

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

L.S.A. FETE AND GARDEN PARTY

will be held on the Afternoon of SATURDAY, JULY 2ND, in the grounds of Rosedene, Christchurch Avenue, Brondesbury Park, N.W., kindly lent by Dr. and Mrs. Ellis T. Powell.

TICKETS FOR THIS FETE ARE NOW ON SALE AT THE OFFICES OF THE L.S.A., PRICE 2/-, which will include Tea and various amusements. The L.S.A. Orchestra will give selections during the afternoon.

Marylebone Spiritualist Association, Ltd.,
STEINWAY HALL, LOWER SEYMOUR STREET, W.1.

SUNDAY NEXT, June 26 at 6.30 p.m. ... MRS. E. A. CANNOCK.
Welcome to all. Admission free. Collection.

Steinway Hall is within two minutes' walk of Selfridge's, Oxford St. Spiritualists and inquirers are invited to join the Association.

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

SUNDAY, JUNE 26TH.

At 11 a.m. ... MR. G. PRIOR.
At 6.30 p.m. ... MR. ERNEST HUNT.
Wednesday, June 29th, 7.30 p.m. ... MRS. ANNIE BRITTAIN.

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

Hours 11 a.m. to 9 p.m. (Closed Saturdays and Sundays.)
Restaurant 12 noon to 6 p.m. Tuesdays 12 to 9.

Tuesday, June 28th, at 7 ... MR. MICHAEL THOMAS.
Thursday, June 30th, at 3.30 MRS. EVERETT. "Capt. Stormfield's visit to Heaven" by Mark Twain.
Devotional Group, June 30th, Dr. Vanstone, Members Free. Visitors 1s.

Wimbledon Spiritualist Mission.

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

Sunday, June 26th, at 11 a.m. ... MRS. BEAUMONT-SIGALL.
6.30 p.m. ... MME. DE BEAUREPAIRE.
Wednesday, June 29th, 3 p.m., Healing Circle. Treatment, 4 to 5,
MR. & MRS. LEWIS.
7.30 ... MRS. JAMRACH.

Brighton Spiritualist Brotherhood,
Old Steine Hall, 52a, Old Steine, Brighton.

Special Lectures Saturday 25th, 7.30 p.m.

Sunday, 26th, 11.30 & 7, ... Dr. W. J. Vanstone.
Monday and Tuesday — Speaker and Demonstrator — MR. RONALD BRAILEY.
Worthing Branch—West Street Hall, Worthing—Sunday, MR. R. BRAILEY

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Hon. Principal ... J. HEWAT MCKENZIE.

Lecture, Wednesday, June 29th, at 8 p.m., "Numbers and their Meanings." Part 2. MR. F. BLIGH BOND.

Public Clairvoyance.

Friday, June 24th, at 8 p.m.—MRS. CANNOCK.
Tuesday, June 28th, at 3-30 p.m.—MRS. BRITTAIN.
Friday, July 1st, at 8 p.m.—MR. T. Ella (Trance and Written Questions).

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Wednesday, July 6th ... MR. GASTON DE MENGEL.
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Worthing Spiritualist Mission,
St. Dunstan's Hall, Tarring Crossing, W. Worthing.

Sunday, June 26th, 6.30 p.m. ... MR. SWAINSON,
Wednesday, June 29th, 3 p.m. & 6.30 p.m. ... MRS. OLIVER.

SUNDAY AFTERNOON LECTURES

On the "HIGHER ASPECTS OF SPIRITUALISM."

22, Princes Street, Cavendish Square, W. London Academy of Music.

By J. HAROLD CARPENTER.

Sunday, June 26th, at 3.15 p.m., "Spiritualism and Marriage."

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Aimee Earle (Amethyst, Photographer). By kind permission, "Stead's Bureau," 30a, Baker St., W.1. For classes in Experimental Psychic and General Photography. Days for appointments, "By Letter only" Saturday and Sunday during June, July and part August. Appointments after August will be notified later from New Studio.

LIGHT

A JOURNAL OF SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

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SATURDAY, JUNE 25, 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.

In the calm lights of mild philosophy.

—ADDISON.

Einstein's theory, the question of Higher Space, and such-like matters, are rather dry studies to the general reader, and yet they may be made interesting, as we have seen. Indeed, the interest in these things is much wider than might be supposed. Some weeks ago there was a great sale for an evening paper which published the prize essay on Einstein's discovery. Moreover, those who have probed into these matters, like our contributor, "Lieutenant-Colonel," find in them some very striking connections with both the phenomena and philosophy of Spiritualism. We need not go into these questions here, as the various points of contact with advanced Spiritualism are being made clear in recent books and articles. There is, however, one subject upon which a few simple words might be simply said, and that is the nature of time, for we all have some notions about it. The time factor comes in at every turn. Everybody has observed that an hour of painful suspense travels with leaden feet, and may, even in acute conditions, seem like a year, whereas an hour of radiant happiness passes like a flash. Yet both, on the dial, are of exactly the same duration.

* * * *

That illustrates the difference between the life of the emotions and the life of the mind or the intellect, and the difference is vast. Again, we have all observed how some men seem to be able to extract from an hour as great a product in the way of work done as people with less concentration get out of a whole day. We have wondered, some of us, how it is accomplished. The present writer, struck by some marvellous examples of this concentrated work, once remarked to a friend who is a past master in these subjects, that it looked as though to some minds Time was not a superficies—a surface—but something into which we could "dig down." Was it possible that Time was really a cube? "It is," was the reply, "but I would rather call it a 'hyper-cube.'" To put it another way, Time to some minds is just a narrow line along which they travel, making very little of it. Others with a different order of consciousness find it a wide space on which they can set going many forms of work at

once, keep them all advancing, and always find room for more. Many people can only see backwards in Time and often waste much life in contemplation of the past. Others can see forwards—only a little, it is true—and can predict with startling accuracy coming events. But not always, for Life is very fluid and sometimes takes shape in most unexpected events that set at naught all the calculations of those who see it as a kind of mechanical process.

* * * *

One could write much on the question without going into abstruse forms of mathematics. There is poetry in it, as we find in Adelaide Procter's lines about the thousand years' penance of the spirit which passed in one moment of agony. Generally speaking, it seems as if most of us were "time-bound." We spend many years in preparation for some imagined period of happiness and prosperity, and lo, while we are preparing to enjoy life the grey messenger steps in and we are called upon to die before, in our imagination, we have really begun to live. Then think of the strain and anxiety that is "wasted"—"wasted" is the word—in the contemplation of a period of adversity, which, when it comes, is found to be quite fleeting and not half so terrible as it looked. Sometimes we have passed beyond it before we are quite aware that it is all over. We think there will be a great stoppage of life for us—that we shall be "stuck" in a morass of troubles, but Time flows on and we pass out and onwards. Again, many of us are inclined to fret that we have not time enough to do all that falls to be done. Here again we can find the solution. It is to do everything we can without strain or fuss, and leave the rest. If it is really necessary work the Universe will see that it is all carried out in due course, if not by us then by others.

THE HIGH COMMAND.

Behind the lines where few may go
Our Marshals plan the field,
Their strategy is quiet, slow,
And but for few revealed.

But those who lead the fighting men,
They act as captains do,
Content if only now and then
They get a word or two.

Some curt dispatch that bids advance
Or fresh adventure stays—
The word of veterans whose glance
The whole wide field surveys.

The captains heed the word: they trust
The High Command that knows
All through the noise and blinding dust
Which way the battle goes.

But whoso carries the dispatch
Alert of ear and eye,
Some whispered word may haply catch
Of triumphed drawing nigh.

And when abroad that rumour runs
It shakes the hostile horde,
Who fear the brains beyond the guns,
The soul behind the sword.

D. G.

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

PRIVATE DOWDING RETURNS.

Further Messages Transmitted through W. T. P.

(Continued from page 391.)

10 a.m., 24/5/19.

Beyond the Hall of Instruction a great avenue of trees leads up a mountain side. Upon the hill is set a mansion known to us as our Temple of Initiation. When the Group, or Circle, to which I belong had been tested in the Mists and had been taken through the Under World (where further tests awaited us) the Teacher called us together in the Hall of Instruction, and we were each given a new robe to wear, a sign that we were on the Path toward the first Gateway of Initiation. This language is symbolic. A thread of actual events runs through the Symbolism. I wonder whether this has any value for you?

I fear to be misunderstood. The conditions of life here cannot be explained in terms of time, space, or form, as you know these. Set down what I tell you; pass it on if you feel able. Despite much that will seem confused, here and there may be found a helpful thought. There is much cause for hope! Ever since I spoke through to you two years ago (according to your measurements of time) the veils between us have thinned, and many on both sides are now engaged upon this splendid work. The Teacher, arrayed us in our

NEW AND LIVING ROBES,

and spoke of what lay ahead. We prayed together for Illumination and the power to make our lives of greater service. It was a solemn happy moment. We passed out into the Avenue that stretched between the Hall of Instruction and the Temple of Initiation. I must not dwell upon the various tests put to each one of us before we were allowed within the Temple. Nor can I tell you much that happened there. These experiences will come to many of you.

There were nine of us in the Group, all that had passed the tests, out of eighty-one in the fourteenth Circle in the Hall of Instruction. We were welded into an Instrument of Succour; we were initiated into spiritual mysteries; we were shown a portion of the Plan, a small fragment of which we are destined to fulfil. To each one of the nine was allotted a special task and place in the ranks of the Army of Liberation. Our task is to free souls from the chains of their selfish thoughts which hang around them miserably upon their arrival in the Borderland. You and many like you are members of this glorious Army.

In the Temple of Initiation our Teacher handed us over to a Master who opened the doorways of our Inner Understanding. Of this I can tell you nothing now. Remember how sad and broken I was when I first came over here! Now I have my use and can share my joy with you. Take heart, all who still find themselves enshrouded in the gloomy canopies of self!

At the Master's bidding an Angel showed us the conditions surrounding the various states of Illumination, the variations of Light and Colour that could most effectively destroy the various degrees of Darkness. We were shown how to protect our own minds from gloom and fear; how to reflect light through our every thought and deed. We were instructed how to meet and transmute the evil gases let loose in the Purgatorial Regions by thoughts of fear and sensuality. We were taken up into the Temple Tower and shown a vision of the glories of the Seven Celestial Spheres.

I am only allowed to indicate vaguely what it means to pass through the first

GATEWAY OF INITIATION

on the Path of Selfless Service. Is it not wonderful that I am here? Am I not fortunate to have been chosen for such glorious work? Do not wait until you come over. Start at once upon the Pathway that will lead you to the Temple of Initiation. All true worlds are one and interpenetrate. The Messenger is with me now. He says I must not speak further of this Temple and Its Master and the Angels who help forward our interior illumination. Next time I will take you to my own home. We will talk of simple homely matters. Good-night.

9 p.m., 24/5/19.

Greeting! Come home with me. When I spoke through to you two years ago I had no settled home. I was a lonely wanderer, almost friendless, and very sad. You helped me then. I often think of that with gratitude. Some day you must let me help you. I have been told something of the Group to which you belong. You are doing useful work. [Private Dowding took me by the hand and led me along one of the main thoroughfares of the Country Region to

which he belonged. I was quite conscious of my external surroundings sitting writing on the deck of a great liner on a stormy sunny sea, but I was also conscious of that inner journey in thought regions in company with my friend who still prefers to be known as Private Dowding. Let the scoffer scoff. The time is coming when such experiences as these will be freely shared by many men and women, while still on earth. I am not afraid to speak of them as part of my normal and natural life.—W. T. P.]

I love my little home. The Messenger helped me to create it. This path leads to it. Are not these mossy banks green and restful? A brook runs down one side. I have made friends with many of the water fairies in the spring up on the Mountain side. Here is my little Wood. I found it here when I first came. It was created by

A RADIANT SOUL

who has now passed joyfully to a higher sphere. The Messenger told me I could call it mine. It was a time when the words "mine" and "thine" still held a meaning for me!

Here above the wood on the hillside I have built my home. I want you to come in with me. That is my dog, my one faithful companion upon your earth. Have I never told you about him? He died while I was in France. I found him "by accident" soon after I came here. He recognised me, and followed me. From that time all real loneliness has left me. I do not know if animals have immortal souls. I have much to learn. I can but relate my own experiences, and there is "Frisker" full of life and spirits. [Frisker was a Manchester terrier who certainly seemed as alive as any dog could be, full of spirits and intelligence.—W. T. P.] Come into my home so that you can tell your friends about it!

[Private Dowding led me through a garden filled with trees and flowers into a small bungalow. I must use these terms although they are quite inadequate and are only symbolical. Steps led up to a wide porch through which we passed into a circular hall with a fountain in its centre. There were flowers and pictures everywhere, and deep, comfortable seats in alcoves. A large crystal globe stood upon a pedestal in a great hearth. What seemed like fire or some form of illumination played through the crystal globe from the hearth behind, filling the house with radiance. There were only four rooms in the bungalow, two on either side of the hall. The first we entered was filled with books. Between the bookcases on the walls were mirrors, strange mirrors about which I will speak later. It was in this room that Dowding works and studies. The next room was where he rests, and dreams, and renews his strength. The bow window gave upon a wonderful view stretching across the garden down the hillside over the tree-tops to

A SAPPHIRE LAKE

in the green valley below. I did not go into the two rooms on the left of the hall, but Dowding told me they were guest chambers, often used by his two soldier pals who are now working in his group of Nine. He has already promised to introduce me to them so that I may hear their stories. —W. T. P.]

I am so pleased you like my home. Come and sit in the hall. That crystal has only been given to me recently. It reflects many of the events going on around me in this part of the country. The mirrors in my study reflect in symbolic form the effects of great events and movements taking place in your world. One recent event in London has produced profound effects here. I have been looking at some of them; first, the effect in your world as shown in the mirrors in my study and then the resultant effects here, in the crystal globe you are now looking at. I refer to the Albert Hall Meeting held by Spiritualists to demonstrate the nearness of our world to yours and your world to ours, and to act as a memorial for the soldiers killed in battle. I was in the Hall with my own Group. We were among many similar groups. Thousands of disembodied soldiers were present. The Messenger says that this event marks the commencement of a New Era between the Worlds. It profoundly affected him. We were all greatly moved. The Messenger returned home with me, when the meeting was over, and gave me interesting advice and guidance. I will tell you some of the things he said next time we meet.

10 a.m., 25/5/19.

It appears that there are two methods by which you can lift the Curtain and communicate with our world. The first

is the one more commonly in use at present. I am repeating the Messenger's words, they are not my own. It is the automatic method, i.e., the use of trance mediums, certain mechanical devices and automatic writing. The second method consists in the development of

NORMAL CLAIRVOYANCE.

This is safer. It leads to the best results. You are using what the Messenger calls the normal clairvoyant method in talking to me now.

The Messenger dwelt upon the dangers connected with automatic communication and the possibilities of fraud. The veil should be lifted by natural methods, by trained clairvoyant vision and clairaudience. It can also be safely lifted during sleep. Public sittings, organised professionally, with entrance fees, should be discouraged. Remember the Messenger's words when with you last: "The piercing of the veils must come about through spiritual and natural processes of mind, and heart, and not through the employment of magic ritual or trance."

There is usually one member of a family with deeper vision. There should be family groups everywhere. They should sit together in prayer and silence for half an hour on each Sunday or holy day, creating conditions that will enable us to approach. If one member of the family group passes over here, the other members should await his or her return, sitting together quietly in the usual way. When the time is ripe communion will be established safely.

