

VISIONS IN A PRISON CELL.

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LIGHT

A JOURNAL OF SPIRITUAL
PROGRESS & PSYCHICAL RESEARCH

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(Illustrated)

etc., etc.

SATURDAY, JULY 2nd, 1921.

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LIGHT

A JOURNAL OF
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,112.—VOL. XLI.

[Registered as]

SATURDAY, JULY 2, 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.

It may be glorious to write
Thoughts that shall glad the two or three
High souls, like those far stars that come to sight
Once in a century.

But better far it is to speak
Some simple word that, now and then,
Shall waken their free natures in the weak
And friendless sons of men.

—J. RUSSELL LOWELL.

Mr. A. P. Sinnett, whose transition on Saturday last we record elsewhere, went out of mortal life full of years and honours, leaving behind him, for an enduring memorial, a great achievement in the form of much fine work as a pioneer of the Borderland. And he was glad to go, for as one of the devoted friends who was with him to the last reports, he thought his death an occasion for congratulation rather than for condolence. We can well understand that it would be so; he had fought the good fight, he had finished his course. Our most pleasing recollection of him is of the last occasion on which he paid us a visit and in the course of his talk showed that versatility of mind which made his conversational powers so remarkable. His was a mind stored with knowledge and full of reminiscence and apt and humorous illustrations. He had touched life at many points, practical as well as idealistic, and although the main interest of his career for us resides in his work as experimenter and recorder in Theosophy and Psychic Science, he had ranged widely in other fields, and his discourse was on occasion large and various and his fund of information on many subjects fairly inexhaustible. But we may well leave fuller tributes to his life and work to those who can speak of him with larger knowledge. He has outsoared the shadow of our night. *Ave atque vale*: our "Farewell" mingles with the "Hail!" of those on the other side.

* * * *

The May issue of the "Journal" of the American Society for Psychical Research contains an article on "The Plasma Theory," by E. J. Dingwall, in which reference is made to the experiments conducted with the mediums, Eva C., Kathleen Goligher, Stanislaw P., Willy S., and a few others. Mr. Dingwall expresses a doubt whether the plasma of to-day has any relation

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to the "third force" which, according to Proclus, souls have inherent in their being and which possesses the power of moving objects. He notes, however, that the *perisprit* of Kardec was somewhat similar, being regarded as a kind of semi-material fluidic envelope which served as a link between the soul and the body.

Its subtle matter was not rigid and compact like an ordinary physical body, but flexible and expansible, lending itself to all sorts of strange metamorphoses according to the will which exerted pressure upon it. On certain occasions this *perisprit* was conceived as becoming visible, tangible, and solid, thus acting in every way as ordinary matter is expected to do. In addition to the influence the *perisprit* was supposed to exert upon physical matter, a sort of universal fluid was hypothecated, which was used in conjunction with the *perisprit* for producing physical phenomena.

* * * *

Continuing his summary of the nature of the *perisprit*, as described by Kardec, Mr. Dingwall mentions that no phenomenon could be produced by the *perisprit* alone. The mediumistic "fluid" had to be combined with the universal "fluid" in order to produce the results. The spirits drew the vital fluid from the medium and the phenomena were produced after the vital fluid was suitably mingled with the universal fluid. There may be something a little fanciful about Kardec's theory, yet there are very suggestive points about some of the statements, when we compare them with the frequently offered explanation by spirit communicators, that for producing phenomena they use the "aura" of the circle mingled with the special aura of the medium (which appears to act as a catalyst in blending emanations and making them available for use in manipulating material objects or building up forms and faces). Mr. Dingwall goes fully into the question of the nature of plasma, but one would imagine that he is writing with little or no personal experience. He complains that Dr. Crawford, although he was convinced that the phenomena were due to the intervention of "operators on the other side," gave no really satisfactory evidence for his opinion. Our own view of the matter is that Dr. Crawford concentrated his attention on the mechanism of the phenomena. That was his main thesis, and not the reality of spirits, although the evidence was sufficient for him.

THE ICE AGE EXPLAINED: WARMER WINTERS.—Major Marriott has issued a pamphlet on the Ice Age, explaining why changes of climate occur, and why we must expect warmer winters for a long time to come. It will be of interest to readers of LIGHT to know that it is based on a discovery made in 1859 by General Drayson, one of the pioneers of Spiritualism. The whole pamphlet is full of interesting material, with proofs drawn from geology, archæology, and other sciences, which serve to make it convincing to the layman that the enigma of the Ice Age is now fully revealed, and that Drayson's astronomical discovery is true. Though the geological conclusion forms only a side-issue of the astronomical bearing of the question it serves to establish the harmony which has not hitherto existed between the two sciences on this particular question of the Ice Age, and shows that the scientific prejudice which all great truths meet with, can no longer prevail. The whole pamphlet is full of new light on many scientific subjects, and since it affects the climate, is of interest to all of us. Though it contains 50 pages with diagrams, it is published at the price of only one shilling, which should bring it within the reach of everyone.

PRIVATE DOWDING RETURNS.

Further Messages Transmitted through W. T. P.

(Continued from page 407.)

9 p.m., 25/5/19.

The Messenger tells me that many of his forecasts have come true. I asked him to send you more to include with the messages I am sending you. He does not think it necessary.

People on earth, he says, already live too largely either in the past or in the future. Prophetic utterances are interesting, sometimes serviceable, often dangerous. Man must live the day, and do his best uninfluenced by sad memories of the past or fearful thoughts about the future.

It is not easy. The present is the only reality there is. If you but knew, both past and future are contained within it. I asked the Messenger for advice on Healing Work, as you suggested. He says the time has not yet come for him to speak of this. I am becoming interested in spiritual healing work.

Now I will tell you the stories of my two friends, as promised. They do not wish their names disclosed. I will call them Captain Y. and Sergeant Z. (these ranks they held while fighting, before coming here). Captain Y. shall tell his own story.

[I was conscious of another figure sitting with Dowding in his study—a tall man, wearing a similar cloak and robe to Dowding's and the same Group Star symbol on his breast.—W. T. P.]

"I was a regular soldier, and went out to France in 1914 among the first. I was 'killed' before the year was out. I cannot tell you much about it. It was at night, we were retreating, my horse had been shot beneath me, I was standing looking down upon him, when

A SHELL EXPLODED

near me. Nothing seemed to happen. I was still looking at my horse; but he was alive again, which struck me as very strange. I took him by the bridle, mounted, and rode away. The whole action was mechanical. I cannot give you many details. I was joined by another man I knew, also riding (a brother officer who had been stunned by the same shell, and his horse killed, I discovered later). He asked me where we were. I could not tell him. We soon knew that something must have happened, but we did not think that 'death' had overtaken us. We both thought we had lost our way in the retreat, and were wandering in a strange country, dazed by fatigue and lack of food. We had had no proper sleep or food for four days. I was too dazed to wonder what would happen next. Soon I fell asleep. I could not keep awake although I feared to sleep lest I should fall off my horse. I awoke to find myself in what I now know to be a Hall of Rest. My horse had disappeared, my companion also. It was only recently that I heard he had not been killed at all, but rendered unconscious by the shell that killed me. While senseless he was able to be with me, riding on his own horse that had been killed. He was taken prisoner, but is now released and well. I am trying to get through to him. There is little more to tell you. I rested until my own Guide found me. He brought me to the Hall of Instruction, where I have spent much time. I learned slowly, it was all strange to me. Then Dowding joined our circle, and he has brought me to you. We work together. Dowding will tell you about it. There is no moral to my story. I came here quite simply, without distress. I was sorry to leave your world, but I have many friends here, and can work usefully. I have no more regrets, and shall hope to be of service in the Borderland, where thousands remain in ignorance and misery. Conditions are improving, and I am told the chaos in your World is to be stilled. We will do our best from here."

