not, as Mr. C. K. Moncrieff does by his own admission, come to a decision 'on the first and second trial.'"

There is indeed some excellent sword-play in the letter, and the attacker receives some shrewd thrusts, which it must be admitted, he richly deserved. The *coup de grâce* is administered in the final sentence: "The 'Earthen Vessel' has its message for such as care to hear. 'The dogs bark but the caravan moves on.'" In a note to the letter closing the correspondence the Editor of the "Spectator" observes that the discussion "has not demolished, as some of the writers of letters seem to think, the case for Psychological Research, but proved its importance." And he adds: "It is clear that not only the possibilities of coincidence but the deceitfulness of words, or at any rate their expansibility to fit almost any ready-made interpretation, are almost infinite. But surely we cannot give up research because the way is long, dark, and difficult?"

The Editor of the "Spectator" is to be complimented

on a sagacious verdict. But if the pathway of psychical research is so "long, dark and difficult," it is not so much from its inherent difficulties as from the multitude of inane objections from callow critics who imagine that they possess a monopoly of critical intelligence. Hence the raising of innumerable difficulties which are just as obvious to the investigator as to the mere looker-on, and which, in the majority of cases, have been taken into due account in the investigation and overcome in the working out of the problems concerned. Many of the criticisms are the outcome not of any sincere desire to solve the problem but of a mulish desire to obstruct what is going forward.

During the hearing of the appeal in the fortune-telling case to which I referred last week, Mr. Justice Greer asked what palmistry was: "Is it not something to do with finger prints?" Many of us noted this curious example of artless simplicity, and we see the "Police Chronicle" is struck by it, and asks, "Really, what next shall we get in the form of judicial innocence?" Certainly, if palmistry is set down in an Act of Parliament as a crime one would expect a judge of the King's Bench to know what the term implies.

I see that Mr. Geo. F. Berry, the President of the Spiritualists' National Union, writing in the last issue of the "Two Worlds," finds in the now notorious article by the Rev. Walter Wynn indications of a "subtle propaganda" designed to gain the acceptance by Spiritualists of "Church dogmas." Mr. Berry's use of the word "subtle" strikes me as remarkable. The precise subtlety of allowing a Spiritualist to express in *LIGHT* views the crudity of which is apparent not only to most of his fellow-Spiritualists but to the general intelligence is not exactly obvious. The futility of Mr. Wynn trying to enforce his views must be apparent to everyone. Mr. Berry must think again. Meantime I suggest that there is such a thing as "taking soundings"—a useful thing in navigation of all kinds.

LUCIFA.

SUNDAY SOCIETY MEETINGS.

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

Lewisham.—*Limes Hall, Limes Grove.*—6.30, Mr. T. W. Ella.

Croydon.—*Harewood Hall, 96, High-street.*—11, Mr. Percy Scholey; 6.30, Mrs. Julia E. Scholey.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—Special visit of Mrs. Hetty Butterworth (of Barrow), Sunday, 11 and 6.30; Monday, at 3, and Wednesday at 7.30.

Holloway.—*Grovedale Hall, Grovedale-road (near Highgate Tube Station).*—To-day (Saturday), whist drive. Sunday, 11 and 7, Miss Mary Mills; 3, Lyceum. Wednesday, 8, Mr. and Mrs. E. J. Pulham.

Brighton.—*Athenaeum Hall.*—11.15 and 7, Mr. A. Punter; 3, Lyceum. Wednesday, 8, Mr. S. W. Roe, address, Mrs. Curry clairvoyance.

Sutton.—*Co-operative Hall.*—6.30, Mrs. Maunders, address and clairvoyance.

Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mr. F. Everleigh. Thursday, 8, Mr. Chambers.

Peckham.—*Lausanne-road.*—7, Mr. A. Lamsley. Thursday, no meeting, May Convention.

SUPERNORMAL PICTURES.—The Annual Meeting of the Society for the Study of Supernormal Pictures is to take place under the presidency of Dr. Abraham Wallace during this week-end at the British College of Psychic Science, 59, Holland Park. There is to be a dinner at Pagani's restaurant, Great Portland Street, on Saturday evening (the 14th inst.), attended by a distinguished gathering of psychical researchers. On Whit Sunday and Monday demonstrations will be given of photographic mediumship by Mrs. Dean and the Crewe Circle. We hope to give our readers a report of the proceedings in our next issue.

Required experienced General; liberal outings; no basement; good wages; comfortable situation; two in family.—Write Box 854, Reynell's, 44, Chancery Lane W.C.2.

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That every hour now is claiming its wretched victims. That this very minute you can say with certainty marks another death scene or another little baby seized with distortions or softening bones, deformed for life in body and mind.

The Agony and Tragedy of it all is that it is needless. It is preventable! You, yourself, can save an innocent life—or two—or a score—by giving such shillings or pounds as you can spare.

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For each who says to himself, "I will leave it over for a few days," Two, Three or Four Children will die because Help and Food has not come to them in Time.

Just think of it! All the time, outside our very doors, a multitude of helpless children and stricken Mothers are perishing for want of food and clothes—not One Thousand, Two Thousand, or a Hundred Thousand, but MILLIONS! Children so wan and so weak, that they can scarcely clutch their mother's skirts—children whose emaciated frames and glassy eyes plead mutely for compassion from you.

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"Mothers have no Milk for their Babies, and the Babies are too weak to cry for want of it.

(A Hospital.) "All kinds of bed clothing are falling to pieces. There is no material for bandages, and no Soap.

"Babies are born to parents who have not a single rag or garment with which to clothe them; they are wrapped in pieces of paper and perish from cold.

"The refugees have no houses, no clothes, no tools. The children are mere ragged skeletons.

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Chairman of Committee of "Save the Children Fund" (Room 235) 26, Golden Square, Regent Street, London, W. 1.

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