There are dangers in the present situation. Thousands of untrained eager souls, both here and with you, are tearing at the Veil. They use any methods that suggest themselves. Their thoughts and actions are uncontrolled. Desire outruns reason, emotion upsets the will. "Fools rush in where angels fear to tread." The Messenger feels strongly about this. I have been carefully trained before I could be employed on useful work. Schools of Instruction are needed on your side, too. Beware of a reaction from the present impetuous wave of interest in communication between the Worlds. Telepathy between members of a family on earth should be practised. If A, in London, is able to speak to B, in Sydney, and B, of Sydney, passes over here, then direct communication can be set up very quickly. B remains asleep awhile, then awakes, and thinks of A, in London. If A has not forgotten B he will "hear" B's call, and conscious communication will be re-established. That is

THE NATURAL WAY.

It can be practised without the danger of pulling B back into earth conditions. Contacts brought about through mediums are liable in time to delay the disembodied soul, and to hold him near the Earth atmosphere. I am speaking to you now from my own home which you have visited and described. I am sitting in my study impressing my thoughts upon your mind. You are visible to me on the mirror on my wall. I see you sitting at a table on ship's deck. You are writing in a notebook. I can watch you clearly, yet I am not earthbound nor am I dwelling in the Land of Mist. I am at home. You are where you are. We communicate by a natural method, by telepathy. It is well.

(To be continued.)

REV. WALTER WYNN IN SOUTH AFRICA.

CAUSTIC RETORT UPON PEOPLE WHO REPUDIATED BEFORE THEY KNEW.

Immediately upon the arrival of the Rev. Walter Wynn in South Africa to begin his tour of lectures on Spiritualism and allied subjects, the following interesting intimation was published in the Press:—

The Rev. Walter Wynn having announced himself as an Evangelical Baptist Minister, we think it necessary to state that he is not here by invitation of the Baptist Union of South Africa, and that we dissociate ourselves entirely from his Spiritualistic teaching.

A. ERNEST BRETT,

President Baptist Union of South Africa.

ARTHUR H. CHAPMAN,

Chairman, Natal Baptist Association.

Mr. Wynn does not appear to have lost a moment in issuing the following very characteristic reply:—

The Rev. Walter Wynn wishes hereby to convey to Messrs. A. Ernest Brett and Arthur H. Chapman—gentlemen totally unknown to him—his sincere thanks for having made it clear that he is not here by invitation of the Baptist Union of South Africa. He thought he had already made this fact intelligible. Had he been invited by any such Union, he should have declined the invitation, as it would have fatally limited the scope of his work. He is here to speak to the people of South Africa as a whole, to whose sense of justice and love of freedom of speech, action and thought he is quite willing to leave the advertised announcement of the two gentlemen mentioned above. He fails, however, to understand how they can "dissociate" themselves from what they call his "Spiritualistic teaching," which they have not yet heard. He invites them and their followers to the Town Hall, on Sunday night, and will gladly deal with them face to face. The Rev. Walter Wynn assumed before leaving London that South Africa was a free country, and that it was legal and permissible to lecture in its Town Halls without first consulting Messrs. Brett and Chapman, or knowing beforehand their private opinions on a problem that is engaging the greatest minds in the world.

Alike in tone, temper and matter, this rejoinder is almost ideal. It must have left Messrs. Brett and Chapman with their plumage very ruffled indeed.

THE L.S.A. GARDEN PARTY.

We are indebted to Dr. Ellis Powell, who has lent the grounds of his beautiful home, "Rosedene," for the L.S.A. Garden Party, for the illustration given below. On Saturday, July 2nd, a large and distinguished gathering is expected. The Secretary of the L.S.A. informs us that the tickets, the price of which is two shillings, including tea, are in great demand. Many of the notabilities whose names are known and revered by readers of *LIGHT* will be present. All members and friends, as well as readers of *LIGHT*, are urged to procure their tickets at once as the supply is limited. It should be noted that children accompanied by their relatives and friends are admitted free, and special amusements have been provided for them.



The Lawn of Rosedene, which will be the scene of the L.S.A. Garden Party on Saturday, July 2nd.

SPIRITUALISM: SOME SUGGESTIONS FOR FUTURE PROGRESS.

ADDRESS BY MR. GEORGE E. WRIGHT,

Author of "The Church and Psychical Research: A Layman's View," and "Practical Views of Psychic Phenomena."

"The future is the most important thing for us in the whole world, for the past is done with, the present moment is gone almost before we can think of it, but the future is with us all the time, and the future of Spiritualism and what it means to the world are very vital things." With these words Mr. Engholm, the chairman, introduced Mr. George E. Wright to a gathering of L.S.A. members and friends at 6, Queen Square, on the evening of June 16th. Mr. Engholm went on to say that he had a vision of Spiritualism ultimately curing the whole of the ills from which humanity was suffering.

Mr. Wright said:—

I propose to submit for your consideration and discussion this evening some comments and suggestions as to your future activities. For it is possible that you may find some interest in hearing how those activities present themselves to one who, though generally in entire sympathy, cannot claim to be in actual touch with organised Spiritualism.

The observations which I am going to make take to some extent the form of criticism. I therefore wish to say with all emphasis that every serious student of psychical research, every sincere believer in the profound importance of the message which Spiritualism has for mankind, must find far more to applaud than to criticise. For example, had your activities in the recent past been devoted to no other task than that of bringing LIGHT into its present form and position you would have abundantly earned our gratitude. For there can be no more potent instrument for the furtherance of our aims than a weekly journal conducted on the admirable lines on which LIGHT is now conducted.

The mission of Spiritualism may be considered as twofold.

Firstly, we have its message to the individual, the demonstration to him, by actual personal and emotional experience, that he can hold communication with spirits disincarnate. Secondly, we have its message to mankind in the aggregate, the presentation of evidence demonstrating—quite apart from individual experience—that communication between ourselves and those beyond the veil is a fact.

May I suggest that we need to differentiate more clearly, perhaps, than has always been done in the past, between emotional experience and tangible evidence. Mr. F. C. Constable puts this clearly when he says: "Many of us know outside cognition that this communion (with the departed) is a fact, but the knowledge is purely personal. We have no human evidence to offer of the fact, so that we can offer no proof to others who have not had like experience."

This "knowledge outside cognition," coming, not by the exercise of mere human reason, is the highest grace. But, by its very essence, it transcends human thought and language. It has been for thousands the most precious gift which Spiritualism has brought them. Yet it is not evidence, because it lies beyond and above evidence.

For example, people who have had the opportunity of witnessing a communicator in direct control, and have seen a personification reproducing all the characteristics of that communicator when in the body, can have no doubt that it was really he who was speaking to them through the organism of the medium. It is reasonable and natural that such an experience shall bring to the sitter a conviction far greater than the contents of any message received indirectly by voice or hand. Yet this conviction is incommunicable because it transcends human language. The sitter can therefore only assert the truth of what he has experienced, he cannot prove it.

From the evidential point of view such assertions can have little direct weight. The strongest criticism—indeed, the only really valid criticism—which we have to meet to-day is that of the psychologist. And with his present knowledge of the wide powers and complex processes of human consciousness the psychologist can legitimately discount, as direct evidence, all experiences whose verification rests solely on the innate convictions of the subjects thereof.

But, as indirect evidence the sum of these interior, emotional experiences surely has weight? Let us hear what the greatest of all psychologists, William James, said thirteen years ago:—

"The notion that so many men and women—in all other respects honest enough—should have this preposterous monkeying self annexed to their personality, seems to me so weird, that the spirit theory immediately takes on a more probable appearance. The spirits, if spirits there be, must indeed work under incredible complications and falsifications, but, at least, if they are present some honesty is left in a whole department of the universe which otherwise is run by pure deception. The more I realise the

quantitative massiveness of the phenomenon and its complexity, the more incredible it seems to me, that in a world all of whose vaster features are sincere at least, however brutal, this feature alone should be wholly constituted by insincerity."

And if James could say this in 1908 we may well ask what he would have said to-day when the "quantitative massiveness of the phenomenon" is so vastly greater!

We are not, however, dependent on personal experience. We do not say to the inquirer that he himself must personally make trial of communication with the disembodied. On the contrary, we maintain that anyone who will study carefully and dispassionately the evidence obtained by others, will find that it suffices to prove that communication. You will remember Sir Arthur Conan Doyle's words on a recent occasion: "I strongly recommend you to go into the literature first and to leave actual experiment to follow knowledge."

This being so, the collection and presentation of evidence is a matter of prime importance to organised Spiritualism. We can only hope to obtain wide and rapid acceptance of our belief if we can present to the public a body of evidence unimpeachable in quality, massive in quantity, and convenient and accessible in form. In other words, the phenomena observed must be recorded in such a manner that the inquirer shall not be able to impugn their genuineness, nor resist their cogency.

I propose, for present purposes, to consider only the evidence furnished by "intellectual" phenomena. In "physical" phenomena, unlike "intellectual" phenomena, there is always a *via media*. We may admit that they occur, without necessarily admitting that they are due to extra-terrene influences. From the evidential point of view it seems premature to put forward physical phenomena as evidence for extra-terrene communication until the reality of those phenomena has received wider public acceptance. The more so, as the evidence furnished by intellectual phenomena alone, is, or should be, sufficient.

We will therefore consider the proof of extra-terrene communication as resting on the communications received through the hand or voice of sensitives, by the hands of automatists, or by the well-known autoscopic methods.

From the point of view of the serious inquirer it is the record of the phenomenon—not the phenomenon itself—which is the important thing. One scrap of information given at a sitting, which could not possibly have been acquired by the sensitive through the normal channels of the senses, is of much greater value than many pages of information which might possibly—even though improbably—have reached the sensitive by normal means. It is therefore the accuracy of the record and its analysis, the thorough exploration of every avenue by which the information might have normally reached the sensitive, that converts information into real evidence. For evidence of this standard, for analyses of this stringency and completeness, we are practically dependent on the Proceedings of the S.P.R. Take, however, the last eleven volumes of those Proceedings (covering a period of fifteen years, and containing all the strongest evidence for extra-terrene communication which has been collected by that society), and consider through how many channels it has been collected. We find that, as far as communications received through professional trance sensitives are concerned, those channels have been only two in number, Mrs. Piper and Mrs. Osborne Leonard, the great majority of the evidence coming through the former lady; while, as to automatists and non-professional sensitives, only eight in all have contributed to the evidence set forth in those eleven weighty volumes.

The serious inquirer may well remark upon this. He may reasonably say to the Spiritualist: "You tell me that there is overwhelming evidence for communication with the departed through trance and automatism. Yet when I ask for the best evidence you direct me to records obtained through only ten individuals in all. I admit that this evidence is very good in itself, but you also tell me that there are not a few other trance sensitives and automatists who have been the channels for communications far more impressive than those in the Proceedings of the S.P.R. Why is it that, when I ask for similar records of these other communications, you can point me to nothing except articles in your papers, books privately produced, and so forth, in which the record and analysis of the communications is very seldom adequate, and you can show me no records of systematic and authoritative investigation of these other channels?"

Well, the Spiritualist thus addressed may reply—though not, I think, correctly—that the fault lies with the S.P.R. To this the inquirer has an obvious answer: "If this be so," he will say, "why have you not done the work yourselves?"

This is the question which I venture to put to you to-night. Why has not organised Spiritualism produced its own unimpeachable records from the great mass of intellectual phenomena which has come before it. Why, indeed, has it failed to produce any records in the proper sense of the term at all?

I am very far from denying the value of the work which has appeared in book form; nor certainly of the many items of evidence which have appeared in the columns of LIGHT. But the exigencies of book and newspaper production inevitably prohibit a really complete record. Furthermore,

books, to some extent, and newspapers to a great extent, are ephemeral vessels. "Good wine," says the proverb, "needs no bush," but it certainly deserves durable casks. And a durable repository for evidence can only be found in official records published under the auspices of a responsible society such as your own.

It may be admitted that there are reasons why this Association has not yet undertaken the collection and record of evidence. But unless I am mistaken this Association has now reached such a position that it could undertake this work. If, then, you appreciate—as you surely do—that the accurate collection and recording of evidence is a real and fundamental need, you will agree that if you can do the work you ought, in your corporate capacity, to do it.

The speaker here considered two of the objections which might be raised:—

Firstly, that the L.S.A. is not a body representative of, and carrying authority over, British Spiritualism as a whole. If one is to judge only by the modest title by which you have seen fit to designate your Association this may seem true. But, surely, the L.S.A. is something much bigger than a mere Association of London Spiritualists. Your intimate connection with the representative organ of Spiritualism would alone seem to warrant the assumption that your sphere of influence extends far beyond your own membership. Hence any request from this Association for co-operation in the work of collecting evidence would, no doubt, receive cordial support from the great majority of British Spiritualists.

Secondly, that the collation of evidence is not your work but that of the S.P.R. This view, I venture to think, arises from a misconception of the functions of two very different societies. We all owe a great debt of gratitude to the S.P.R., and we need, I think, to remind ourselves that its business is research and nothing else—a research which covers the whole field of psychical phenomena. In its corporate capacity it has not—and as a scientific society it cannot have—any belief to urge, any system to advocate. It is not its business to prove extra-terrestrial communication. The L.S.A. is different. It is most emphatically your business to prove it. Hence if there is a need—and who will deny it?—for more evidence—and perhaps a somewhat different type of evidence from that which the S.P.R. supplies—surely it is your duty, in your corporate capacity, to meet that need?

I am not for a moment suggesting that you should, so to say, set up an organisation for research in competition with, or in opposition to, the S.P.R. Only that you should do what that society, by its constitution, is prohibited from doing—namely, definitely "canalise" your investigations with the single object of demonstrating the great truth in which you believe.

If you concur with my suggestion you will naturally ask how it is to be translated into practice. There are two ways. The first is experiment under the direct auspices of this Association, on generally the same lines as has been done by the S.P.R. I do not suggest this. Firstly, because the expenditure involved is no doubt prohibitive; secondly, because there already exists an institution, the British College of Psychic Science, which appears to be specially organised for experimental investigation from the definitely Spiritualist standpoint.

The second method has, I think, a certain element of novelty. Briefly, it is as follows: I suggest that this Association should issue an official request to all Spiritualists that they should make a practice of sending to this office annotated records of all sittings which they may have with sensitives (except, of course, where the communications received are of too private a nature for publication). The method of recording sittings is now more or less standardised. Excellent examples will be found in the Proceedings of the S.P.R., and concise instructions as to the method of taking records, the auxiliary information to be furnished by the sitters, and so forth, could easily be given. Automatists, also, would be asked to contribute annotated copies of their scripts. These records would be read, classified, and filed so as to be accessible to students. If funds permitted, abstracts containing all the possibly evidential matter would be issued in quarterly volumes. I need not emphasise the immense value of systematic records such as these.

After further emphasising the importance of this work, Mr. Wright passed on to the consideration of another question—that of mediumship. He suggested at the outset that it was high time that an effort should be made to drop the term "medium"—that "horrible word," as Myers called it—and substitute the far more appropriate name "sensitive." For obvious reason the most powerful and useful sensitives had been, and would continue to be, professionals. We needed to protest much more strongly than we generally did against the imputation that communications received through a professional sensitive were to be viewed with suspicion just because the sensitive receives payment for his services.

This imputation is utterly illogical. Yet some definite Spiritualists seem to give colour to it. In some recent books you will find, among the reasons given in support of the genuineness of the phenomena described therein, the statement that the sensitive received no remuneration for his or her services. To claim that phenomena are more worthy of credence because the sensitive is unpaid is tacitly

to admit that phenomena received through a paid sensitive are less worthy of credence. This is neither fair nor logical. It completely obscures the real point, namely, that a communication becomes evidential by virtue of its independent verification, and by that alone.