Private Dowding: My Sergeant friend is not here at present, but I will tell you about him. He was drowned when the transport he was travelling in was mined. He says he made a big struggle to reach a raft, but was unsuccessful. He does not remember any feeling of distress whilst drowning, when once he had given up the struggle. He told me the actual sinking into unconsciousness was not unpleasant. Sergeant Z. does not know how long he remained unconscious, he says his passing over was gentle, that he travelled

THROUGH THE LAND OF MIST

without mishap whilst still in a dazed condition. It seems that his brother found him quickly and brought him through. A bond of great affection linked these two; a year separated their coming over. A bond of love between two souls, if it be unselfish, will achieve much. Through it the "passing-

out" experience can be robbed of danger, made pleasant instead of fearful. Had I been met when I arrived my troubles would have been less severe. I was met, but I was too self-centred to pierce the fog of my own selfish thoughts which shut me in on all sides.

Sergeant Z. now works with us. You can watch our Group at work on the Borderland, where most of our time is spent. Keep in touch with us, and when one in whom you are interested passes across we will be there to make the pathway easy. I will return later.

10 a.m., 26/5/19.

I would like to speak

ON SPIRITUAL HEALING.

I am beginning to study this subject. I believe it will ultimately supersede drugs and surgery in your world. Here all healing work is accomplished through allowing the mind to reflect healing rays of light from higher spheres. It could be the same in your world.

The Messenger tells me this is a subject in which you are greatly interested. I hope you will give me your ideas. I firmly believe that the healing of physical infirmities by spiritual methods and the unbarring of the gateways between our world and yours will do more than all else to bring about the speedy progress and happiness of the race. Do all in your power to bring this about.

The Messenger is with me now. Have you any question you would like to ask him?

W. T. P.: Do you wish these further messages from Private Dowding published?

MESSANGER: It is our wish that every possible step should now be taken to arouse interest among you in the realms in which we dwell. Mankind has concentrated thought too long upon what can be felt, and seen, and heard in the material world to the exclusion of all other interests. Life on earth can but last a few score years at most. Men must prepare and train themselves for the wider life whilst still on earth. Call attention to the conditions on this side of the veil so that men may come over to their homes, and not into a country that is strange. The thoughts and experiences of my son, known to you as Private Dowding, should prove useful to many among you.

W. T. P.: Was this why he was allowed to speak to me again?

MESSANGER: It is no longer a question of "allowing." Private Dowding has a settled abode among us, and is doing good work. He can speak to you at will. When he first arrived here he was not in a fit condition to communicate with your world because he had no understanding of his surroundings.

W. T. P.: How do you view the present campaign among Spiritualists to break through the veil hiding your world from ours?

MESSANGER: It is a natural outcome of the war. As the race grows in spiritual understanding the need for the veil will disappear. It is part of the Divine Plan that this should be so. (Breaks off here.)

Private Dowding: I see that the conditions around you make it difficult for the Messenger's thoughts to reach your mind. [I was in the ship's reading-room, which was crowded and noisy.—W. T. P.] He will speak to you to-night when your body sleeps, and you can translate his thoughts into your language when conditions around you are more tranquil.

I have just returned home from the Land of Mist. I find work there most interesting. I left a man who was very anxious to return to your earth. He was killed in a street accident, and is totally unprepared for his new life here.

(Break again. . . . Conditions impossible. P. D. promises to return to-morrow.)

27/5/19. 10 a.m.

I am sitting in my study resting after a period of strenuous work in the Borderland. It is important that this sphere should cease to be a land of mist and gloom. When the radiance

FROM THE REALMS ABOVE

has become diffused throughout the Borderland, a great task will have been achieved. Think what it will mean! I can tell you best by illustration. You have seen London enshrouded in thick yellow fog. Imagine this fog lasting day in, day out, so that all activities of life become subser-

venient to it. Would not the whole life of the city become changed, impoverished? Imagine that at last after many generations the fog-lifted, and brilliant sunshine bathed London night and day, without intervals of fog, or rain, or darkness. Would not the city and its inhabitants become transformed? When the thick mist lifts from the Borderland between your world and ours, a new and more spiritual era will begin. The soul arriving will bathe in light, and gravitate immediately to his own haven of rest and harmony. The fear of death will disappear. Man will pass across the river joyful and unafraid. Those he leaves behind him will watch his journey with eyes undimmed by tears. They will see the friends waiting to welcome him into the wider world. He will be allowed to relate his new and wonderful experiences to those he has left behind. There will be no fog between. Materialistic thinking, and the fear of death, have raised the barriers separating our life here from yours. All this must go. The fog has begun to lift. Help us to spread the radiance that will lift it altogether. The task is not impossible. Your world needs inspiration from higher realms. Often our best endeavours to pierce the veils and illumine dark places in the minds of men have borne no fruits. The Fog has shut out the Light, and men on earth have lived in darkness or at best in twilight. This is, of course, symbolic. When the Borderland becomes freed from gloom, filled with the light of spiritual illumination, then a new era will begin on earth.

WARS WILL CEASE.

Disease and hatred will abate. Physical climates will improve. Discords of every kind will be replaced by harmony and progress. Men's vision will extend so that selfishness and greed will no longer seem attractive. Cannot you see what an important work this is; the thinning of the veils and the lighting of the Borderland? The new era is upon us. The Forces of Evil are far spent. Light begins to pierce the gloom with which the minds of men have been deluded so long. These are not empty words. The task before us remains stupendous, but the Word has gone forth, and we must obey our guides and Masters. The Powers of Evil in your side and ours have fought to withstand the Light. At one time it seemed as if they would succeed. That danger is nearly over. The clouds that hide the sun will disappear in a rain. This rain will purify the Borderland, wash away impurity and flow into the minds of men as new rivers of life and truth. The Messenger bids me tell you this. He speaks of what he knows. Make his words understood!

The Messenger is here and will speak to you:—

W. T. P.: Reference has been made to the formation of schools of Instruction in our own world for training men and women to help bring about the spiritual transformation which Dowding has just referred. How are these to come to existence?

MESSANGER: Every group of earnest students banded together on your side can attract to itself a Guide from our spheres who will train and instruct its members during waking hours and whilst the body sleeps. Each group should ask for unseen guidance and instruction. This will be given in various ways. It may come through books or friends at last. Soon a Guide will gravitate to the group and make communication possible. When this has been brought about a road will become easier. The Guide will illumine the pathway to be trod by each member of the group. New groups will be formed with each member of the older groups as centre. Gradually the world will become encircled in this way. Each group will find itself in touch with a group of students already trained on our side of the veil. The place of meeting will be the Borderland. Purify and illumine your own thinking so that the mists may be cleared away throughout that region. This work is directed and blessed by Beings from the Highest Spheres. Once having set your hand to the plough, do not turn back.

W. T. P.: Will this work be carried on by the religious organisations of our world?

MESSANGER: This new campaign will be carried forward within existing organisations and without. Its progress will not be dependent on creeds or dogmas. It will make itself free from superstition and bigotry. Your task is to carry on your own work without let or hindrance from other groups.

As time goes on the groups of workers on your side and ours will be linked harmoniously. The Light will spring from mind to mind. Nothing can withstand the Coming of the Light. [At this point the Messenger withdrew.—W. T. P.]

NOTE BY W. T. P.

10 a.m., 28/5/19.

The return of Private Dowding was not altogether unexpected by me. I have been conscious for some time past that he wished to communicate again. When he first came to me in March, 1916, I found no difficulty in setting him what he wished to say. He seemed to stand beside me while I wrote his story down. On the present occasion the task has been more difficult. It is as if I had to catch Dowding's ideas as they fell from a great height. It is

not always easy to translate the ideas into intelligible words.

Personally I am satisfied that it is Dowding who is communicating with me again, but I can offer no proof of this statement. I set down this record for what it may be worth, but claim nothing for it. I have been in the habit of sitting in silence in the "quiet room" on my Nile boat each Sunday. On these occasions many friends from the wider world have visited my companion, F. L., and myself.

On the first Sunday in June, 1919, a regular visitor, J. C., spoke to me about Dowding and said he would bring him to the boat. On a subsequent occasion Dowding came. He was no longer dressed in a private's uniform, but in a blue cloak with flowing robe beneath and the Star Emblem of his group upon his breast. Dowding seemed delighted to find that he could speak through to me again. He promised to tell me about his present life, and when I told him I was going home by the long sea route he promised to visit me daily during the voyage. This promise has been carried out, and although the ship is so overcrowded that conditions are not good, yet I hope I have been able to imprison Dowding's thoughts in words that can be understood.

I do not know if there is anything very new or striking about the present series of messages received from Private Dowding. They are interesting in that they show how his outlook has widened since he first arrived in a new world. I also think that his remarks about the Borderland are useful and may help to clear up misconceptions about that strange place. Dowding's outlook on life has grown more optimistic, and the Messenger still seems satisfied that the race is approaching a new and golden era. All my experiences in the intermediary realm that separates (whereas it should join) our world from the Wider World, lead me to the conclusion that Dowding is correct when he says above, referring to this region, "Materialistic thinking, and the fear of death, have raised the barriers separating our life here from yours. All this must go. The fog has begun to lift. Help us to spread the radiance that will lift it altogether."

There is one other subject I should like to comment upon. The Messenger has dwelt upon the dangers connected with automatic communication between the worlds. He strongly urges the need for the development of what is called normal clairvoyance and clairaudience, if the best results are to be obtained.

I have had some experience of both the automatic and the natural methods to which both he and Dowding refer and can thoroughly endorse all that is said in this connection. The greater my experience of Group work (referred to above) the surer I am that this is by far the sanest and safest method of piercing the veils and for developing natural clairvoyance.

May I be allowed to repeat the warning given in the first volume of Private Dowding's messages as to the time factor.

That a new era is dawning upon this sad and storm-tossed world will soon become apparent. The Dawn will still be dawn and not full daylight for many years to come. References made to the swift progress of the race must not be interpreted too literally. The time factor cannot be gauged with any degree of accuracy even by the denizens of the wider world. Finally, may I be allowed, on Private Dowding's behalf, to thank those people who have written to express their appreciation of the Messages that he has given to the world. I hope that the present message will receive as friendly a reception as the last, and prove helpful.

OUR PUBLICITY APPEAL.

The LIGHT appeal is bearing fruit. It is too early, however, for us to gauge the result. But the List of Bond Holders is growing, and the letters of appreciation and help received are very gratifying to us.

Here is one:—

My wife and I cannot be bondholders, but we esteem it a privilege to enclose one pound for the LIGHT Fund as a little token that we recognise that to Spiritualism is due our knowledge of our continued association with our little maid who blooms on the other side. It would be a happy movement if all who cannot help in greater fashion and who appreciate the responsibility which this knowledge entails would forward a token according to their means.

It is wonderful that LIGHT sustains its high level so consistently: a view of the weekly journals shows the liability to variation in quality which LIGHT generally manages to avoid. The policy of LIGHT appeals to me: it is broad and intellectual and calculated to interest the professional and business classes. These are the classes which made England, and they will "make" Spiritualism.

SWEDENBORG is undoubtedly one of the greatest and most illumined seers the Christian Era has produced. He stood so high above the men of his own age that they were unable to comprehend him, as even now but few can; still, he could afford to wait, knowing the time would come when he would be understood and appreciated.—From "Emanuel Swedenborg," by W. P. SWAINSON.

THE LATE MR. A. P. SINNETT.

WITH SOME APPRECIATIONS.

Mr. Alfred Percy Sinnett, whose death occurred on the afternoon of Saturday, June 25th, at his residence, Ladbroke Grove, was born on January 18th, 1840. He was the son of Mr. E. W. P. Sinnett, journalist, and Mrs. Sinnett, author of "Byways of History," etc. In 1870, Mr. Sinnett married Patience, daughter of Richard Edensor, of Shaw Wood, Derbyshire. He was educated at London University School, became assistant sub-editor of "The Globe" in 1859, afterwards sub-editor and leader writer on various London papers. He was appointed editor of the "Hong Kong Daily Press," 1865; returned to London, 1868; leader writer on "The Standard"; appointed editor of the "Pioneer of India," 1872. In 1879 he became interested in the Theosophical movement, and in 1881 wrote "The Occult World," following it in 1883 with "Esoteric Buddhism," and "The Growth of the Soul" in 1896. He also wrote two novels on occult subjects. In 1904 he brought out a new monthly review called "Broad Views," which ceased publication in 1907. A play of his, entitled "Married by Degrees," was produced in London in 1911.

BY MISS LINDA-F-HAGEBY.

Of few men can it truthfully be said that they are so strongly individualised that they present unique personalities to the world. Most of us fall into types, classes or generalities. A. P. Sinnett stood alone among men, a towering figure of mental acquisition, an aristocrat possessing, by right of birth, vast lands, from which the precious and varied metals of thought could ever be extracted. He did not think occasionally, or professionally, and at intervals of strained concentration—he was always at work, comparing, arranging, sorting out facts and fitting them into his great scheme of occult explanation of life. Facts filled him with inexpressible delight. I have known him tell me the tale of the wonderful result of studies and researches culled from chemistry, astronomy, astrology, mathematics, clairvoyance, and messages from the Masters, breaking off reluctantly when the hour for parting came, and resuming the thread of the tale a week later as if there had been no interval, no other interests, no dull and practical details intervening. He pathetically assumed that his friends would share his keenness, that they were just as ready as he to soar, without preparation, into the realms of super-physical theory.

At eighty-two years of age he had the youth of immense enthusiasm, an intellectual buoyancy which might well fill a younger generation with envy. No line of thought was ever finished: it was but soft dough which at any time might be moulded into new shape. He was accused of being dogmatic, conservative, arrogant. In reality he was always in process of being formed, ever ready to learn and correct old theories by the light of new facts. He was accused of being peculiarly insensitive to the suffering of others. I have seen him break down and weep at the description of a dog in the laboratory of a vivisector.