We do feel—do we not—that the general position in regard to professional sensitives leaves much to be desired. They are absolutely essential apparatus, we have not got many of them and they are, like all sensitive apparatus, delicate, and easily damaged by unskilful use. We know that the psychic equilibrium of a trance sensitive may be profoundly affected by his sitters. Yet—generally speaking—our sensitives are at the disposal of all inquirers, whether serious or otherwise. A delicate balance is reserved for accurate weighing by skilled hands. Is it impossible that some, at least, of our best sensitives should be treated in an analogous manner?

The next point the speaker took up was the attitude of Spiritualists towards their critics. Speaking generally, he was astonished at our moderation. We did well to treat the windy generalities of the Clodds, McCabes and others of the same type with the gentle rain of sarcasm which fell with such humour from the Editorial pen of *LIGHT*. But in some cases we were apt, he thought, to deal too gently with our opponents.

A striking example of what he regarded as intellectual dishonesty was afforded by the attitude taken by Mr. Crowther in the remarkable experiment described in *LIGHT* of October 30th and November 6th, 1920, in which an image of a rose appeared on one of the middle plates of a sealed packet of plates. All the investigating committee, including Mr. Crowther, had been satisfied that the packet had not been tampered with. Only after the result had been obtained did that gentleman express doubts, the inference clearly being that those doubts only arose because the result of the experiment did not accord with his preconceptions and desires.* In such a case—and there were others like it—the *argumentum ad hominem* became not only justifiable but necessary.

Mr. Wright passed on to refer briefly to a contentious subject:—

Another society—which as far, at least, as its title is concerned would seem to pose as a body generally representative of British Spiritualism—has stated publicly that it considers itself a religious denomination. Those Churchmen amongst us—I use the word in the widest sense—who have been urging on the Church an acceptance of the great truth which Spiritualism proclaims—a truth which once was hers but which she has now to a great extent lost—must view such an announcement with dismay.

The Christian Spiritualist does not, of course, claim that the acceptance of the facts of Spiritualism necessarily constrains an acceptance of the whole Christian faith. He would have no reason to complain—though he would regret it—if the S.N.U. had adopted an attitude of strict neutrality towards Christianity. The "seven principles" in themselves do not go beyond neutrality. But when we find the S.N.U. setting itself up as a definite religious sect, with its own worship and its own instruction for the young, intended to supplant those of the Church, when especially we find that it has framed a hymnal consisting largely of Christian hymns—many of them very dear to us—and has wounded Christian feelings by excising from those hymns all references to our Lord and Master, we cannot resist the conclusion that the attitude of the S.N.U. is not one of neutrality, but one of hostility to the Christian Church and its faith.

In conclusion Mr. Wright expressed his belief that the Great Disposer of events and in this generation moved men's minds towards the inquiry from which Spiritualism had resulted:—

This revelation, if so we may call it, is not in modification of, but in supplement to, that unique and greatest revelation, when 1,900 years ago Divinity entered humanity to show, by tangible example, that humanity might become Divine, to provide the bridge by which finite man, even in this planetary existence, could be "at one" with infinite God.

It is your high mission to bring home to the Church the great fact that in this present time new grace has come to meet new needs. You will be false to that mission if you allow the opposition, the scorn, the intolerance, which alas! have been often exhibited by the ministers of that Church, to turn you from that great aim.

Under the assaults of materialism much of the wall of man-made theology which has surrounded Christ's Church has crumbled. It is for you who can bring new stones and tempered mortar to say, "Come, let us build up the walls of Jerusalem that they be no more a reproach." (Applause.)

L.S.A. MEMORIAL ENDOWMENT FUND.

In memory of Lieut. Osric O. Staples and Sergeant H. B. Howard, who were killed in France, Sept. 25th, 1915, and Jan. 7th, 1916, respectively ... £1 1 0

* A more detailed consideration of this case will be found in Mr. Wright's article in *LIGHT*, June 18th, 1921, p. 400.

AVENGING SPIRITS.

THEIR VISIONS, MESSAGES AND WARNINGS.

By F. E. LEANING.

In the whole chapter of interaction between the Invisible World and our own, there is hardly a more significant series of evidential facts than that which reveals its inhabitants as exacting their due from the living. People sometimes make promises to the dying which they do not subsequently find it convenient to keep; or perhaps, as there has been no witness and as the holder of the promise has passed out of this world, the affair may slip out of the memory of the survivor. It is not, of course, of frequent occurrence, because the matters which occupy the attention of the dying are likely to be of serious moment to them, and an engagement to protect their orphan children or rectify an injustice would not be easily overlooked by the one giving it. In the older times, when half the religious world believed that the dead were sound asleep till the Judgment Day, and the other half that they were fast locked up in Purgatory (or worse), any evidence that they were, as a matter of fact, awake, and free to keep a vigilant eye on earthly affairs still, was naturally hard to accept, and when it came unmistakably before their notice, they regarded it as a visitation by special permission of Providence.

THE HUSBAND'S PROMISE.

This was the case in an experience of John Mason Neale, the learned ecclesiologist and linguist, when he was Warden of Sackville College at East Grinstead in the early 'sixties of last century. He was returning one night from conducting Evensong at the St. Margaret Sisterhood, of which he had recently founded the Mother House, when he observed a woman coming down the churchyard path that crossed his own. As she approached, he was amazed at recognising her as a neighbour's wife who had been buried some three weeks previously; and although his blood ran cold and his hair stood on end he found courage to address her with the solemn adjuration considered appropriate in the circumstances. In response she said, "Go to my husband, and ask him why he has not been to —" (mentioning a place about two miles off) "and done what he promised me he would do when I was dying." Dr. Neale went straight to the man's house and gave the message as he received it. "Good God, Sir," said the man with a scared look, "how do you know anything about it? It was only known to my wife and myself." For further assurance of a tale so astonishing, Neale described the style and colour of the satin dress worn by the figure, which he had particularly observed, and this gave the final touch of conviction. The husband admitted that he ought to have gone before and had put it off, but promised to do so next morning.

Such experiences have never been so common as not to make a deep impression when they occurred, and accordingly they were usually recorded either in a book or suitable periodical; in letters to friends or private family documents; occasionally in municipal archives or Church registers, and in Law reports. Looking over all the available records, it is apparent that, broadly speaking, they are produced by three main motives; the purely beneficent, justice or gain connected with money, and the avenging of crime. The last, and smallest, class form a sensational and distinctly

GRUESOME CROWD.

They are those who have died by violence, and are come hither to ensure that the wages of sin shall reach the right hands. One recalls the wild piteous lines in the "Ballad of Reading Gaol":—

Yet each man kills the thing he loves,
By each let this be heard,
Some do it with a bitter look,
Some with a flattering word,
The coward does it with a kiss,
The brave man with a sword!

Such a deed was done on a dark November night in Northern England nearly three hundred years ago, upon an unhappy girl, Anne Walker, by her kinsman and whilom lover; or by Mark Sharp, his friend. A fortnight after her disappearance, the poor wounded creature appeared to one Graeme, a fuller; who eventually acted on the information so strangely and terribly disclosed, and was the means of bringing both men to justice. Those who have the January number of the "Strand" for last year can read the story in detail in Chapter ii. of the "Uncharted Coast," and may appreciate the trouble taken by Sir Arthur Conan Doyle to verify the facts from documents in the Bodleian. However painful, indeed, these cases may be, they nearly all have the unusual attestation afforded by legal enquiry into the circumstances.

Sixty years on in the same century the sorrowful tale repeated itself, unborn babe and all, in the case of Mary Darwick, who appeared eight days after her death to her brother-in-law, as he was watering a hedge in an April

noontide. Two days later, enquiry having marched fast, her husband confessed, and shortly before Michaelmas was hanged in chains in York Castle, the confession and depositions being placed in the City Records. We may put alongside these two, Maria Martin, of cherry-growing Polstead, in Suffolk, in May, 1827. This time the crime was made known by a dream in which the girl showed her mother the very spot in the Red Barn (now pulled down) where her body was concealed. There is something peculiarly horrible about the way in which young Corder, at harvest, is said to have superintended the placing of a corn-bin over the exact place where he had buried the poor girl, and had it well stacked up.

As long a time as ten months elapsed between the deed and its exposure. There was evidently a difficulty in making a sufficiently distinct impression to induce to action, and even then some weeks passed before the mother could get her husband to search the barn. In another case, where two negroes, Pendril and Chitty, had killed a girl, they suffered from incessant haunting in dream, and, though in separate places, were discovered by this effect a year after the event. (Binns, "Anatomy of Sleep," Ed. ii., p. 152.)

It must not be thought from the foregoing selection that women victims are in the majority. On the whole it is not so, and of all the men's cases probably those of Sergeant Davis in Scotland (1749; trial 1754), of Harris and Briggs in Maryland (1791; trial 1798) and

FISHER'S GHOST

in Australia (1826; trial 1827) are the most prominent. The last, indeed, has an *embarras de richesses* attached to it. In outline the story was that Fisher was a farmer at Campbelltown, near Sydney, who disappeared one summer day. His overseer gave out that he had gone to England, but public suspicion was aroused and a reward offered by the authorities for definite proof either way. About three months had elapsed when a neighbouring settler, driving home late by the corner of Fisher's paddock, saw him sitting on the fence. As he gazed, the figure slowly raised its arm, pointed in the direction of some marshy land in which a slow scum-laden creek oozed along, and then gradually disappeared. When a search party, with a native tracker, visited the place next day, a body with a fractured skull, recognised as Fisher's by the buttons, and a "large comprehensive sort of knife" in the pocket, was found. The overseer, charged with the crime, after accusing four other men, admitted that he had killed him, but "accidentally," while trying to catch a horse. He was executed.

These details and many others are stated in the Proceedings, S.P.R., XIV., III., on the authority of Mr. G. B. Barton, historian of New South Wales, who was asked to make a special investigation of all the official records. It is an interesting fact, however, that a very similar story, but of a grazier at Ballarat, was told by Lee in 1875. Stead, reproducing it in "Real Ghost Stories" (1891) mentions that this was discredited by the S.P.R. as unverified, but in "More Ghost Stories," which followed shortly, gives a number of facts sent in by correspondents, which practically identify the two accounts as versions of the same event. The chief difference was that the ghost of the Ballarat version sat on the ground, and not on a blood-stained fence, and pointed to a "deep dark hole, where the water was still and black, immediately beside an overhanging tree." This would be effective anywhere, and in the peculiarly deep solitude and silence of the Australian twilight, profoundly so, but it is not evidential; and the "Sydney Herald" account, together with other books, pamphlets, and statements by contemporaries, makes a good weight of evidence, in favour of the Ballarat ghost being simply an oversight of Lee's in naming the place.

We have nothing quite as eerie as this on English soil, unless we accept the story of the Dead Drummer in the Ingoldsby Legends, which in spite of its attractive thrills and rippling rhyme, covered an ugly skeleton of facts concerning Jarvis or Gervase Matcham. We have travelled very fast since those days, as a comparison of psychic literature proves. Where it was necessary, or conceived as necessary, that a ghost should glare and glow, or otherwise coarsely terrify the spectator, now the most delicate and silent impression, with deep interior effects, is enough. But before these come to be considered, there is still the large class of those who were injured or defrauded, not of life, but of goods or money owing to them, and whose survival is therefore attested as much, if less grimly in kind, as those we have been dealing with. These will occupy a succeeding article.

TIMES HAVE CHANGED.—In Queen Anne's reign life imprisonment was awarded a pamphleteer who sought to prove that communication with the dead is possible.

SERVICE is the practical expression of love and the justification of our existence; Nature is too good an engineer to allow superfluous parts in her machine, and if we serve no useful purpose in the scheme of things we shall surely in the long run be eliminated. But as our love, and the efforts of our love, are turned outwards to others, they expand and grow as does a beam of light; and when they are focussed inwards upon the self they narrow down.—"The Influence of Thought," by H. ERNEST HUNT.

THE ANIMALS ON THE OTHER SIDE.

Some Proofs that they Survive and Love: and a few Plain Words to People who are Cruel to the Dumb Creation.

BY DR. ELLIS T. POWELL.



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

That animals survive on the next plane of existence is, I think, beyond a doubt. I have never seen a materialised animal, though my experience of materialisation is probably almost unique. But I have heard the patter of its feet on the floor of the séance room when it was quite certain that no normal animal could be there. Moreover, the survival is in strict accord with the wide and gracious principle, so often enunciated by the higher occultism, to the effect that everything which exists either has been, or is, or will be, human. That is to say, all conscious life is an emanation from the Divine, conditioned as to the degree of consciousness by the vehicle in which it functions. Man, possessing the best of all vehicles known on this planet, has the highest degree of consciousness, while next to him come animals like the horse and the dog, whose consciousness is in essence the same as his, but differentiated by the inferior character of the vehicle in which for the time it is imprisoned.

Moreover, the intelligences on the Other Side say quite positively that in many cases the consciousness which functions in the animal raises its vehicle to a high point of efficiency, and then in another incarnation leaps the border and begins to employ a human instrument. They say, for instance, that the quickening of the vibrations of a dog who has lost his life in a devoted attempt to save a child from drowning will carry the creature's spirit over the mystic boundary and lead to its next incarnation being human and not animal.

That being the case, one can understand the passionate indignation which is expressed by our friends on the Other Side at anything in the shape of cruelty to animals. The sentiment has been admirably enunciated:—

"A robin redbreast in a cage
Puts all Heaven in a rage,
A skylark wounded on the wing,
Doth make a cherub cease to sing,
Kill not the fluttering butterfly
For the last Judgment draweth nigh."

Personally, I never see an over-burdened horse struggling up a hill without humbly sharing the angelic indignation (especially as my economic knowledge always enables me to discern the insatiable tax-consuming bureaucrat riding on the animal's back), and it is a very inspiring reflection that the bigger the man's soul becomes the more vehement is his detestation of cruelties of this kind. A fine example is that of my trenchant friend, the Rev. B. G. Bourchier, a man with a big soul in a big body, whose voice trembles with impassioned indignation when from his own pulpit he denounces the horse beater or the dog torturer.

Not so long ago I was asked to procure a psychometric reading of what to me looked like a coiled black strap. At the same time I was furnished with a sealed envelope containing information which it was thought the psychometric test would disclose. I thought the strap (which I did not uncoil) was probably part of the equipment of a departed soldier, and I expected the psychometry to reveal this. The test was made, with her usual amazing skill, by Mrs. Warren Elliott (Miss Violet Orfner). She discerned a dog and gave an exact description. In fact, I took down her statement in shorthand on the spot, and here it is (slightly abbreviated to save space) together with the observations, in brackets, of the lady to whom the dog belonged.

"I am in touch with a dog instead of a human being. There is a huge dog, nearly as big as a Great Dane. (He was a very big Dalmatian.) The hair short. (Fairly long and curly.) I do not know if I get a condition of being run over or poisoned, an impression which makes me feel awfully sick. Certainly this dog was hurt or run over in some way. (He was taken suddenly ill on November 8th. On the 12th the vet. said he had better be sent to his place so that he could keep a more careful watch on him. I believe he was poisoned. However, he died, poor thing, during the night of the 16th. Perhaps my constant dread of the dog being run over by a train produced a thought

form of being run over.) [Here follow some descriptions of the house where the dog lived.]

"The dog is a little taller than a collie. (About the same size as a collie.) The dog is in spirit and able to impress me with his surroundings. Someone belonging to that dog used to travel, and must have been abroad some time. This dog was left alone while someone was abroad. (My son bought this dog, then he went to Shanghai and left the dog in my charge, and told me 'to be a mother to the dog.') I get the name 'Ken.' (This was the name of a young man who was often at the house in 1919 and was very attached to the dog.)

"There is the spirit form of a man building up [description given]. He seems to stroke the dog. (I had a brother submersed in 1917. I expect the spirit who stroked the dog would be him. This dog was very fond of him.) The dog is standing up now, and I see his black and white spotted front. I cannot get into proper communication with the spirit because of the dog." [Here

followed an unrecognised description of certain family circumstances, and then the medium proceeded.]

"I think they grow a lot of roses in the garden, unless it is somewhere else. In it rather tall rose trees he shows me. (I have pergolas with tall climbing roses, also bush roses.) This dog must have been awfully intelligent. (Uncannily so.) He seems to push the spirit out. (So like the dog, he always wanted to be first, and was fearfully jealous.) There seems almost a fight going on between the two."

Then came a description of an old lady of eighty which was not recognised by my correspondent.

Two points ought to be added. One is the fact that my son told me, after the sitting, that the strap had a distinctly "doggy" smell. The other is more interesting. At first my correspondent did not recognise "Ken." Then I got my wits to work, and thought I had identified him and discovered how he had come to butt in. And then, later still, the lady wrote that she had found out who he was. So there could be no telepathy in that case, for at first the lady did not place "Ken," and I placed him wrongly.

On another occasion, with only a plain gold wedding ring to work from (and nothing else), Mrs. Elliott described a departed soldier as showing her "rather a large cat. She seems to me like a Persian, not pure black, it is black and white. He must have been very fond of this cat," she added. The widow of the soldier, whom I had never seen and of whom I knew nothing, wrote me in reply to my despatch of the delineation: "Yes, the cat was a large black one with white paws, and he was very fond of it indeed."

I think that animal lovers may perhaps like these few selections from my own experience in the matter of animal survival. The whole realm of enquiry is at our present stage of investigation one of great mystery. Candidly, however, I am inclined to think that at least occasionally the horse torturer is reincarnated in the body of a horse so that he himself may know by actual experience something of the sufferings which he himself inflicted. I sometimes wonder if this be not the real explanation of the pathetic and almost expostulating appeal which is often seen in the eyes of a beaten animal. Certainly that would be one mode by means of which the erring spirit could make expiation for its faults (perhaps more quickly than in any other way), and possibly its choice of that avenue to propitiation may be consciously taken on a higher plane of existence between the old vicious incarnation and its atoning successor. At any rate, we may say with assurance that the sternest reprobation of the Higher Powers awaits—not the man who mistook his theology, or erred in the comprehension of a text—but he who consciously and deliberately added to the travail of that dumb creation which, as St. Paul said, throbs with pain in the upward struggle towards its higher evolution.

Space fails me to deal with two allied subjects, viz., the probable existence of an animal "group-soul," and the question of the survival of the lower types of animal, as well as creatures still lower in the scale of creation. But perhaps I may have the opportunity to do this at some future time.

LIGHT,

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TOWARDS UNITY.

THE UNIVERSAL SOLVENT.

We take the following extracts from a letter dated April 1st, 1921, by Mr. W. Britton Harvey, editor of the "Harbinger of Light," Melbourne, to a correspondent in this country:—

It appears somewhat anomalous for certain leaders of the movement to declare that Spiritualism is a religion and others to be equally emphatic in declaring that it is not. Only a month or two ago LIGHT stated that "Spiritualism is not a religion and never will be." The man in the street naturally asks which is right. I suppose it is likely to remain a matter of opinion. But if no general agreement can be arrived at on the point it certainly seems necessary for the representative leaders to draft a set of principles or tenets of a religious character as a guide to Spiritualists generally. At present, any ignoramus can get on to a platform and give utterance to sentiments calculated to shock new-comers. This of course has frequently happened. I mean such comments as "Christ was a great man," or "a great medium and nothing more." This, of course, is at variance with the views held by a great many Spiritualists and gives opponents a loophole through which to fire their anti-Christian bullets. It is necessary to avoid wounding unnecessarily the religious susceptibilities of people in the Churches. That is why I think some authoritative statement must be prepared. People ought not to be made to squirm on attending a meeting of one of the societies for the first time by hearing sentiments with which neither you nor I would agree. I stress this point because this, rather than the phenomena, is the aspect which our opponents will emphasise in the future.

Mr. Britton Harvey says much more on the question and makes an effective point in drawing attention to the fact that while Spiritualism draws much of its ammunition from the Bible as a storehouse of spiritual and psychical experience, yet there are Spiritualistic societies who taboo the Bible. He holds, and we agree with him, that the Bible should be placed on the table of every society, especially as there is so much in the New Testament records which could be read with advantage in support of the reality of Spiritualism.

We have been told that it is a very difficult and complex question. So it is—so it always is—if it is a question of getting everybody to think alike. That could not be done even by issuing an authoritative statement, if such a thing were possible. For who is to make such an "authoritative statement"? It could only apply to the members of a sect or society, and Spiritualism is a world-movement centring about the demonstration of a life after death. The mere fact that we have multitudes of people holding various religious views—or none at all—who are Spiritualists in this sense is sufficient evidence that Spiritualism cannot be in itself a religion unless one can take such a comprehensive view of things as John Wesley when he said, "To do good is my religion." Of course if it had been nothing more than that we should have had no Wesleyanism!

It has always seemed to us that Spiritualism in essence is really a question of the reality of a spirit world, of communication between the two worlds and the various lessons to be drawn from those facts and communications. But these vary with every individual soul, and become higher and purer in exact proportion to the height and purity of the source and the capacity of the mind to receive them. Now the fact that each individual soul sees the truth in a different way should

warn us how impossible it is to unite Spiritualists except upon a fundamental principle, and although reason and experience prove to us that some views must contain a greater proportion of truth than others, they also bid us beware of arrogance or exclusiveness. We see a disposition on the part of rival communities to attack each other, and cries of "Christian" or "Anti-Christian" are freely bandied about. We see some evidence of the presence of Theology in this, but not very much of Religion.

Stripping away all the questions of doctrine, creed, ethics, philosophy—all the accretions, in fact—and looking at the core of the subject, we find—what? Scientific demonstration of a life after death. And that is not a religion, although, like everything else in nature, it has a profound religious significance. It leads us, in poet's words, "from Nature up to Nature's God."

To the theologian a life after death is a miracle. To the man who follows the light of Nature—reason and experience—human survival, when he discovers it, is an event in the order of natural evolution. But both are right, each from his own standpoint. Birth is a miracle, life is a miracle, death and survival of death are miracles. They can be only commonplaces to the commonplace mind. We have the raw material of religions all about us. Small wonder there are so many!

Let us come at once to the core of the matter. There are many followers of that great spiritual Ideal which, in the purest form we know, is embodied in the essentials of Christianity, and who yet may not call themselves Christians. If they have the thing and live the life, the name is not of the first importance. They are perhaps the "other sheep who are not of this fold." But whether or no, it is not for us to judge them. If they call themselves simply Spiritualists it is for none of us to say that Spiritualism and Christianity must (or must not) go together.

If, addressing the Christian community, we said "You cannot be Christians because you are not Spiritualists," we might be nearer the mark, because it becomes increasingly clear that the essentials of Spiritualism were bound up with pristine Christianity. But even that we would not say, because the Spirit overrides all forms and names—to the Spirit the letter is of little account. Indeed, it may even be that "the letter killeth but the Spirit maketh alive."

To us Spirit is the "universal solvent" in all spiritual matters, just as water is in all material ones. That is doubtless why water was taken as the earthly symbol of Spirit. And if Spiritualists simply followed the Spirit, the discords would melt away miraculously. There would remain only the mental or intellectual divisions around which all these controversies really centre, and even these would be swallowed up by the great unity that would enclose them all. It is not an impossible ideal. Already we have experience of little groups, the members of which are wide as the poles asunder in some of their interpretations of life and its meaning, calling themselves by different names as regards creeds, philosophies, politics, but spiritually at one.

And as to this question of Spiritualism and Religion, perhaps, as a great leader in our movement put it recently, Spiritualism is and can be a religion to those who have no other. And there we must leave it, with the observation that any faith which teaches the Supremacy of the Spirit must be inclusive and not exclusive so far as it is religious. Any attempt to enforce boundaries as between man and man is the mark of the sect, which can only live by drawing lines of division between itself and the rest of the world.

I must say, however, that the Spiritualists, so far as I know, do not venture to outrage right reason so boldly as the ecclesiastics. They do not sneer at "evidence," nor repudiate the requirements of legal proofs. In fact, there can be no doubt that the Spiritualists produce better evidence for their manifestations than can be shown either for the miraculous death of Arius or for the invention of the Cross. —HUXLEY.

"Light" Development Fund.

AN URGENT APPEAL AND ITS REASON.

WE address our readers and friends to-day all over the world, asking them to help us firmly to establish LIGHT, increase its influence and power for good, and make its pages known wherever the light of Spiritual progress is required.

A sum of TEN THOUSAND POUNDS is needed to do this, and now is the psychological moment. The people are ready to listen. We have the facts to convince them, and uphold the Truths that will comfort and guide them.

Our limited resources prevent us from advertising LIGHT, and, for that reason, thousands of people have not heard of its existence. Did they but know of it the sales of LIGHT would at once increase and the journal become entirely self-supporting in consequence.

LIGHT has an unbroken record of over forty-two years, but it is only during the past six months that it has really been put to the test by being offered to the public by means of the Railway Bookstalls and the Newsagents' Shops. The results have proved to us that LIGHT is wanted; to many it has become essential. Without a single advertisement to herald it, and by merely taking its chance with the thousand and one advertised periodicals of the day on the Bookstalls of the United Kingdom, the sales of our journal have been doubled and continue to increase, slowly, week by week—never decreasing, always increasing.

To experts in the newspaper world this proves one thing: If LIGHT is advertised it will immediately have a large sale and hold it.

If you pause for a moment to consider, it will become apparent to you that LIGHT is one of the most important journals of to-day—its message is vital to everyone. At no period of the world's history has there ever been a greater necessity for a Spiritual lead than at present. LIGHT each week offers to a restless world the key that can open the door to a future desired by all right thinking people. Small though the sales of LIGHT are in comparison with its sisters in the newspaper world, it is a power. We want to make it a greater power, and with your help this can be done.

For this purpose the Proprietors of LIGHT propose the creation of obligations called

"LIGHT" PUBLICITY BONDS

to the total amount of £10,000.

PUBLICITY is essential to LIGHT. The fact is too obvious to need emphasis. If we hide our light under a bushel we are denying the people. Publicity costs money, therefore the Proprietors of LIGHT, to raise the money, have decided to ask you to take up these Bonds. They do not take the form of an ordinary financial proposition for the reason that LIGHT cannot be classed as a commercial undertaking in the general sense, although it is run on strictly business lines.

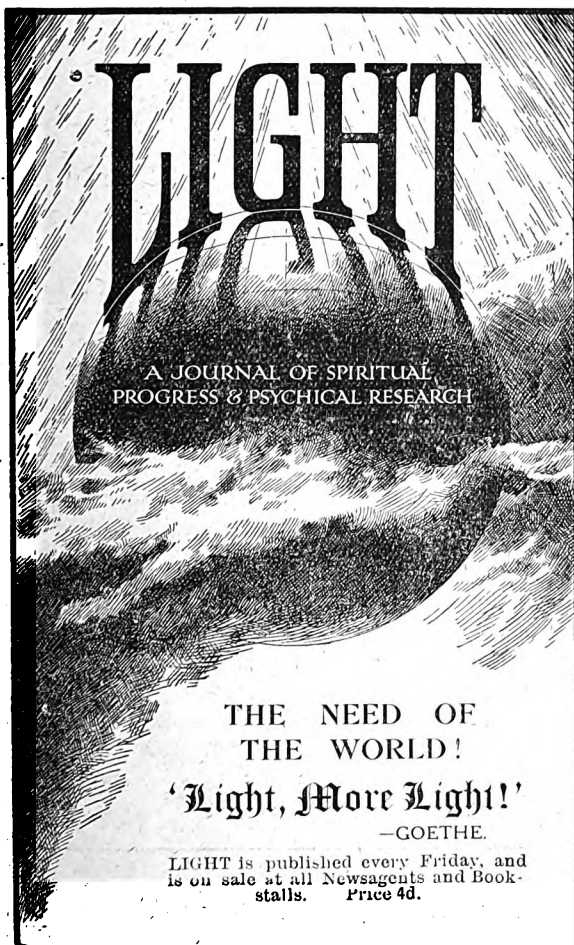
These Bonds carry no lien upon the undertaking in any way, that is to say, they are not mortgage bonds or debentures, and they bear no interest. The Trustees will, however, provide that the whole of the surplus profits of LIGHT, after meeting its running expenses, shall be placed to a Sinking Fund for the redemption of the Bonds on their maturity. These anticipated surplus profits are in fact the security for the Bonds. The Bondholders, as sympathisers with the cause which LIGHT represents, will stake their money on its success.

These Bonds will be issued in denominations of—

£25, £50, £100, £250.

The Trustees for the Bondholders are:—

VISCOUNT MOLESWORTH,
SIR ARTHUR CONAN DOYLE,
DR. ELLIS T. POWELL,
H. W. ENGHOLM.



THE Bonds will be redeemable at the end of ten years, but if at an earlier date the success of LIGHT should provide the necessary fund, the right is reserved to pay off the Bonds.

In the past we have been helped on our way through the LIGHT Development Fund. Our friends and supporters have given willingly to this fund, and their assistance has always been in the nature of a gift. But we now feel that by the creation of the Publicity Bonds the money received by LIGHT, though still somewhat in the nature of a gift, will provide a prospect of repayment enabling us to discharge our obligations subject to the success of the journal. That is to say while in a sense the money is a gift to a great cause there is an excellent chance of its ultimate repayment.

Let us now consider the prospect of the Bond-holders when LIGHT is backed up with financial support to advertise it and thus increase its sales. To put it briefly and simply, a sale of 20,000 copies of LIGHT weekly will make the journal self-supporting and show a profit. We are now convinced that such a net sale is a *certainty* and can be secured and held with a moderate advertising expenditure. The reason is to be found in the strictly economic methods adopted by the management of LIGHT. This journal is run on lines that reduce waste to a minimum and render extravagance impossible. The direction of LIGHT is in the hands of newspaper experts, who are in close and friendly touch with all the firms on whom the distribution of the journal depends.

"Light" Exhibition of Supernormal Pictures.

The prospect of the Bond-holders will be greatly enhanced through a project that is now taking shape in the form of

a great Exhibition of Supernormal Psychic Photographs to be conducted under the auspices of LIGHT.

One-third of the net profits of this Exhibition will be set aside on deposit account for the redemption of the Publicity Bonds. The other two-thirds will be devoted equally between LIGHT and a fund for the mediums whose works are to be displayed.

About the Exhibition.

Although full particulars will be published in the near future, briefly it is intended to exhibit for two weeks some five hundred spirit photographs during the late autumn in some well-known galleries in London. The Exhibition will then tour the country, visiting Birmingham, Manchester, Leeds, Newcastle, Liverpool, Edinburgh and Glasgow, and possibly Cardiff.

The exhibits will be on view for a fortnight in each city, so that the tour will occupy nearly the whole coming winter.

A most wonderful collection of authentic spirit photographs is now being collected and arranged. All the leading experts in this branch of Psychical Research have offered their services, and it is intended to show the public these spirit photographs enlarged to life size. Each photograph will be authenticated and certified by the sitters and full details will be given as to its origin.

Lectures and guides will be associated with the Exhibition for the instruction of the public.

Such an Exhibition, at all events on so large and important a scale, has never yet been contemplated, and its success is a foregone conclusion for three reasons:—

1. Its novelty, and the fact that the general public are already showing a keen curiosity about this branch of the supernormal.