His encyclopædic knowledge and marvellously retentive memory made some mentally compressed critics sneer at his "journalistic" versatility and broadness. May Heaven give us more journalists with such broad views!

He did not share the disdain which some Theosophists have expressed for Spiritualism. He saw the inalienable relationship between the two movements, and recently devoted a lecture to the need of understanding and union between those who call themselves Spiritualists and those who call themselves Theosophists.

He was the antithesis in appearance and manner of the

typical crank. With his erect bearing, white beard, youthful complexion, black skull-cap, and glass jauntily fixed in one humorous eye, he disconcerted some admirers of his writings by the blending of mysterious sage and jovial man of the world. His laughter now and then seemed to rock the room with his exuberant sense of the ridiculous. Was he a great man? In these days of the study of relativity greatness may be understood as governed by angles and myopia. He was an explorer and a discoverer, a synthesiser, and a creator. To me he was great, not only because I loved him as a friend and admired him as a wonder of persistent truth seeking, but because, at the bottom of his soul, there was that spiritual humility which is the passport to the portals of eternal light.

BY MRS. PHILIP CH. DE CRESIGNY.

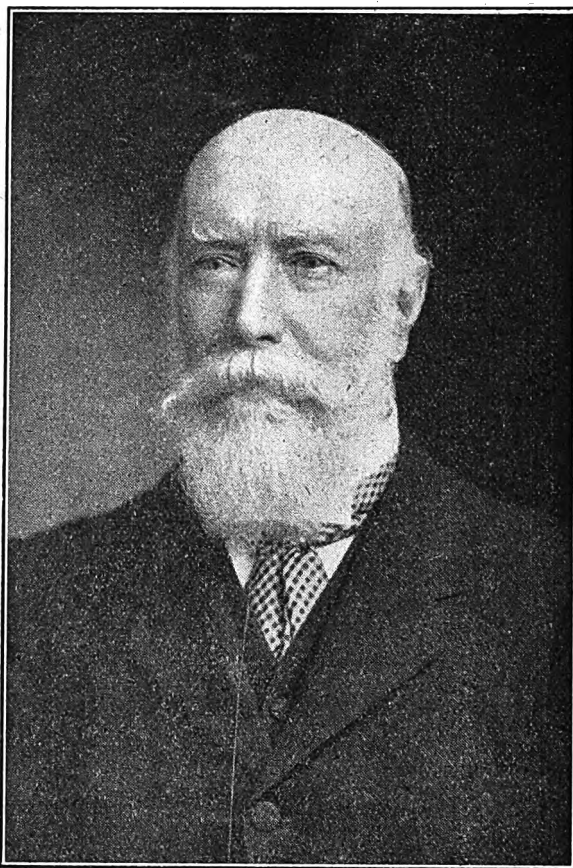
In the passing of A. P. Sinnett, the well-known leader in Theosophy, the world has lost a great soul, a fine brain, and a fearless pioneer. Whether agreeing with his views or not, everyone must concede to him honesty of purpose, indifference to worldly advancement and the purest motives in placing before the world his own convictions. He brought Theosophy in its philosophical aspect to the Western world; putting it, with his knowledge of physical science and keen powers of reasoning, in the form most likely to appeal to the intellects of to-day; his writing was so lucid and logical that it placed the hope of man's continuity upon a rational basis, bringing conviction to many who could not accept the arbitrary canons of orthodoxy. He had among his many qualities a wonderful grasp of the principles of finance, and was a lucid exponent of Bimetallism to those who could understand it.

Mr. Sinnett sacrificed his career for the sake of those convictions. For nine years he held the editorship of the "Pioneer," the well-known Indian newspaper, one of the plums of journalism. After meeting Colonel Olcott and Madame Blavatsky, the physical phenomena performed by the latter so impressed him that he was induced to take up the study of Theosophy and occultism in earnest. These becoming the main interest in his life, he could not refrain from introducing them into his paper, and in spite of remonstrance and warning from its proprietors—who not unnaturally at that time objected to the exploitation of theories little likely to find favour with a very material world—repeated the "offence," and the Editor was requested to resign. It was the finale to a career there is every reason to suppose would have reached the highest pinnacles. If ever man chose God before Mammon, this was an instance of it!

In Sunday's "Weekly Dispatch," Sir Arthur Conan Doyle, in an article written some time before Mr. Sinnett's final illness, gives—in the circumstances—a touching tribute to his character. Although not accepting the whole teachings of Theosophy, he says, in referring to the claims of Madame Blavatsky:—

"There is ample evidence of real psychic powers, and of the permanent esteem of men like Sinnett and Olcott, whom none could fail to respect. It is the attitude of these honourable men which commands and upholds."

With that commendation all who knew him will agree. He was eager to go. When the doctors gave the final pronouncement he permitted nothing from his friends but congratulations! His eyes brightened at the thought of it. He has come into his heritage—heralded by the love and ad-



[Photograph by Elliott and Fry, Ltd.]

MR. A. P. SINNETT.

during remembrance of the many souls to whom he brought comfort and renewed faith in the future.

By COL. E. R. JOHNSON.

I look back to the year 1870, when I first met my dear old "guru" at Allahabad, in India, and formed a friendship which has never since been broken. A. P. Sinnett was then Editor of "The Pioneer," the leading daily paper in India. At that time he knew nothing of any super-physical science, but he had a sound general knowledge of many sciences, more particularly of astronomy, physics, and chemistry. His many books, pamphlets, and magazine articles show what a large range of thought he possessed.

A few years after I first knew him he came in touch with occultism at Simla, where he and his wife, also afterwards a writer on occult subjects, had a charming house situated some seven thousand feet above the sea level, looking across the lower spurs of the Himalayas on to the plains of Northern India. Here he got the material for his first book, "The Occult World," which gives a full account of his introduction to the knowledge which he never ceased, for the rest of his long life, to give out to the world. Then it was that super-physical ideas and subjects began to appear in "The Pioneer," somewhat to the dismay and disapproval of the proprietors of that paper, who wished that all reference to such subjects should be excluded. After a short time Sinnett decided to resign a position which was becoming irksome, and with his wife returned to England, giving up a handsome salary, a house in the hills and another in the plains, as well as other amenities, and here continued the work which they regarded as a duty.

I will not endeavour to describe his life's work. It is well known to hosts of his friends. Of his many books perhaps "The Growth of the Soul" is the most famous. Another may be mentioned, showing his interest in poetry. "Tennyson an Occultist," was published only last year. As a Spiritualist a little book called "In the Next World," has always interested me, perhaps partly because I personally knew some of the people referred to, whose names are only given in initials.

As a speaker and lecturer, Mr. Sinnett was quite on the same high level, and in many of his lectures he had to introduce Eastern words and ideas for which there were no English equivalents. Still, he hardly ever hesitated to find suitable words to express the idea he wished to convey.

He was in entire sympathy with modern Spiritualism for, truly, Spiritualism and Theosophy are but two branches reaching up towards the same truth, and have a common origin, and as yet are only in a very early stage.

I will not write of my own personal loss, for that would be, indeed, selfish, and I rejoice to know that he has gone to a world he has long wished to reach, and about which he knew so much, and helped so many to realise.