To

"LIGHT" Publicity Bond

ISSUE LIMITED TO £10,000.

THE TRUSTEES of the "LIGHT" Publicity Fund
JOURNAL OF SPIRITUAL
 PROGRESS & PSYCHICAL RESEARCH

covenant to pay the Bearer hereof the sum of
£ _____ *on or after the 31st day of January*
19 _____ *upon the following conditions:—*

1. The said sum of £ _____ shall be payable *only out*
of the surplus profits, if any, of the journal "LIGHT"
2. If at the date of maturity of these Bonds the amount
of such accumulated profits is insufficient to repay
such Bonds in full the holders of the Bonds shall
receive and accept a proportionate amount in full
satisfaction.

Trustees

Viscount Molesworth Sir A. Conan Doyle
 Dr. Ellis T. Powell H. W. Engholm

Chairman of the Trustees of the
 LIGHT Publicity Fund
 5 Queen Square, London W.C.1

DATE _____

2. The unique position held by LIGHT, enabling the management to gather together a collection of spirit photographs such as has never been assembled in the world before.

3. The publicity at once created by the holding of an Exhibition which will certainly appeal to the Press and the public as one of an extraordinary character.

We feel that this Exhibition will, in conjunction with the accompanying publicity given to LIGHT, prove a valuable asset for the Bond Sinking Fund.

This Exhibition will be under the patronage of people of distinction, and the committee of management will include men and women world famous in psychical research.

The "Light" Development Fund.

We intend to keep this fund open for those who desire to help us with sums of money, and who do not wish to become Bond-holders. There are many who desire to make gifts towards the maintenance of LIGHT and prefer to assist us in this way. Amounts, no matter how small, are gratefully acknowledged by the Proprietors under the heading of the LIGHT Development Fund.

Will you become a LIGHT Bond-holder to-day and so enable us to carry LIGHT into the highways and byways of the world? The sum we ask is ridiculously small, in view of the vital importance of the object we are setting out to achieve, which is:—

To guide the people along the true path of
Spiritual progress;

To bring home to the World the Great Truth
of Survival after Death;

and open the spiritual eyes of mankind to the wonderful vista of the life eternal.

How to Obtain "Light" Publicity Bonds.

Fill in the application form below and send it, together with your cheque, made payable to:—

Viscount Molesworth,

Chairman for the Trustees of the LIGHT Publicity Fund.

You will then receive an official LIGHT Publicity Bond duly signed by the Chairman of the Trustees.

NOTE.—You can apply for as many Bonds as you like.

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FOR

"Light" Publicity Bond.

TO VISCOUNT MOLESWORTH,
Chairman of the "LIGHT" Publicity Fund,
5, QUEEN SQUARE,
SOUTHAMPTON ROW, LONDON, W.C. 1.

I enclose Cheque for £..... in payment of Bond
of £.....

Name in Full.....

Address.....

Date.....

Please cross your Cheque, London Joint City and Midland Bank, Ltd.

The Policy of "Light"

AND ITS WIDE INFLUENCE.

THE matters which are dealt with in this journal are of world-wide importance and international in character. The subjects, included under the broad heading of Spiritual Progress, touch the very heart of things that really matter in every grade of social life. Our subject is perhaps the greatest of all possible links between the leaders of thought of all nations.

Spiritualism, shorn of all sectarian aspects, and treated as a modern explanation of the facts of nature in the divine order of things, sets an universal standard of ethics, for it enlightens us upon the reality of things seen and unseen.

LIGHT is a journal of immense importance to those already following the progress of Spiritualism and Psychical Research, and the innumerable branches of the subject. It has amongst its aims the education of all classes of inquirers. The removal of the doubts of the sceptic and the hostility of the scoffer. It deals reverently but scientifically with the Evidence for a Future Life. It records the Experiments and Research work carried out in this enquiry. It deals with the Religious side of the Question, continually presenting to the ministers and others associated with Churches of all denominations, such phases of this subject set forth in an unbiassed and critical manner.

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 a spirit of honest, courteous, and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light!"

Where "Light" is Read.

Subscribers to "Light" are situated in all parts of the world, and amongst places to which the journal is sent weekly are the following:—

SAN REMO, Italy	SANNOMIZA, Japan	MILWAUKEE, U.S.A.	COLOMBIA	BOMBAY	BOSTON, U.S.A.
TRANSVAAL, South Africa	PHILADELPHIA	BUENOS AIRES	PARIS	MONTE CARLO	SASKATOON, Canada
NEW BRUNSWICK, Canada	TEXAS	MUIZENBERG, South Africa	CHICAGO	GENEVA, Suisse	WELLINGTON
QUEENSTOWN	SOUTH CAROLINA	MESOPOTAMIA	GENOA	INDIANA, U.S.A.	SEYCHELLES
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	CENTRAL PROVINCES, India	TORONTO			ZANZIBAR
		STOCKHOLM, Sweden			

What Our Readers Think of Us.

A selection of Opinions and Congratulations:

I enclose five shillings extra postage and increased charge for LIGHT. It must be a constant source of satisfaction to anyone genuinely interested in psychic research that we have a magazine so elevated in tone, holding always to the great central truth and refusing to have it clouded by petty issues. The new form of LIGHT is a great improvement. With best wishes.—From a reader in South Carolina, U.S.A.

LIGHT becomes ever more interesting and inspiring, and I would not be without it for worlds!—EDITH M. A. TAYLOR.

"I obtain much spiritual help and refreshment from your excellent paper and feel that it helps to make every hour of my life brighter and happier. I am only sorry for those who consider Spiritualism antagonistic to Christianity; to me it is most helpful in my endeavours to live a Christian life, and assists to illuminate many scriptural passages."

I should like to say how much I enjoy reading your paper. It has been to me a silver lining to a dark cloud, a great comfort—especially Dr. Ellis Powell's writings. It is well worth the extra price since it has been enlarged.—(Mrs.) EMMA NEWLOVE.

It is a real "garden of spices."—F. E. LEANING.

Hearty congratulations from Denmark.—A. HEMMERLE.

We are delighted with LIGHT. It has always been a high-class paper and most enjoyable and instructive. It is more than doubly so now. May it go on prospering and giving light to thousands more.—J. ATCHINSON.

The paper is just splendid now. The articles are so uplifting and so very helpful in soul and spiritual development—a very great improvement.—ALICE S. ANDERSON.

When you have deducted my year's subscription I shall be glad if you will place the remainder of enclosed cheque to the fund for your paper—your greatly improved paper—one that I can honestly and gratefully say has brought me much comfort and consolation.—EDITH COLE.

I congratulate you on the great improvements you have carried out. LIGHT gives one an added zest and joy in the study of the Bible. Personally I know of many who are taking up the study of their Bible again as the outcome of reading your paper.—MRS. ANNIE STAFFORD.

FROM THE LIGHTHOUSE WINDOW.

Sir Oliver Lodge celebrated his seventieth birthday on June 12th.

Dr. Ellis Powell contributes to this issue an article on the survival of animals. Mr. Horace Leaf is now engaged in writing a book on the same subject. He hopes to publish it in the autumn.

The nineteenth annual conference of the Spiritualists' National Union will be held at Halifax on July 2nd. On Sunday, July 3rd, a consultative conference will be held, when Mr. G. F. Berry will introduce a discussion on "The Seven Principles of Spiritualism." In the afternoon there will be a mass meeting and addresses will be delivered by Sir A. Conan Doyle and other speakers.

The new hall of the Finchley Spiritual Mission in Woodberry Grove, North Finchley, was opened at a special service on June 15th, when Mr. Ernest Meads delivered an impressive address to a large gathering. This well-appointed and comfortable hall is the gift to the movement of Mr. and Miss Morgan, who were present on the platform on the occasion of the opening.

A correspondent writes in the "Daily Mail" (June 15th): "About a year ago I saw a vision of my nephew, who was then in North-West Persia, with a head wound on the right side and the blood trickling down his face. We had not heard from him for many months. He is now home on sick leave and confirms this in every particular."

Sir Arthur Conan Doyle, in the "Weekly Dispatch," makes some interesting remarks about magnetic healing and clairvoyant diagnosis. He describes how Mr. M. J. Bloomfield, of Melbourne, "as unselfish a worker for truth as the world can show," had been trying for nearly two years to develop medical clairvoyance, and how the long sought for result was suddenly attained by him without warning.

While Mr. Bloomfield was walking with a friend in Collins-street, Melbourne, they overtook a man and woman. To his amazement Mr. Bloomfield "saw the woman's inner anatomy mapped out before him, and especially marked a rounded mass near the liver which he felt intuitively should not be there." Feeling certain that the vision was for a purpose, he accosted the couple and learned that the woman was actually about to be operated on for cancer. He reassured them, saying that the object seemed clearly defined and not to have widespread roots as a cancer might have. He was asked to be present at the operation, pointed out the exact place where he had seen the growth, and saw it extracted. It was, as he had said, innocuous.

Sir Arthur gives this example of his own experience with Mr. Bloomfield. "Denis (my son) had been suffering from certain pains, so I took him round as a test case. Bloomfield, without asking the boy any questions, gazed at him for a couple of minutes. He then said that the pains were in the stomach and head, pointing out the exact places. The cause, he said, was some slight stricture in the intestine, and he proceeded to tell me several facts of Denis's early history which were quite correct and entirely beyond his normal knowledge. I have never in all my experience of medicine known so accurate a diagnosis." Sir Arthur adds that Mr. Bloomfield never accepts fees for his remarkable gifts, and last year he gave three thousand consultations.

Readers interested are invited by Sir Arthur to examine the record of the ministrations of a spirit doctor, Dr. Beale, to be found in a book entitled "This Only I Know." The correct title, however, is "One Thing I Know," by E. M. S. (J. M. Watkins).

Appropos clairvoyant diagnosis, a correspondent, H. H. Langelaan, in the current issue of the "Occult Review," relates how in this way he gets visions of people's ailments, and also receives impressions of treatment for them.

Mr. George E. Wright, in his admirable address to members of the L.S.A. last week, a report of which appears elsewhere in this issue, made a plea for the use of the word "sensitive" in place of the more general "medium."

Mrs. Cadwallader, in the course of an able and sympathetic sketch of Abraham Lincoln, which she contributes to the "Progressive Thinker" (Chicago), announces that she is about to reissue that interesting book, "Was Abraham Lincoln a Spiritualist?" In its pages the gifted medium, Nettie Colburn, describes the séances she gave at the White

House in the presence of Lincoln. This book, which has long been out of print, is in the L.S.A. Library.

This mention of Lincoln reminds us that a memorial plaque to him was unveiled on June 15th last in the new village hall at Hingham, Norfolk. Abraham Lincoln was a descendant of Edward Lincoln, of Hingham. Edward Lincoln's son, Samuel, who was Abraham Lincoln's grandfather, emigrated to Massachusetts in 1637.

Interesting correspondence on the subject of Thought Waves has appeared in the "Daily Mail." Admiral Smith-Dorrien refers to the instrument invented by Professor d'Odiardi, who in the 'nineties practised treatment by electricity in London.

Mrs. Bart Kennedy writes in the "Daily Mail" that she was a patient of d'Odiardi's, and supplies this description of the invention: "The machine was a metal disc (placed on a pedestal) over which, suspended by a fine wire, was the sensitive needle which registered cerebral radiation. In shape it was something like a small hatchet. According to temperament the needle swayed either to the right or left. Every emotion of joy or sorrow the needle registered by a different motion or action. With emotions of good will the needle's deflections were toward the gazer; ill will produced the contrary effect. It was invented in, or about, 1895." She describes Professor d'Odiardi as an unorthodox genius with views in advance of his time, and says that his inventions are not well known.

The Berlin correspondent of the "Daily Express" records what reads like a poltergeist incident in connection with the little village of Wunsiedel, Bavaria. It is a story of flying shoe nails. Most of the windows of the village shoemaker's house were smashed by the bombardment, which lasted six days. The manifestations, which the authorities believe are due to spiritual phenomena, take place in daylight. The nails come sometimes singly and sometimes in great masses. The village school children have been confined to their homes as a precaution.

Records of poltergeist phenomena keep coming to hand from various parts of the world. The latest is from Guyra, a little up-country town in New South Wales, where the weather-board house of a road ganger, William Bower, has been bombarded with stones. As usual, a child seems to be associated with the occurrence, in this case the twelve year old daughter. At night the family was disturbed by stones being thrown again the walls of the house. The police next night went to the house, and while they were there a pane of glass was smashed, as if by a pea-rifle bullet. They could find no trace of anybody. On the following night three policemen and four civilians went to the house, which again was stoned, but nothing could be seen. The policemen were reinforced next night by armed civilians, who were placed around the house, yet stones again were thrown and two windows smashed. During the next half-hour twenty stones struck the house. On the fifth night of the mystery, watchers were placed around the house. A powerful motor battery and searchlight were also used by the police. Sounds of rapping against the walls were heard, but when the searchlight was turned on the noises ceased. Bower and his family, who are greatly worried by the strange happenings, can assign no cause for them.

At the celebration of the 73rd anniversary of Modern Spiritualism at a gathering in Melbourne under the auspices of the Victorian Council of Spiritualist Churches, the Chairman, Mr. Edgar Tozer, referred to the satisfactory state of the movement in Victoria.

He said: "As President of the Spiritualist Council they were highly satisfied with the progress that had been made during the past year and should all resolve to go forward and make even greater headway in the future. There were now twelve Churches affiliated with the Council including Geelong, Bendigo, and Ballarat, the last named having been formed quite recently. Throughout the country districts also great interest had been awakened in the cause by the visit of Sir Arthur Conan Doyle and there was hardly a town in Australia that was not now prepared to listen to what Spiritualists had to offer."

Mr. Tozer added: "They did not in any way desire to interfere with the work of the orthodox Churches, and it gave him great pleasure recently to listen to a Spiritualistic sermon preached in the Independent Church of Melbourne. The doctrine of the Communion of Saints must permeate all the orthodox Churches in a very real sense, and then they would all be able to join hands in brotherhood as they ought to do. (Applause.) He thought the Council could be justly proud of the fact of having brought Sir Arthur Conan Doyle to Australia. He did splendid work, and the Spiritualists of Melbourne were deeply thankful to him."

MENTAL MEDIUMSHIP AND THE SCIENTIFIC METHOD.

BY HORACE LEAF.

One of the strongest arguments used by opponents against Spiritualism is that mediumship fails when subjected to scientific test. The charge is, of course, untrue. Mediumship has often proved its merits under the severest scrutiny and before the keenest minds. Nevertheless, there is some foundation on which to base the accusation. It is a fact that mediumship often lamentably fails when subjected to scientific treatment.

In this respect some forms of mediumship are worse than others. Physical mediums have frequently more than held their own under the most trying circumstances, as eminent and unsympathetic enquirers have been compelled to admit.

Mental mediumship, such as clairvoyance and impressions, has not usually fared so well. The prolonged experiments conducted by the Society for Psychical Research with mediums of this order have, however, shown that delicate sensitives like Mrs. Piper are not altogether failures when submitted to prolonged, fair-minded, and sympathetic examination. The splendid work of Dr. Hodgson and Dr. Hyslop has proved that the conditions necessary for mental mediumship are so extremely delicate and elusive that often nothing but the greatest care can supply them. The least thing may become a disturbing element, and even efforts carefully made to ensure success may turn out to be the cause of failure.

It would be invaluable to know which are the principal sources of this obvious weakness. As far as I know no medium has attempted to offer an explanation, although none should be better able to do so. Perhaps one of the reasons for this silence is that scientific enquirers are not inclined to pay attention to the views of mediums. In this respect mediums are peculiarly situated. If they attempt to explain the cause of failure it is regarded as a piece of special pleading, and ignored. Clairvoyance, clairaudience, impressions, and psychometry are essentially gifts of a psychological order, and, therefore, should be best accounted for by those possessing them. Yet more attention is paid to the theories of people who may not only be insensitive to these rare faculties themselves, but even profess to hold mediumship in contempt.

No doubt this unfortunate condition of things is part of the legacy of suspicion and doubt that unbelief has handed down; but it has gone so far that it may be regarded as a maxim of psychical research that mediums cannot throw light upon the nature of mediumship. This view in practice has so closely approached the ridiculous that less precise enquirers must have felt their confidence shaken in great names in science.

The fact is, non-sensitive people cannot appreciate the conditions experienced by sensitives during the exercise of psychic gifts. The functionings of supernormal senses are often so unlike those of the normal senses that no terms can properly express them; they belong to a non-physical environment so different from the mundane that they may be regarded as being right off the main stream of evolution as it exists on earth. Ordinary language has perhaps no relation to them; and it is only by straining words that anyone can hope to convey an idea of their meaning.

Psychometry, for example, treats of a condition of consciousness that is absolutely unknown to the average individual. When he sees or feels an object—a watch, let us say—it is nothing more to him than a remarkable piece of mechanism. If he is to know its history, someone must tell it to him, the watch can say nothing. But to the sensitive a watch is much more; in some strange way it may talk to him. From the mechanism point of view he has no interest in it; its history is all he wants to know, and yet by a mere touch its past may be unfolded before even the medium's astonished mind. He does not know how it happens; it is a mystery perhaps deeper than that which hides from us the secret of our five special senses. Yet, no one who has witnessed the psychometrist successfully at work can doubt the reality of his power to discover the circumstances through



MR. HORACE LEAF,
The well-known Lecturer,
and author of "What is
this Spiritualism?"

which the object may have passed. Even the thoughts and feelings of those who have been in contact with it may be registered by him.

Or take clairvoyance. The medium sees forms absolutely invisible to the normal eye. These forms are often amazingly alive, and sometimes literally pour upon the psychic's consciousness emotions and ideas which are so strong that they overpower him, and for the time being make him feel as if he were someone else. Not only does the clairvoyant see and feel the "invisible," but he may see through or round the strange form! Probably, all good clairvoyant and impressional mediums have realised the remarkable fact that the objects of their visions are seen with a completeness that ordinary vision denies. They are conscious of seeing behind as well as in front of them at the same time; and more than that, they can see in a way that can be only properly called "through" the objects.

Surely, this is functioning in a world of more than three dimensions? How otherwise can we account for it; and what terms are there to be found in any earthly language capable of expressing anything so foreign to our planetary experience? This, then, is the kind of thing the non-sensitive scientific enquirer undertakes to explain, whilst firmly refusing to consider anything the sensitive may venture to say upon the subject.

The great difference between the medium and the ordinary person is doubtless one of the reasons why mental mediumship is not likely ever to be very successful when submitted to scientific tests. There are, however, other equally important reasons.

With very rare exceptions psychics are the recipients of supernormal experiences. They cannot call up the things they see or feel. When in the sensitive state they can do no more than observe what is taking place in the supersensible realm. The necessity for a quiescent state of mind at the time is too well known to need emphasis. Destroy this calm restfulness, make the medium mentally alert, so that he is no longer in the mood to wait, and watch, and describe what is revealed to him, and his powers will either cease or become so modified as to be practically valueless from a test standpoint. The difficulty in developing this restful mental condition is the greatest which mediums have to overcome. In most cases it takes years to attain it in an efficient degree, and even then the least thing may disturb it.

Mediums are always aware of the fine state of equilibrium this condition of mind demands, and are always more or less afraid lest anything happens to disturb it. Complete freedom from mental tension is indispensable to the best results. The desire to please in any special way at the moment of psychic activity is almost sure to harmfully affect the issue. This is the reason why sitters suffering from acute sorrow are so often disappointed. Even the more robust physical medium is troubled by tenseness on the part of investigators. Strong expectation of a particular kind, or yearning, may even inhibit the direct voice and materialisation.

Most mediums of the mental order are conscious while exercising this faculty. I am of the opinion, based on an extensive experience of mediumship and mediums, that at least ninety per cent. of clairvoyant visions and kindred phenomena occur when the sensitive is in a conscious state, and for certain obvious reasons the waking consciousness is then often rendered very acute. The natural desire to obtain successful results, coupled with the realisation that he can only describe what is revealed to him, gives rise to anxiety which the medium must learn to suppress. Upon his ability to do so depends the outcome to a large extent. If any special circumstance increases this natural disturbance to a degree that renders its suppression impossible, then the essential mental equilibrium is destroyed, and the phenomena suffer. This is an unavoidable psychological condition of mediumship, and must always be reckoned with if a correct judgment of this gift is to be formed. There is only one way to overcome this drawback, and that is to

permit the sensitive to become familiar with the distressing conditions by frequently experiencing them.

I know of nothing more worrying than to appear for the first time before a company of investigators who are desirous of testing mediumship scientifically. They may be the most sympathetic and earnest of people, but there is always present in the mind of the sensitive the idea that they want proof of a logical nature, while mediumship is not logical in the ordinary sense. As much is due to inspiration and feeling on the part of the sitter as on the part of the mediums. The two following examples will illustrate what I mean.

At a séance in Birmingham a few years ago, I described to a gentleman the form of a young soldier whom I understood to be his son killed in the war. The sitter was a perfect stranger to me, and I knew nothing of his affairs. He began to press for more information, although I had given him all that had come to me spontaneously. What was the name of the spirit, asked the sitter, and how old was he when he died? I ventured to give the first name that suggested itself to me, realising that it might be a name that had originated in my own mind; it might, on the other hand, have been one psychically transmitted by the spirit. The name turned out to be wrong. The age, however, I could be more accurate with, as I could judge it from the entity's appearance. I remember putting it at about twenty-four years. Now, it happened that this was two years less than had been the age of the son of the gentleman when he was killed, and as a consequence the sitter refused the test, declaring it was not his boy. The effect on me was a feeling of keen disappointment, made all the stronger from the realisation that I knew with that curious sense of certainty that often accompanies phenomena of this kind that I was in touch with his son. On the form the effect was much more tragic, for I saw him literally crumble up as it dawned upon him that his father had practically disowned him. Later, I discovered that the sitter—a doctor of medicine by profession—had actually lost a son answering to the description I had given. He professed to be anxious, as no doubt he was, to communicate with his boy if he had survived death. The man was far too logical, and refused to leave anything to chance, and lacking the ability to respond to psychic impressions, could receive no other assurance than such as could come through his reasoning faculties.

The second instance occurred recently in Ireland. I described to a gentleman at a public meeting the form of a young man, also a soldier, that I saw standing behind him. In this case also nothing was forthcoming but the description of the spirit and the circumstances of his death, with a reference to his occupation previous to joining the Army. The gentleman, apparently quite satisfied with what had been said, recognised the form with considerable assurance. After the meeting he came to me to thank me for the description, and said that he knew who the young man was not only from the facts I had conveyed about him, but because he "felt him there as I described him." There is nothing strictly logical about this sort of feeling, and the hypercritical will doubtless regard it as unscientific and a sign of an emotional disposition. To do so is a mistake. Unlike the former sitter this one was himself sensitive and able to receive impressions from the spirit. In reality he was strictly scientific, although not in the limited way ordinarily conceived.

These cases are by no means characteristic of all psychic tests of the mental kind. Some of them fully meet the requirements of the most precise and sceptical minds. They serve, however, to give an idea of the different types of people and results met with by sensitives who exercise mediumship extensively.

It is not difficult, therefore, to imagine the disturbed state of the mind of the medium who is for the first time demonstrating before people seeking scientific proof. The unfamiliar mental environment, accompanied by the realisation that nothing will be taken for granted, and the natural desire to succeed, set up the very condition of mind calculated to destroy the possibility of attaining the desired end. Nervous mediums may never overcome these conditions no matter how frequently they may try. Add to this the fact that such enquirers invariably ask for more information regarding anything that may be described by the psychic, thus infringing the first and most universal rule of mediumship, namely, the state of passivity that records what is given without going out to find it! The chance of success becomes more and more remote as the psychic goes from sitter to sitter, all of whom usually act in the same way. The whole process is calculated utterly to break down the medium's mental equilibrium and ruin, for the time being, the super-normal faculty.

Nothing but repeated experiments with the same medium is likely to be of any use to scientific enquiry along these lines. But, on the whole, mental forms of mediumship are not amenable to the scientific method.

WHEN the men of to-day realise that He Whom they oft-times ignorantly worship is really Lord of all, they will cease to talk of the "supernatural" and thus remove one stumbling block out of the path, and be delivered from a blind terror on the one hand, or an equally blind ignorance on the other.—"Man's Survival After Death," by the Rev. CHARLES L. TWEEDALE, Vicar of Weston.

RAYS AND REFLECTIONS.

A little book of verse, "The Law of Laws," by Major Bernard Temple (Kegan Paul) impresses me as containing some high thinking, although I prefer philosophy when it is expressed in prose rather than in verse. However, here are two notable stanzas from Major Temple's little volume:—

"Now hear the end; and gently heed!
'Tis nought we write; 'tis nought we read.
There stands but one eternal Creed.
(Our fleeting faiths affirm the Test)
To this shall every mind accede,
In this shall every heart find rest:

"The Universe, by Reason made,
To reasoned ends is grandly swayed,
And Love doth all the plan pervade.
A Law, immutable of Right,
All spirits binds, and well obeyed
Admits to Liberty and Light."

That is an inspiring thought condensed into a few lines.

"Our Dumb Friends' League" is doing a noble work in connection with the fight for the old horses of England. Most, perhaps all, of the readers of *LIGHT* have read of the infamous traffic in and cruel slaughter of our worn-out horses. Amongst the many distinguished persons who are working to rescue the horses from barbarous treatment one is glad to see the names of Sir Edward Marshall Hall and Sir Ernest Wild. Those who wish to help should apply for the Free Petition sheets to be obtained from the "Daily News," which is carrying on a "Saving the Horses Campaign."

"Is there a future life for animals?" is a question that springs naturally out of the matter to which I have just referred. The subject has been dealt with in *LIGHT* several times, both on precise evidential grounds, and on the broad lines of natural principle. All life, as we know, is immortal, and the life principle in animals, although it has not reached the individualised form which in man stamps it with a permanent self-consciousness, is perpetuated, for a time at least, until it evolves into higher forms. It is consoling to think, therefore, that our horses, so dear to every animal lover, will find some kind of "home of rest" after lives devoted to the service of man in this world—a service too often so ill-requited.

In a recent paragraph in this column (p. 351) I referred to a foolish little tract, "How a Spiritualist Died." I have since received other copies of this tract, which tells how a Spiritualist died suddenly while on a visit to the writer of the effusion, and, starting with this text, proceeds to enlarge on the wickedness of the subject of Spiritualism. I think I recognise the case as that of a retired business man who was suffering not from Spiritualism but from a mortal malady contracted in a tropical country, and who died while discussing a business matter in an office, presumably that of the writer of the tract. But as to "replying" to the tract, it is too silly. What appropriate answer can there be to the bray of the ass or the chatter of the monkey?

LUCIFER.

ANSWERS TO CORRESPONDENTS.

E. F.—Thank you very much, but it is not quite suitable for reproduction. That is not in any way to reflect on its truth.

A. L. CROSBY.—We agree with you as to the inadvisability of making Spiritualism a religious denomination, and you will have seen much in *LIGHT* on that question. Still, there is the fact that a group of Spiritualists have formed a Spiritualistic religion with many churches and a ministry.

"ENQUIRER" (Oxford).—Your application should be addressed to the British College, but we understand that Miss Bessinet has engagements for many weeks ahead.

E. P. P.—Thank you very much, but the lines are not quite suitable, although they have a charm. The anecdote was appreciated.

GEO. T. FOSTER.—Your persistence has been rewarded. Dr. Powell replies to your objection as follows: "Looking round" may, in certain circumstances, imply seeking information. On the other hand, it is very likely, as in this case, to be the concomitant of making a selection. Even omniscience, when it is venturing upon a great act which can only be performed in one out of many possible arenas, would weigh their respective qualifications one against another before it made its choice. The 'absurdity' does not lie with me, but in the suggestion that the possession of omniscience is inconsistent with the exercise of judgment."

F. C. L. (Southsea).—We have read your testimony, and have made a note of the healer's name and address.

G. E. C. (Johannesburg).—We perfectly understand the position and that there are dangers in both directions, not only in one. Unless a stream is kept between banks it is apt to spread until it becomes a mere marsh. Anyway you may rest tranquil. There is no such danger.

PROBLEMS OF MEDIUMSHIP.

THE MUNNINGS-GAULTON CASE.

(Continued from page 401.)

CONCLUSION.

For the past six weeks we have presented to our readers such a variety of opinions on the question of whether Mr. Munnings—to call him by his right name—is a medium or not, that we can well understand how difficult it is for anyone to pass a right judgment on this case, who has not had a long-experience in investigations of this kind. To us, however, with the records of similar cases covering over forty years, and an intimate knowledge of the subtleties and complexities of mediumship, the Munnings case is a comparatively simple one. The path of modern Spiritualism is strewn with such cases. In our opinion, Munnings is a medium possessing psychic gifts; at the same time he is a sensitive of the lowest possible order, and his mediumship a real menace to the progress of true Spiritualism. It is in consequence of such mediums as Munnings that the necessity for a central body having control over mediums who give demonstrations under the auspices of Spiritualist Societies becomes so apparent.

Let us briefly review the evidence that has been put before us to see how far we are justified in making the above statement. It will be gathered from the description of the various séances supplied to us by those present that Munnings' principal phenomenon is that of the Direct Voice. What evidence have we that this phenomenon occurs? A glance through the recently published letters show that numbers of perfectly responsible persons and Spiritualists in official positions testify that voices were heard. At the Test Séance held in London, and reported in our issue of May 21st, at least one supernormal voice was heard if only for a moment, and that after waiting nearly two hours and a half. Now, what of the voices themselves? Some of our correspondents affirm that they have been spoken to by friends or relatives from beyond the Veil. But this class of communication does not appear to be the outstanding feature of the séance, and following are a few of the names given when the "voices from the void" address the circle of sitters:—

Sir William Crookes, the Rev. Arthur Chambers, Stinie Morrison, Billie Carlton; H. B. Irving, Dan Leno, W. T. Stead, Sir George Alexander, Charles Crouch, Mayor of Hastings, 1817, the airman Robinson, John King, Lord Kitchener, Lord Roberts, General Booth, Sims Reeves, Professor Huxley, Joseph Chamberlain, Mr. Gladstone, King Edward, Cecil Husk, Dr. Ransome, Sir Morell MacKenzie.

To the novice in psychical affairs it must seem a wonderful thing that all these great or notorious men and women should come back and honour us again with a friendly greeting. But the only wonderful thing about it is that anyone listening to the post-mortem discourses of these spirits should have any doubts as to the veracity of the entities who claim to be the persons they name.