I saw him frequently during his last illness. Nay! I may say his only illness, for he told me he had never in his life been ill, and even disliked any conventional enquiry about health, that one feels should be addressed to those of about four score years. Towards the end he began to have short intervals of sleep, which became longer and longer.

Men will say that he died on the 25th of June. He did not die then, but the Body Guardian who had served his master so faithfully for over eighty years, was loathe to relinquish charge of the physical frame, while the real man had already been for some days with his many friends who had assembled to greet and welcome him.

Nothing is here for tears, nothing to wail,
Or knock the breast, no weakness, no contempt,
Dispraise or blame, nothing but well and fair,
And what may quiet us in a death so noble.

—MILTON.

ANSWERS TO CORRESPONDENTS.

E. T. W.—We cannot bring every disputed point into *Light*. We sent your first letter on to the author in question, and will let him see also your second one.

L. C. W. (Vancouver).—We have every sympathy with the desire of your communicator to perfect the machinery of telepathic messages. But we are not able to use the communications. Many others are engaged in the same kind of work.

"HARASSED."—The mere fact of imitating another person's signature is not of itself forgery. There must be a felonious intent.

D. P.—He is away, chasing the ebbing Neptune on the ribbed sea-sand. We will call his attention to the matter on his return.

HATHERLEIGH.—We agree with you about the tract. We have made several references to it, more out of courtesy to correspondents than in deference to the tract, which in itself is too inane for serious attention.

"BALBUS."—Thank you for your letter. As to your suggestion, we are already moving in this direction. You will remark that there cannot be too much evidence, founded on well-authenticated cases. Your allusion to Balbus and the wall is distinctly appropriate.

THE ULTIMATE VERDICT.

By MARK GAMBIER-PARRY.

In revelations concerning conditions in the spirit-world few facts stand out with greater clearness than the disparity that exists between the position occupied by an individual in this life and that which he fills in the next.

Through advantages of wealth, birth or intellect he may have won a great position here, but such advantages are shown to be of no value whatever as a means of obtaining for him an equally important place in the spheres beyond the veil. His moral and spiritual development appears to be the only deciding factor there. And herein is to be found the fulfilment of what Christ Himself has taught us, namely, that "many that are first shall be last; and the last first." But how few there are that seem to be able to realise this fact!

Among certain notorious cases of ignorance on this head, quoted in a volume of inspirational writing, we recall that of a certain plutocrat who, by some strange twist of conceit, imagined that the dominion he had gained in the flesh would remain with him in the spirit. No sooner had he passed over, however, than he discovered that although his desire for gain continued to be as keen as ever, there was no longer any possibility of indulging it, and that far from still possessing the attributes of influence and power he had become an insignificant member of a community of persons who, like himself, appeared to have no other aim than to strive to obtain that which had been placed for ever beyond their reach. Moreover, the region in which he found himself was dim, grey and featureless—conditions that resulted from, and were really the reflection of, his stunted spiritual growth.

Apart from the disparity of actual position, however, one no less striking is shown between earthly and spirit-world verdicts of what actually constitutes failure or success. Generally speaking, there are in this world certain well-defined axioms and opinions regarding the value of success, which usually ignore or overlook the methods employed in its attainment. Success covers in itself a multitude of sins; nothing, indeed, is more successful, because to those who have only superficial powers of discernment it appears to possess a glamour that places it above criticism. In the spirit sphere, however, there would seem to be an altogether different standard by which its merits are appraised and judged. If the corroborative testimony of those who have preceded us may be believed, a man's true worth, and the actual and intrinsic value of what he has achieved on earth, become immediately apparent to those who await his coming the instant he sets foot upon the Other Side. Then is concealment of motive, purpose, aim no longer possible; the very "atmosphere" and complexion of his spirit body at once betray all that lay, as he thought, safely hidden within his heart. Thus in its true aspect appears at last the sum of that achievement which on earth was called success or failure.

How many of the great men in history—men who in this world have been regarded as pre-eminent—have gained a place of distinction in the spirit spheres beyond? On the other hand, how many of those whose work in this life appeared to their contemporaries insignificant or profitless have been assigned a place of honour there, because all that they did in their earth lives has been judged from an entirely different standpoint in the impartial courts of heaven? For true it is that whatever human judgment may decide regarding the merits of an individual and his life's work, there still always remains to be delivered a verdict that possesses all the greater weight and value because it is neither contemporary nor historical. That is the ultimate verdict—the verdict of Eternity.

SUSPENSE of judgment is in such cases the correct attitude, but the result of an individual's experience may be sufficient to justify his acceptance of the spiritist explanation. As for me, I am always ready to change, if a more reasonable explanation can be given.—J. ARTHUR HILL.

SPIRITUALISM AND CHRISTIANITY.—Mrs. Irene Toye Warner-Staples, F.R.A.S., writes: "If we include anything too dogmatically Christian we shall of necessity split the movement into sections, as we shall then drive out of our fellowship all those followers of other philosophies and religions (Hindu, Chinese, etc.), who do not accept Christ as different from their own prophets. We who are Christian can add Spiritualism on to our faith without any conflict, but by all means let us keep the fundamentals of Spiritualism as simple as possible, that we may be one great army against materialism all over the earth. Please do all you can in your large tolerant attitude of mind to prevent the creeping-in of sectarian strife. If you care to publish anything of this letter please do so. Spiritualism must embrace all the great faiths and provide a sure foundation for their various creeds. Therefore let it keep broad as it now is."

A REVIEW OF THE PAST SEASON OF THE L.S.A.

ADDRESS BY MR. H. W. ENGHOLM.

On Thursday evening last week the London Spiritualist Alliance held the last of its evening meetings of the season, and by a happy inspiration Mr. Engholm made use of the opportunity for a review of the work carried out during the preceding six months.

Mr. James Coates, that fine veteran in the movement, presided, and in a few introductory remarks claimed his right to be there, because he was the youngest member of the Alliance.

Mr. Engholm said it was always necessary at times to take stock. He believed that this would be the first thing they would have to do when they got on the other side. He had been fascinated by a passage in "The Undiscovered Country" which described a number of people who had passed over seated in a hall at the end of which they saw in a mirror, in a kind of spiritual cinematograph, the events of their past lives. That night he was not going to show them anything mystical or psychical, but a material side of the spiritual movement—the events which had been happening during the past six months.

They had heard of what was called the wave of Spiritualism. There was a wave of something spiritual throughout the whole world, and it was being felt by many people who did not know what it meant. But they must bear in mind that, compared with the great future which was before them, that wave was really only a little ripple, or a wavelet. Members of the Alliance and their friends, in addition to those controlling the Alliance and **LIGHT**, had had something to do with the impulse of that wavelet. That was a matter for satisfaction.

Dealing with the events in their history during the past six months, he placed first in importance the publication of the W. T. Stead messages in the "Weekly Dispatch." They had been accepted by the proprietors of that paper as being the real thing, and every week they had been read by thousands who had received from them help and guidance. They had also driven home to many minds great spiritual truths. He thought his hearers would agree that the giving of those messages by Mr. Stead had a distinct purpose, and was part of a great scheme from the divine source of things. He had abundant evidence that they had done an enormous amount of good. Their publication was one notch they could put in their stick of progress. In succession in the "Weekly Dispatch" they had had the Vale Owen Script, the Stead Messages, and now was appearing Sir Arthur Conan Doyle's book. He could not divulge what was coming next, but could say that something had already been prepared. Further, they had another Sunday newspaper, the "National News," publishing articles by that wonderful man, Dr. Ellis Powell. (Applause.) The letters they were receiving from far and wide showed the interest he was awakening. Another indication of the stimulus given to the movement was the fact that clergymen of all denominations, like Nicodemus, were seeking, to know. They were coming and asking all sorts of questions in true sincerity and honesty of purpose. The significant thing was that congregations were asking questions, and the clergy were coming to get information, so that they could guide the people. Their desire for knowledge in psychic matters was an important and really progressive move. (Applause.)