So old in the history of Spiritualism is this nauseous folly that the Hampstead Heath Bonfire on Guy Fawkes night would be a small affair by comparison if all the records of such impostures were collected together, and met the fate they deserve in the flames. True, it may be urged that Mr. Munnings cannot help it. That he has gathered around him a group of lying, mischievous and earthbound spirits is reasonably certain. Impersonating spirits are as old as the hills. We know of séances conducted in America to-day where for one dollar Queen Victoria, Julius Caesar, and Shakespeare are guaranteed at each sitting. The singing of "Lead, Kindly Light" in quick time, followed by "Way darkies down the Swanee river," and "There are angels hovering round," is enough to produce a voice from the Munnings' trumpet announcing the possessor to be Stinie Morrison or Dan Leno, these voices are followed at once by the alleged vocal efforts of the Rev. Arthur Chambers and

Billie Carlton. It is truly a ghastly performance, and enough to make a spiritually minded person shudder. But, as we say, Mr. Munnings cannot help it. That is what he gets, and one must put up with it. Yes, Munnings is a medium right enough, and can provide as good a Spirit Musical Hall turn as the light-hearted and foolish could desire. But what a horrible travesty, what a prostitution of a great gift!

At times someone, through the great power of love or a strong bond of affection, manages to manifest to a friend or relative in the circle. It has happened at Munnings' circles—we have evidence of it—but think of the psychic conditions in which your loved ones have had to plunge themselves in coming to speak with you when Munnings is the sensitive. Naked negroes, low type-redskins, have been observed by clairvoyants at his circles acting as M.C.'s. If the general public only knew the true conditions present at such a séance they would be horrified. We are now speaking with wide knowledge of all such séances, and Munnings' circles in particular.

As to the finding of scented rags and rubber gloves, these things are all in keeping with a low order of psychic gifts. Whether Munnings is guilty of introducing such tricks to help him out is, after all, beside the point. As we have said, Munnings is a medium with psychic gifts, and that is what we set out to discover. Having found that much in his favour, it is our duty to make it clear to all those who have sat with this sensitive, or who desire to do so, as to what manner of medium he is, and how much reliance they can place on the statements made by the "voices" coming from the trumpet or anywhere else.

We must warn our readers that very little reliance can be placed on the statements made by the spirit entities at the Munnings' circle. Most of us can remember the early days of the talking-machine and what a wonder it seemed then. Its raucous sounds and scratchy notes filled us with delight, but to-day the gramophone has ceased to be a wonder, and we demand perfection in its sound vibrations. It was the same in the early days of the phenomena of the Direct Voice. "As long as it was 'direct voice' that was enough, but to-day amongst Spiritualists, Psychical Researchers, and even the general public, it is no more quite the wonder it was. It is character and evidence that is wanted to-day. Fifty years ago Munnings would probably have been hailed as the greatest medium of

his time, and the question of the quality and veracity of his controls would never have entered into the matter, but to-day, it is just this very thing that does matter. In all things psychic we have progressed a long way, and the time has now arrived when discrimination between the white and the black types of medium is not difficult. Because a medium to-day can produce the Direct Voice and other phenomena, that is not enough. What is demanded by the true Spiritualist is Spiritual intercourse, and not the cheap clap-trap of entities impersonating our honoured men and women who have passed beyond the veil.

It is little short of blasphemous to take the name of some revered soul for the sake of giving a performance under psychic conditions to satisfy the morbid curiosity of the over-credulous.

To the majority a séance at which it is hoped to commune with those dear ones beyond the veil is a very sacred matter. How can anyone regard the mediumship of such a man as Munnings with reverence? He knows he has the gift, but from the earliest days of its appearance he has been followed by the shadow of suspicion and the grave doubts of honest people, and why?—simply because he has merited it. He has encouraged around him a band of entities over which he has little or no control. We do not suppose the character of these entities matters a button to Munnings; they provide the necessary phenomena to justify the gate money charged. Munnings gets a living out of it, and the public a show.

HYPNOTISM OF NAMES.

Extract from the W. T. Stead Messages, "Weekly Dispatch," May 15th, 1921.

ONCE his faculty is developed, a medium should subject to severe scrutiny all the communications he receives. He must not allow himself to be hypnotised by big names. Ninety-nine times out of a hundred the imposing signatures received are false; they are, as it were, false visiting cards used by unknown spirits to obtain entrance to a circle. And he should be on his guard against being led astray by flatteries. There is always some tempter to suggest to a medium that the world has been waiting for him to save it, and like absurdities and blasphemies. A real guide, if he mentions it, will speak of the mission of his medium in moderate terms; there are many mediums and each has only a tiny furrow to trace in an immense field.

A good medium will be prompt to criticise, and will like to hear others criticise the messages he receives and the phenomena he helps to produce. Anyone who is offended by criticism and who refuses to submit to severely controlled tests should be suspected, if not of bad faith then on account of the influences by which he is obsessed.

The Stead Publishing House are shortly publishing these Messages in book form, under the title of "Communication with the Next World."

But this is not Spiritualism as we know it to-day, thank God!

In the centre of the opposite page we give an extract from the W. T. Stead messages that appeared in the "Weekly Dispatch" on Sunday, May 15th. We strongly advise all those who intend investigating to study these messages with the greatest care. Whether or not a study of them will help Munnings to alter his conditions, and get him on to a better level, remains to be seen, but Mr. Stead clearly views such mediumship as is demonstrated by Munnings with grave and righteous concern. His messages are full of it, and if we are to progress at all and obtain moral benefit from our contact with the other side, it behoves all who sit with Munnings to do so with their senses fully alert to the type of medium he really is.

There is no law that we know of that can suppress the Munnings type, and, as yet, there is no way to protect a public ignorant of these things, but there is hardly a town now without its Spiritualist Society, and we hope that every right-minded Spiritualist will, after this, place Munnings in the category where he rightly belongs; viz., a mischievous medium of a low order, and from now on give him a wide berth.

PAID MEDIUMSHIP.

Now and again we receive a complaint from some new investigator that in order to obtain evidence he has to pay fees for mediums. Sometimes there is a protest against the idea of paid mediumship as a general principle. There are two or three things to be said about this. We have said them before, but it seems necessary to repeat them.

In the first place we do not admit that it is absolutely necessary that the serious investigator should witness phenomena for himself. There are exceptions, of course, in the case of those who wish for scientific purposes to study the matter at first hand. But the recorded evidence is overwhelming in quantity, and is attested by some of the ablest minds in the world. The recognition of this by thoughtful students is evident from the fact that many have been convinced by it without witnessing any of the phenomena at all.

As to the second objection, we quite agree with the idea that the commercial element in psychic matters is a regrettable necessity, but it is a necessity none the less. They who serve the altar must live by the altar. We pay our priests, our poets, artists and orators, why not our mediums? The rule, of course, is not invariable. Some of those mediums who are not dependent on their work for the means of livelihood generously give their services. Some of our best mediums, indeed, have been sufficiently dowered with this world's goods to be able to refuse any compensation for the exercise of their gifts. Often their generosity has been abused, and, sensible of the dangers of admitting all and sundry to their circles, they and their friends have been driven to adopt a necessary policy of exclusiveness. Many people do not appreciate privileges that are too readily bestowed, and the result has been that investigators who, for one reason or another, have been unable to gain admission to such circles have to resort to professional mediums, in default of possessing the time and patience to establish their own circles and develop the conditions necessary for the phenomena they desire to witness.

Now, we have not a word to say against professional mediums, as a class. Often they live hard and painful lives, their labours embittered by boorish and inquisitive folk utterly oblivious of the delicate machinery placed at their disposal for a fee. On certain mechanical toys the manufacturers place a notice that the apparatus should not be roughly handled. Mediumship—which is *not* a toy—is far more in need of such protection, relating, as it does, to infinitely more delicate processes. In saying this we do not reflect for a moment on the motives which animate the objectors. They are clearly moved by the desire to eliminate the commercial element in the matter. But they will see the application of our remarks. Hostile or sensation-mongering investigators have by their methods done a great deal to bring obloquy on professional mediumship. The question of payment put a weapon into their hands which they have not scrupled to use. That is why the professional mediums are so few. We are not speaking of the hordes of disreputable persons who degrade their gifts (when they have any!).

But the position of the investigator is not hopeless. If you cannot buy a plant ready-grown, the next best thing is to obtain the seeds and sow them. In other words, form your own circle and develop your own medium. The professional mediums all had to go through the same process. It takes time and pains and patience, but often there are some startling and pleasant surprises. Some people, although utterly ignorant of psychic phenomena, are powerful mediums, needing only the conditions of a circle to develop their powers with rapidity and ease. And phenomena elicited in this way are often more satisfactory—not to say educative—than those obtained amongst strangers. Nevertheless the objection to payment for psychic services may easily be exaggerated. It stands to reason that persons who have made mediumship a life work can often present results far superior to those obtained by casual and amateur efforts.

UNDER THE SEARCHLIGHT.

SOME POINTS IN PASSING.

The philosophic Spiritualist who is sufficiently detached to contemplate the activities of the movement as a spectator, as well as to share in them as an actor, has many compensations for what is often a weary and thankless work. He may become a little irritated sometimes by the too ready power of belief of some of the "new-comers" who, though not by any means "wholesale believers," are too ready to swallow little tempting morsels of "evidence" which will not bear a too close analysis. But he soon finds these errors far more than counterbalanced by the mulish scepticism of some of the older opponents who, sticking obstinately—holding on, as it were, by tooth and nail—to some old position, find themselves left behind even by their own party. It may be possible to withstand for a time the advance of Spiritualism; it is impossible nowadays to resist the march of intelligence.

A case in point is that of our dear Mr. Edward Clodd, who is sharply rebuked by "The Freethinker" for being all behind the times in his attitude towards Spiritualism, an attitude which "belongs to the days of more than half a century ago." As to his "whisky and cigars" argument, arising out of "Raymond," the "Freethinker" remarks that if people live again there is nothing more ridiculous in their having whisky than in their having water, or in their having cigars than in their having grapes." Which is good common-sense, although it is to be observed that whisky and cigars are artificial things, and grapes and water natural ones. But the argument has been done to death, and the episode garbled and distorted to suit the prejudices of unscrupulous opponents. The true inwardness of the incident is clearly shown in the book—"Raymond." But the "Freethinker's" attitude is fair and sensible. It is a journal run by capable minds of penetrating intelligence. That their intelligence has not yet penetrated to the reality of our truth is intelligible enough. The journal considers the idea of a future life in itself ridiculous. That is plain and straight as compared with the divagations of people who get themselves into all kinds of metaphysical meshes over the question of the kind of future life we are to have, and who talk, like Mr. Clodd, of Spiritualism being "materialistic at the core."

No doubt, I shall give offence to some by referring to the "Freethinker." But one must pleasantly ignore these little prejudices, for just as there are some Spiritualists to whom the very name of an atheistical or rationalistic journal is an abomination, so there are others who are made ill by the sight of a clerical hat or an allusion to a Church paper. That brings in some kind of balance, which is helpful to one who has to tread delicately. It is unnecessary to point out that these things are not exclusive to Spiritualism. We all know people who could not breathe in the same room with a copy of the "Daily Herald" or "The Communist," and others who turn purple with anger at the sight of the "Daily Mail" or the "Morning Post." It is all very human, and very droll also, if you look at it in the right way.

"Discovery," the monthly "popular journal of knowledge," has discovered that the Rev. C. Drayton Thomas's Book and Newspaper Tests are "rubbish," that spirit photographs are either frauds or delusions, and that fairy photographs are likewise impostures. So now we know, and may cease to trouble our souls any further on the point (if we have any souls). Of course, it may be asked what particular qualification "Discovery" has to pronounce on these questions. None whatever that we can see. However, it is possible to sit in an arm-chair and read a few books and make discoveries of a sort by the process of reflection. But these are usually discoveries in moral philosophy, and can determine very little on the practical side of affairs, which demand not only observation, but experiment.

Then I find "Discovery" sagely remarking that "The higher things of life—religion, idealism, the belief in a spiritual order of things—have nothing to do with table rapping, spirit photography and so forth." And who (as Mrs. Gamp remarked)—"Who is a-denying of it?" But these conclusions may be made altogether too sweeping. One might as well argue that Shakespeare's divine flights of poetry and idealism had nothing to do with the beef he ate or the beer he drank, or his revels in the Mermaid Tavern. There are divisions, of course, but they are purely arbitrary. I recommend the application of a little Relativity, since that is now all the rage. Meantime I would ask if anything can possibly come into this world without at once partaking of its material character. The term "Spirit" is beyond all of us. The divinest inspirations must touch us materially somehow if we are to be aware of them at all. "Discovery" seems to have fallen into the same mistake as Mr. Edward Clodd.

D. G.

SIN.

We paint ye divel blacke; us to requite
The blackamores do paint ye divel white:
Thus misers count spending ye only vice
And spenders make it to be averice;
And every man whereof himselfe is free
Yt he conceaves ye only sin to be.

THOMAS FULLER (1608-1661).

THE REALITY OF THE UNSEEN.

SUGGESTIONS TO A SCEPTIC.

By MACDONALD SMITH.

Perhaps you are aware that the shrill sound made by bats, and even that made by crickets, are so acute that many people cannot hear them, their organs of hearing, though otherwise normal, not being capable of responding to vibrations so rapid. Suppose that this is the case with you; you will not, therefore, find any special difficulty in believing that the bats and crickets do really produce such sounds; in other words, you will find the testimony of others to be stronger than the evidence of your own ears.

Again, you are familiar with the smell of a rose, and the taste of an apple. Yet when, for a time, owing to a cold in the head, you can appreciate neither the one nor the other, you do not find it hard to maintain your faith in the fact of the rose possessing scent, and the apple its taste.

Yet again, you believe thoroughly in the existence of air, by what you have been taught of its effects, although still air can neither be seen, felt, handled, heard, nor tasted—in fact, is unrecognisable by the senses.

It is evident, therefore, that it is perfectly incorrect for you to maintain that you cannot believe except in that to which your senses bear witness. You do so believe already, and so cannot logically refuse to believe in the existence of spirits or spirit individuals, if competent men have proved to the satisfaction of the best thinkers that they exist and do hold communion with us on earth.

St. Paul says that the things seen are temporal, but the things not seen are eternal. Not only is this so, but it is evident that in proportion to the importance of things in the scale of creation so are they less and less demonstrable to the senses; I mean that a muscle is more obvious than a nerve, a nerve more so than the impulse passing through it, and a nerve impulse more so than a thought.

Move something with one finger. What caused it to move? The finger. What caused the finger to move? The contraction of a muscle. Could the muscle contract of itself? No, it will not move unless it has a nerve connected with the brain or nerve centre elsewhere. What causes the difference in the nerve which leads to the contraction of the muscle? Nerve-force, we may call it. Well, this something, this nerve-force, comes from somewhere, and is something, I suppose, the existence of which one cannot refuse to believe in merely because it is not to be seen, felt, heard, touched or tasted. It must, therefore, be something which can be made use of by what I call Myself, my Spirit. The thing moved by my finger is, therefore, moved by something I cannot see, feel, touch or hear. Do you say that you believe in the finger and the muscle and the nerve because you can see and feel them, but that you do not believe in the immaterial cause of the finger's movement?

If you will now admit that, as there is no help for it, you must believe in the spirit cause, must you not admit, seeing the immense variety of effects produced (not aimless or purposeless, but orderly and intelligent) that these spirit causes must exist in infinite number, and that they must know each other and have relations which are quite independent of matter?

It should not be difficult, when you have become convinced, that there must be intelligences with far greater power than we possess, and who nevertheless cannot be sensed by us in the ordinary way, to believe that, being higher than ourselves in the scale of creation, they will be endowed with much greater qualities and virtues. It is, I suppose, not demonstrable that such higher entities do of necessity control and guide us for our good, but when their existence is admitted we shall be in a position to have faith in the numerous historical accounts of the intervention of spiritual beings in human affairs, either such as are classed as miraculous or otherwise.

If you say this is so, I ask again, are there not also influences in your life the power of which is constantly felt, and which have their birth and origin in some place independent, as far as we can tell, of matter? I refer to the emotions such as love, justice, mercy, etc. Are not these qualities the great moving forces of the world, and are they not also invisible and intangible?

It is no doubt true that no man or woman can have even the beginnings of faith or spiritual insight unless the spiritual nature is developed up to a certain point, and unless such insight is given from above. But it is also certain that in numberless cases the beginnings of Spiritual life are there, but, owing to constant attention to material things and material thoughts to the exclusion of all else, it is not recognised, and in these cases it is only needed that the thoughts be consciously turned in the right direction for the spiritual consciousness to be more fully awakened. The recognition of the reality of the unseen is an important step in the upward path all are treading.

"REAL GHOST STORIES."—A new edition of this popular book of genuine psychic experiences, collected by Mr. W. T. Stead, and first issued in 1891, is shortly to make its appearance. The new edition has been arranged and introduced by Miss E. W. Stead, and will be published in a few weeks' time by Stead's Publishing House (price 5/- net).

PSYCHIC PORTRAITS OF STILL-BORN CHILDREN.

Mr. R. H. Saunders, who contributed the article on "The Problem of the Still-born Child" to *LIGHT* of 16th April last, sends us the following interesting note:—

I bought a packet of quarter plates at a chemist's, and was advised to carry them in my pocket a few days to get them saturated with the magnetism we all give off. I then arranged a sitting with the Crewe Circle at the British College of Psychic Science. I took the plates to the sitting, and opened them for the first time in the dark room, marked them, placed them in the carrier, took them out after exposure, placed them in the developing solution, and, when the two faces appeared, put them in the fixing solution. From first to last no one handled them except myself. The photograph marked A is the result. It will be noticed the faces come upside down, and later on I was told why.

I took every possible precaution, although I cannot claim the entire credit for doing so, as Mr. Hope himself insisted upon my exercising the greatest care.

I did not recognise the faces, and waited until I got a sitting with Mrs. Wriedt, to make enquiries. I was then told by "Direct Voice" that the two faces were those of two still-born children. How can I prove this? Obviously I cannot; but as in scores of instances when I have spoken to these children the information given me has been perfectly correct in minute detail, although in many cases unknown to



By reversing this page the spirit faces of the two children referred to by Mr. Saunders can be plainly seen in the above picture.

my conscious or subconscious mind, I may properly take this statement as true also.

I give a copy of my notes, made at the time.

Question: "Whose picture is it on the photo?"

Answer: "Why, Dad, it's Robin and Willie—the eldest and the youngest here, we represent the family." (Note: I lost six children still-born, and the eldest and youngest were males, as stated.)

Q.: "You are very much alike—which is which?"

A.: "Well, we are alike, only I'm on the right, and Willie on the left."

Q.: "How is it you come in that curious way?"

A.: "We came that way for test purposes, but I'm not satisfied with the result—we must try again."

Q.: "I should like one of the girls next time." Note: Three were boys; and three were girls—all lost in the same way.)

A.: "Ah! I should like one of my sisters to come—Mary might—she has long curls." (Note: I got a picture subsequently of Mary and another child, but not so clear as the one sent to *LIGHT*.)

Q.: "How is it arranged? Do the rays of light fix upon the plate like it does me?"

A.: "No. You can't photograph a spirit. We build up the picture and you get that. Indeed, you don't necessarily need light at all. With a strong medium, simply placing his hands on the plate is sufficient."

Q.: "Some claim thoughts can be photographed."

A.: "Pretty pictures some would make, then!"

(Note: It is possible, as our thoughts can be read at times by the spirits, that the object of our thoughts can be built up and impressed upon a plate.)

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.

EXPERIENCES OF THE DYING.

A. L. S. tells us that when her mother was dying, she (the daughter) and her husband sat with the old lady until she passed away. But the dying woman failed to recognise her son-in-law, and when he had talked to her on spiritual things, her face lit up and seemed to recover the look of health. At the close of the discourse the dying woman expressed her thanks and a wish that he should be wlast in the ministry, for she was firmly persuaded that he was a minister of the gospel, although she knew him well in ordinary circumstances. A. L. S. asks for an explanation of the phenomenon. It is very difficult to speak positively on a case like this. But we know that people in a dying condition are subject to many illusions regarding their friends, and will mix the identities of different persons. That seems to be the likeliest explanation. There is not enough in the episode to show that it was a psychic experience. We can only say it may have been.

OLD TESTAMENT PROHIBITIONS.

S. TATTERSALL.—The text you quote, as well as other Old Testament prohibitions, has been explained over and over again in *LIGHT*, and only the most ignorant and unscrupulous opponents of Spiritualism now resort to it. It has been shown that there are many prohibitions given to the Jews which are habitually disregarded by Christians, e.g., the eating of pork, the wearing of garments of mixed wool and linen, the shaving of the corners of the beard, etc., etc. That alone ought to be a sufficient reply. Who has the right to pick and choose what Old Testament rules he shall follow and at the same time impose them on other people? But those who have closely studied this particular matter know that the Jewish regulations on the subject of spirit intercourse were aimed at debased forms of the practice common amongst the tribes by whom the Jews were surrounded, and from whom they were designed to be kept separate—a "chosen people."

THE MEANING OF A VISION.

C. JENNINGS (Rome).—The fact that your friend looking out on a London street saw an immense field covered with snow and hoar frost, in the centre of which was a gold cross is interesting, but it conveys nothing on which an outsider could pronounce an opinion. There appears to have been no sequel to the vision and no connection with anything in the outside world. So we have no criterion to go upon. All that can be said is that it might have been a spiritual experience—and might not. We have to proceed very carefully in these matters.

WHERE IS THE SPIRIT WORLD?

JASMINE (Wexford).—This is a question that has frequently been put. It is a little difficult to deal with a question like this in terms of our physical geography. Moreover, it is a much-disputed point, perhaps because spirits are not like ourselves limited to a special habitat. We are confined not merely to the physical universe, but to a very small portion of it—the earth. From all the accounts we receive the human spirit, unless it is very advanced, dwells for a time on the inner or spiritual side of the earth-conditions, so that for it the spirit world is here. But it is now well established that spirit life proper is lived on planes, or zones, of sublimated substance far outside the earth. Many seers have testified to the reality of these "planes of spirit life," thus giving the spiritual world "a local habitation and a name." One of the most notable of these writers is Andrew Jackson Davis, whose "Views of our Heavenly Home" contains a categorical description of these regions. These things, of course, are not yet scientifically attested in the ordinary sense, but that will doubtless come. Science is gradually approaching and confirming, many of the statements which reach us from the other side.

EARLY PERIODICAL LITERATURE.

"Monad" seeks particulars of the early periodicals published in England in connection with Spiritualism. This is, naturally, a subject in which I am interested. The "Yorkshire Spiritual Telegraph," the first monthly, was published in 1855, and continued till June, 1857, when its name was changed to the "British Spiritual Telegraph" (1857-1859). The "Spiritual Herald," a monthly started in 1856, ran for six months. In 1860 came the "Spiritual Magazine," a fine monthly publication, which lasted for eighteen years, and was edited by W. M. Wilkinson and T. Shorter. It contains many admirable articles by William Howitt, Benjamin Coleman, and other sturdy pioneers of the movement. It is well worth reading at the present day. Therein will be found the full account of the trial in the United States of Mumler, the first psychic photographer. The other periodicals I can only briefly mention. There were the "Spiritual Times," weekly, 1864; "Daybreak," weekly, 1867, changed to the "Medium and Daybreak" in 1868; "Human Nature," 1867; the "Spiritualist," 1869; the "Spiritual News," 1871; the "Christian Spiritualist," 1871; "Spiritual Notes," 1878; the "Psychological Review," 1878; and "Light," 1881. All these are to be found in the Library of the L.S.A.

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AN IRISH APPARITION.

E. P. B., a Devonshire reader, sends the following:—

We lived in an old house in Ireland. At the time of which I write, the family consisted of my father and mother, grandmother (on the paternal side), and three children, all girls, of whom I was the eldest.

The old lady was extremely fond of my father, who was an only son, and had been greatly disappointed that no son-and-heir had as yet appeared.

She was over eighty years of age, and before the expected birth of the fourth child, a boy, was taken ill and passed away.

I have been told that she was most anxious to live till the event was over, and had told those attending her that she would see "Master William."

My mother, who was getting on well, and in a perfectly normal condition, had a curious experience about a week or ten days after the event. She woke up one night, and the room being lit by a nightlight, saw a figure which appeared like a shadow thrown on the wall, standing just over the nurse's bed, in which the baby was also sleeping. My mother recognised the figure as my grandmother from the shape of the peculiar cap which she always wore.

She did not mention this first appearance to anyone, but a few nights later she saw the figure again in the same position as before, but with this difference, that there was no cap, and the spirit appeared as if clothed in a shroud.

This time my mother called to the nurse, who woke up, saw the figure near the bed, crossed herself and held the child up, uttering a prayer. The ghost never appeared again.

There is a saying among the Irish, that if wearing the grave clothes, the appearance is for the last time. It was not thought likely in the family that any of the servants were personating the old lady, as they stood in great awe of the head of the house, and besides were too superstitious themselves to try to represent a departed spirit.

SUNDAY'S SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—6.30, Mrs. Mary Clempson.

Craydon.—Harewood Hall, 96, High-street.—11 and 6.30, Mr. Percy Scholey.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Church Service; 6.30, the Mayor of West Ham.

Battersea.—640, Wandsworth-road, Lavender Hill.—11.15, circle service; 6.30, Mrs. L. Lewis. Thursday, 8.15, Mrs. Sutton.

Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mr. G. R. Symons. Thursday, 8, Mrs. Golden.

Holloway.—Grove Dale Hall, Grovedale-road (near Highgate Tube Station).—To-day (Saturday), at 7, whist drive. Sunday, 11 and 7, Lyceum Anniversary services; 3, Lyceum. Wednesday, 8, Mrs. S. Podmore.

Brighton.—Athenaeum Hall.—11.15 and 7, Dr. James Coates, F.A.S.; 3, Lyceum. Monday, 8, healing. Wednesday, 8, Mr. Herbert J. Everett, President, B.S.C.

Sutton.—Co-operative Hall, Benhill-street.—6.30, Mrs. Mary Gordon, address and clairvoyance.

Peckham.—Lausanne-road.—7, Anniversary; local speakers; collection for the hospitals. Thursday, 8.15, Mr. T. W. Ella.

MISS ADA BESSINET'S MEDIUMSHIP.—Mrs. E. R. Richards, of Silvertown Grange, Devon, writes that at a sitting she had with Miss Ada Bessinet at the British College, at 3 p.m., on June 13th, a spirit materialised, whom she recognised as her sister Isabel. "It was a very clear manifestation. Another sister had been sitting with the famous medium, Mrs. Etta Wriedt, the same afternoon, in another part of London, at 2.30, when Isabel also appeared to her, and said she was going to manifest to me at my sitting later in the afternoon. I did not know this until late in the evening when I saw my sister again, and both sittings were over."

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WON'T YOU SAVE A CHILD FROM STARVATION'S CRUEL LINGERING DEATH?

Hundreds of Thousands NOW in Deadly Peril.

A WEEKLY CONTRIBUTION OF 2/- MEANS A LIFE SAVED

SURELY YOU CAN MAKE THIS SMALL SACRIFICE TO SAVE AN INNOCENT LITTLE MITE

DESPITE all the magnificent efforts already made—despite all the noble sacrifices—and despite the most generous response on the part of the public to the appeals already issued, Children in their Thousands are still suffering terribly in the stricken areas of Europe.

Greater efforts are required IMMEDIATELY, so a wonderful scheme of individual help has been devised which will enable EVERY British family to contribute its quota towards helping to save thousands of little children from cruel and agonising complications which follow on systematic under-feeding.

WONDERFUL RESCUE SCHEME.

It has been found that with the small and almost insignificant sum of two shillings one substantial meal each day for a week can be provided for one child. And it is upon this basis that a scheme of "Adoptive Guardians" has been devised by the "Save the Children" Fund. Every man and woman, every boy or girl in this Great Britain of ours is

appealed to, to adopt one or more of these helpless mites.

If you saw a starving child, crying, half naked, at your door, and you knew that a few more hours without food would still its voice for ever, could you pass in and close the door behind you? Could you sit down to your well-spread table complacently and with an easy mind, knowing that for the sake of a small contribution you were allowing the poor mite to die?

A thousand times NO.

No one with British blood in his veins could even contemplate such callousness—such selfish disregard for the sufferings of a child of tender years, exposed to the most miserable of all deaths. YOU would be compelled by your own generous nature to take the little one in and give it Food.

Yet such is the position to-day. At almost every door the wail of infant agony, helpless and uncomprehending of the cause of its abandonment to famine and exposure, cries pitifully for our help.

HOW TO RELIEVE EUROPE'S STRICKEN CHILDREN WITHOUT TROUBLE.

To-day, an urgent appeal is made for British Men and Women each to adopt one or more of the imperilled children in the Stricken Areas.

You are not asked to go to the trouble of actually adopting the child. ALL you are asked to do is to provide the funds, and it is so little— isn't it? Just 2/- a week—to keep the flame of life burning within the sanctuary of a little soul. You are relieved of all personal care and attention—as this work is undertaken by a band of magnificent workers, who will take care of the little ones and see that they are fed. Can you possibly refuse to do this "little," which means so much, for it will provide the food that is so desperately needed in these areas of Death and Devastation?

**WON'T
YOU
HELP?**



What is to become of children like this, helpless at the mercy of the most ghastly affliction of famine and disease ever known in history? THINK OF IT! There are MILLIONS of little ones in this awful plight. Won't you help? Don't hesitate, for while you hesitate famine is working fast and furiously on a new grave.

SUFFERING IMPOSSIBLE to DESCRIBE

No cruelty of words—no ghastly realism of expression—can adequately convey to the imagination a tithe of the misery at present prevailing in the stricken countries.

Huge numbers of children are becoming so stunted and deformed through lack of nourishment that their

very appearance is as revolting as the neglect which has occasioned their plight. It is no fault of their poor, famine-stricken parents, for no effort of self-denial can procure food when it does not exist.

If you cannot "adopt" a child you can send something to keep a child alive for a while and until other contributions come in to carry on the rescue.

Adoptive Guardians can send their donations either weekly or monthly, or in one lump sum for the whole year—viz., £5 4s. 0d. The latter plan—where it is possible—is, of course commendable, because it saves, not only the benefactor's time and trouble in remitting small amounts, but also saves book-keeping in the Offices of the Fund.

CALLOUSNESS & DISREGARD ARE THE GREATEST EXECUTIONERS TO-DAY.

Will you be one of those who hear the cry for help and turn away? Or will you send NOW, in the first access of your good feeling and pity for im-

perilled young lives? It is not much that is asked of you. Just 2/- per week to save a child being tortured by famine and in danger of a hideous death. Withhold assistance and they have no food—no shelter—no hope, but to die!

How many children will you, personally, undertake to save?

SAVE THE CHILDREN FUND

(Registered under the War Charities Act, 1916.)

Patrons: HIS GRACE THE ARCHBISHOP OF CANTERBURY; HIS EMINENCE CARDINAL BOURNE, Archbishop of Westminster; THE RT. HON. EARL CURZON, K.G.;

To LORD WEARDALE

Chairman of Committee of "Save the Children" Fund (Room 273)
26, Golden Square, Regent Street, London, W.1.

SIR,—I would like to become "Adoptive" Guardian to..... (state Number) Children in the Stricken Areas for one year, and I undertake to pay..... (state whether 2/- weekly or 8/8 monthly). Enclosed you will find £.....

*As my first contribution.

*In payment of my contribution for the whole period (£5/4 per child).

NAME.....

ADDRESS.....

"LIGHT," 25/6/21.

*Strike out the line that is not applicable.