During the past session of the L.S.A. they had had a wonderful array of talent on their platform, and almost every branch of the subject had been touched upon. The speaker proceeded to describe in detail the various features of the addresses they had heard.

Discussing mediumship during the past six months, he said that one outstanding fact was that, unconsciously, the Royal Academy had paid honour to a medium, Mr. Vango, by placing his bust there. Another important circumstance was the visit of that wonderful American medium, Miss Ada Bessinet. He was glad to be able to announce that Mrs. M. H. Wallis, all being well, would be with them right through the coming session. He had had many testimonies of the high appreciation felt for the beautiful teaching that they received through her mediumship from "Morambo." He would try to arrange for some of Mrs. Wallis's meetings to be held in the evening. (Applause.)

The next session would be started about the middle of September, and he could promise them that the Council were arranging an important programme. For one thing, they were going to start a series of classes to teach the real meaning of spiritual matters. These would go on right through the winter and should do a great amount of good. It was also intended to arrange for several great men and women to come to address them. The coming session was going to be made a big comprehensive scheme for them all. It would certainly be a period of great activity.

In October they were to hold a great Exhibition of Psychic Photographs. Some five to six hundred spirit photographs would be shown, many of them enlarged to life size, and all authentic and verified. Such an exhibition would undoubtedly arouse keen interest in the right direction.

In bidding them *au revoir* till next session he wanted

them to realise that the L.S.A. was an organisation with a very serious motive. It was dealing with one of the most vital matters in the whole world. He also asked the members to try to get together as much as possible, because they could all learn a great deal from one another. He invited them to write to the L.S.A. as often as they liked on questions about which they desired enlightenment. He would also like to see them write to one another. He asked them to make the L.S.A. a kind of bureau of communication, a spiritual G.P.O.

In conclusion Mr. Engholm said that they were standing in front of a door. The door was only ajar, but through the opening a great shaft of spiritual light was falling on us, and we could open that door a little more. But those who opened the door must have the protection of the armour of spirituality. There was Heaven behind it, but there was also Hell. The controllers of the great spheres around us, those eternal dispensers of God's laws who look after us poor human beings, they are the servants of the Prince of the Christ Sphere.

And in the future the L.S.A. was going to stand by the Prince and look to Him. (Applause.)

After a brief discussion the chairman proposed a vote of thanks to Mr. Engholm, and it was carried with great enthusiasm.

VISION AND MATERIALISATION IN A PRISON CELL.

The following is the account given to the Governor of one of His Majesty's prisons of a vision recently witnessed by a prisoner under his care:—

"My father died on the 14th February. On the 4th March, about 8.15 p.m. shortly after lights were put out, when lying on my bed, I saw a light flashing about something like a catherine wheel—a brilliant white light, no colour, and which resolved itself into my father, who appeared sitting under an apple tree in full blossom in beautiful scenery. Three men appeared in the distance, and I saw father beckoning to them. They then came up to him, and I recognised them as three of my father's friends, but I did not know of their death. They then went away, and my father then appeared in the cell without any light round him—the light disappeared when he came into the cell. He appeared in the corner of the cell dressed in the ordinary way, but looking much younger than when I last saw him. I took the stool to the corner near the window, and he sat down on the stool. He asked me to kneel and say my prayers as I used to do when a boy. He did not speak further except to say 'God bless you, P.—! Good-night!'

The next morning I saw the stool moved from its usual place, and my coat on the floor by the stool, as it would have been placed for kneeling down (the floor is of stone). The same morning I received a letter from my sister telling me that I would be surprised to hear that the three friends above mentioned passed away just before my father.

"About the first week in April was the second occasion of my seeing father. I was sitting reading 'Through the Mists' at the table, at about 7.30 p.m., thinking at times very much of my father and with remorse for having deceived him on one occasion, when I turned round and I saw him standing behind where I was sitting. I could hardly believe my eyes. He said, 'It's all right! It's me, P. Let's have a confab. I know everything that is in your heart.' I told him how sorry I was, and asked him to forgive me. He then embraced me, throwing his arms around me, and we remained like this without speaking for awhile. I then told him of my plans for the future, though I had some misgivings as to how my mother would view them. He said he was sure that my plan was the best. I told him my resolutions for the future, and he said he was sure I would keep them. We spoke of family affairs for a good while, and he finally told me to go to sleep. It struck 4 a.m. a few minutes after I woke up, finding myself fully dressed in a sitting position on the bed (the plank bed is laid on the floor) with my head propped on the pillow up against the wall. I felt amazed when I awoke. I then put some of my books on the floor, so that I should know it was not a dream. The bell at 6.30 woke me up again. I then felt very exhausted; much the same, in fact, as I felt after being hypnotised in hospital. Nothing can shake my belief now.

"About six weeks after this two warders came and searched my cell. Something occurred to make me feel angry, and afterwards, having foolishly worked myself into a temper about it, I went impetuously to the bell to ring it and complain, but my wrist was powerfully seized, and I heard a voice say, 'Be careful!' I passed from passion to penitence in an instant. The feel of the grip remained for some little time."

"LIGHT" DEVELOPMENT FUND.

In addition to donations recorded in previous issues, we have to acknowledge, with thanks, the following sums:—

	£	s.	d.
Mr. J. H. Loftus	...	1	10
Mr. and Mrs. Ernest C. Burley	...	1	00

INTUITIVE MEDIUMSHIP.

By THE REV. F. FIELDING-OULD, M.A.

There is nothing so disappointing as to find people failing to respond to the stimulus of what is great and beautiful. "Yes," they say, "very nice, I'm sure," and talk of other things. Unimpressible and inappreciative, you shall see them playing cards as their train runs through mountain scenery, and in the summer months they prefer a seaside resort, where there is a full dress parade and the unspeakable English pier, to all the glories of Nature. What is the good of talking of Heaven to such people? Their heaven is Park Lane or the Palace Theatre.

But there are others who have progressed beyond the object lessons of this world's loveliness and begin to see whither they were meant to lead the mind.

If St. Bernard rode a whole day beside Lake Lucerne without ever glancing at it, it was because in his soul he contemplated a more beautiful vision even than those which Switzerland can offer. Many are aware of a progressive opening of consciousness. What were merely words and cold facts begin to live and glow with light, and in the dingy street they walk among flowers and in radiant company, living ever more vividly in two worlds at the same time.

Little Jeanne D'Arc saw with her bodily eyes St. Catherine and St. Margaret among the trees at Domremy, and so powerful were her psychic gifts that soon she was able even to clasp and kiss their feet, as she boldly assured her judges.

There are probably many who possess "intuitive mediumship," which is a real form of clairvoyance, and rejoice in the visions which float before the inner sight. The higher worlds to such become more and more beautiful, though the undefined impressions they receive cannot always be reproduced in set terms or by the clumsy expedient of words.

What is an angel to these? Imagine a perfect form standing within a soft golden glow, so that the hair flames and sparkles round the comely head in an aureole of light. Picture the pure white tunic fluttering in the mellow radiance, bound with a jewelled girdle of which every gem is alive with smouldering fire. Think of a youthful countenance on which is stamped the dignity of age-long experience, wisdom slowly gathered in a hundred varied spheres of being, and the unmeasured joy of one who has looked into the eyes of Christ and seen His approving smile. Or conceive the even more exalted ones—the seraph ablaze with love, wrapped in its fires, in the very aura of the Supreme. "He maketh His angels spirits and His ministers a flaming fire." In the depths of what look like flames, glowing as in a furnace, an exquisite being, refined to the uttermost, pure spirit, receiving continuously and radiating on every side the mighty beams of Divine love. Imagine a myriad such, mingling and intermingling in blends of colour and qualities of light beyond our dreams. Conceive the aura of their combined thought, the music of their every graceful movement, their song of praise when every voice is as a full chord of harmony.

Then look back at the earth; the gloomy thoroughfares and blistered houses, the half-developed souls in their gross and so often unsightly bodies and in their drab clothing, going to and fro with many an ill-natured thought upon their sordid errands. This one to the money mill, that to his bestial pleasures, and among them continually the earth-bound and even more degraded, slinking with heavy, sodden, hopeless faces through their native twilight.

A man may sit in his chair and see it all with the utmost precision, until a shrinking horror of ugliness and a longing for the lovely shall brace his soul to effort, and he will rise up and go forth in search of someone to relieve, someone to cheer and help, someone who will listen to the great truth of the Beauty of Holiness.

THAT WORD "DEATH."

A QUESTION OF TERMINOLOGY.

By MRS. PHILIP CH. DE CRESPIGNY.

The criticism is often put forward by non-Spiritualists, and more especially by the orthodox, that the word "death" is misused and misleading in Spiritualistic literature. They object—and not unreasonably—that to head articles and propaganda with the announcement, "There is no Death," and similar phrases, is a flagrant misuse of plain English. They argue—quite correctly—that the word "death" is the universally acknowledged term for the dissolution of the physical body, and that in asserting there is no death they deny the fact of a phenomenon which we all know to be inevitable to each one of us sooner or later. The Church goes on to protest that in proclaiming this as a fact in the sense that man's spirit is immortal and has no part in the dissolution of the body, is no more than they themselves have preached and do preach without intermission.

So far, one can only agree. As a mere matter of terminology no doubt they are right, but when it comes to an application of terms Spiritualists are not the only offenders.

To reiterate the statement that God is all love and justice, and to leave it at that, is surely as great a misuse of terms as the other? We have only to look round at the world about us, at one man born in the purple, another in the gutter; at one deplorably deficient in all the qualities that lead to success, while another may be well equipped in this respect from the start—to see that, according to the accepted meaning of the word, the Deity is not just. Flagrant injustice reigns rampantly in every condition of life, both human and animal. Why should we believe the assertion, unbacked by any appeal to reason, of any body of fallible men against the evidence of our own senses? According to the accepted meaning of the word there is no justice in the ordering of things earthly; some other word should be substituted. In the theory of re-incarnation we may find a key to reconciliation with what we see with our eyes on all

sides, and the perfect justice of the Great Designer of man's evolution, but the word stands in our language for a certain definite quality, and to apply it where that quality is obviously absent is to misuse it quite as flagrantly as to imply a denial of the inevitable and invariable phenomenon called "death."

What Spiritualists wish to convey when they say there is no death, is that there is no interruption to the continuity of man's personality. According to the churches, man, at death, passed into a state either of temporary annihilation, bodiless, waiting for the Day of Judgment, or found himself in a condition of unimaginable beatitude—or the contrary—according to his works. In the latter case the Day of Judgment seems superfluous. Either aspect argued a violent dislocation of true continuity, so violent and inexplicable as to have taxed a man's credulity to breaking point. It is that disruption the phenomena of Spiritualism tend to disprove, and when its followers say there is no death, they may misuse the term according to its literal meaning, but it stands in contradistinction to the idea certainly conveyed by the teachings of orthodoxy—until the truths of these phenomena began to leak into it—that the even flow of man's continuity suffers violent dislocation at the moment of the body's dissolution, his personality complete a change in the flash of a moment as to likeness to the man we knew on earth.



MRS. PHILIP CH. DE CRESPIGNY.
Novelist and Artist.

undergoing so as to rob it of

TAK' tent of Truth and heed this well:
The man who sins makes his ain hell;
There's nae waur de'il than himsel';
But God is strangest.
And when puir human hearts rebel
He hauds out langest.
With loving-kindness will He wait,
Till all the prodigals o' fate
Return unto their fair estate
And blessings mony.
Nor will He shut the gowden gate
Of heaven on ony.

ROBT. BURNS.

LIGHT,

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TOWARDS UNITY.

LESSONS FROM NATURE.

To each his guide, his bright particular star—it may be the Pole star or just a will o' the wisp. To follow the one will bring the traveller surely to some haven: to follow the other may lead him into swamps where he will be well soused before he gets again on to firm ground. But it will have led him somewhere and taught him something.

Both are lights of Nature—star and fen-fire. Even Nature needs some study and interpretation before we can follow her aright. One needs to compare one of her manifestations against another, since they are often in flat contradiction, and to do this we have to employ another attribute of Nature which we find in ourselves, Reason.

Now, we have heard Nature described as

A TYRANT AND A TASK-MASTER,

ruthless, inexorable, pitiless in exacting justice. On the other hand, she has been portrayed as an indulgent mother, lavish in her gifts, prodigal in her kindness to her children. Both views are true in the sense that each is a half-truth. To reconcile them it is necessary to look a little more deeply into things.

That such a glaring contradiction is only observed by mankind is a fact at the root of the matter. It is an evidence that man is himself a combination of half-truths, one side spiritual, the other material, so that his first attempt to arrive at unity must begin with the recognition that he is himself a contradiction in which the animal nature and the spiritual nature have to be brought into harmonious relation.

To one man the ideal life is summed up in the duty of strenuous conflict, incessant work pursued frequently with much clamour, and a deep sense of his importance in

THE SCHEME OF THINGS.

He feels, and rightly feels, that he is a very necessary agent in the job of getting things done. Looking around at some of our great men of action we can see the process at work. That these men are under some illusions about themselves and the world is clear enough. But that is Nature's way. The illusions produce the required end.

On the other hand, we have the quietist, the dreamer, the man of contemplation, to whom (unless he has gained enough experience to "see life steadily and see it whole") the proceedings of the strenuous one are a cause of deep offence. Life, he protests ought to be

QUIET, FRATERNAL, HARMONIOUS,

whereas the men of the other type are filling it with riot and hurly-burly, moving things violently about and making a general upset. He, too, is under his illusions. He is looking at the spiritual side and ignoring the material one. The two halves of his nature are not acting in concert. But like the frenzied "activist," he has his uses. He is doing his work under illusions, but he is keeping alive a vision, he is

preventing the "hustler" from going to extremes that might be disastrous.

Between these two types of men who represent two conflicting half-truths "our little lives are kept in equipoise," although not without some violent swinging from one extreme to the other—from fat prosperity to gaunt penury—from an enervating peace to a devastating war, from a sour and acrid puritanism to a wanton sensuality and libertinism.

So the race learns all the time until it has acquired

THE SPIRITUAL VISION

that reveals the way of unity. That vision will come in a million ways, each appropriate to the mind which receives it. It will show that the idea of Nature as merciless and exacting is simply one aspect—that of her justice, that the view of her as a great generous Mother is just another aspect—her love. And so it will unfold a picture of Nature's God, larger, clearer and truer than any of the petty views of the Deity about which men squabble and fight, under the illusion that it is essential that uniformity of opinion shall be established.

There can never be any such uniformity. There can be unity, which is a quite different thing. There is

UNITY IN NATURE

because there is unity in God. But only in one thing is she uniform, and that is in her variety. She unifies all her conflicting elements and contradictions, and as they are all in man, in epitome, it is required that he shall harmonise them in himself in like manner. Self-knowledge, then, is an important matter. "If each would mend one we should all be mended." And one of the first steps in this direction is to understand that each soul must obey the law of its own nature and not that of any other. That is the first step to individuality and so out of a world-struggle in which the stronger ones set up to drive their fellows wholly and solely because these, acting as sheep rather than men, have consented to be driven. When we have guides and leaders rather than drivers the era of Force will have ended. But Force has been necessary and will continue just so long as, in the order of Nature, it has a purpose to fulfil. We are to move "towards unity." It rests with us whether we shall lead or drive, be led or be driven.

PUBLIC OPINION AND THE PROPHET.

FOUR TYPICAL PHASES.

The purport of the fragmentary conversations recorded below will be obvious to anyone who has followed the careers of some of the spiritual reformers of to-day:—

FIRST PHASE.

"He must be either mad or insanely foolish. Think of a man taking up a subject like that—everyone knows that it is all humbug. Anything more absurd it would be impossible to imagine, etc., etc.

SECOND PHASE.

"They say he has made a pile of money out of it. Well, perhaps, he was not such a fool after all. But think of the depravity of it! Taking up a sacred subject for the sake of his own pocket! It is really scandalous. No honest man would do such a thing, etc., etc.

THIRD PHASE.

"It is very curious. It seems that he was not making money out of it after all. He really lost money in the long run. It just shows you how foolish people can be. It is bad enough to take up with such a detestable subject, but to lose money over it into the bargain, why it's a double loss. How anyone could be so foolish, etc., etc."

FOURTH PHASE.

"So the case is proved after all—even the newspapers admit it. Well, I had my doubts about it at first, but to be frank I always thought it would be so. He must be very proud, and well he may be. But then, of course, we all felt that a man like that knew what he was about. Our minister preached beautifully on it last Sunday, and he said that although the Church had known all about it for ages, still this splendid subject for which he had always felt every sympathy, etc., etc."

D. G.

FROM THE LIGHTHOUSE WINDOW.

The L.S.A. Garden Party on Saturday, July 2nd, is being looked forward to with the keenest interest, and a big attendance is assured. During the afternoon a group photograph will be taken.

The passing of Mr. A. P. Sinnett is announced elsewhere in this issue, and some particulars of his career are given. Mr. Sinnett, who was a contributor to *LIGHT*, had many good friends in our movement. He always sought, in his own words, "to bridge the chasm that has so long divided the two great divisions of the super-physical explorers," meaning the Spiritualists and the Theosophists. He was present last year at the luncheon to Sir Arthur Conan Doyle and Lady Doyle, at the Holborn Restaurant, previous to their departure for Australia.

Mr. Engholm's inspiring address to the members of the L.S.A. last week was received with most evident appreciation, and his eloquent plea in his closing words for a realisation of the spiritual side of our work met with a hearty response. The feeling of those present was shown in the pleasure expressed at his announcement that during the coming session, an endeavour would be made to have some of Mrs. Wallis's meetings held in the evening, and also to resume the Meditation meetings conducted by Dr. Vanstone. A strong spiritual note distinguishes both Mrs. Wallis's and Dr. Vanstone's meetings.

Sir Arthur Conan Doyle has placed everyone under a debt of gratitude for his work in editing "*D. D. Home: His Life and Mission*," which has just been issued by Messrs. Kegan Paul and the Two Worlds Publishing Co., Ltd. (9/- net). The book, which was written forty years ago, has long been out of print. We hope shortly to make further reference to it.

At Lambeth, on June 22nd, three persons were charged with unlawfully professing to tell fortunes, and one was fined £20. At Blackpool, on June 17th, several gipsies, who were summoned for pretending to tell fortunes, were fined £20, £10, and £7 10s.

In the "*Psychic Gazette*" (July), it is announced that a Petition to the King (the text of which is given) is being signed in reference to the recent case of Miss Jean Stonehouse and Mrs. Kate Smythe, who were convicted on a charge of fortune telling. It prays that the Home Secretary be instructed to review the case and judgment. A Preamble to the petition, dealing with the Vagrancy Act and its application to clairvoyance, is also given, and this has been signed by Sir Oliver Lodge, Sir William Barrett, and Sir Arthur Conan Doyle, among others.

One paragraph of the Preamble reads: "We strongly recommend that the antique Statutes against vagrancy and fortune-telling—drawn up in a time of comparative ignorance, when witchcraft and sorcery were still widely believed in, and when there had been no scientific discrimination between fact and fiction in psychical matters, should not be put in force for the suppression of any genuine even though wrongly interpreted human power, that they should not be employed to oppress worthy and well-meaning even if mistaken persons, and that they should only be used against those whom the public conscience is able to recognise as really belonging to the class of 'rogues and vagabonds.'"

The next issue of *LIGHT* will be unique, for it will be illustrated throughout with pictures of many of the famous ones in the ranks of psychic research who were present at the L.S.A. Garden Party.

The New York correspondent of the "*Daily Express*" quotes the statement of Mr. Steckenreiter, president of the general assembly of New York State Spiritualists, that spirits are using the brains of Einstein, Edison and other great men as mediums for transmitting new discoveries to the world. The same idea in general terms, is expressed by Dr. Ellis Powell in his last article in the "*National News*," where he says, "There are probably thousands of men to-day who are doing the best work of the world under spirit inspiration and guidance, though at the same time many of them are totally unaware of the source whence their intuition comes."

The "*Express*" correspondent goes on to quote the opinion of the Secretary of the New York Assembly, Mr. Frederick Constantine, who considered that through Spiritualistic control the world would soon be ruled by the greatest minds of all ages. Mr. Constantine, in a sweeping statement more suited to the expansive methods of America than to the conservative attitude of this country,

continued: "Such rapid progress in Spiritualistic communication is being made that it is only a matter of a comparatively short time before the world's entire population will be mediumistic. Humanity will then have the benefit of the guidance of such men as Abraham Lincoln, Washington, Napoleon, Caesar, and Roosevelt. When this time comes there will be no more wars, crime, or poverty, and we shall reach a condition of comparative millennium. Such great men as I have mentioned are now in communication with mortals, but only to a limited extent. Abraham Lincoln is perhaps in touch with more mediums than any other, because of his wonderful spirituality."

In the "*National News*" (June 26th), Dr. Ellis Powell concluded the fine series of articles which has now been running in that journal for some months. His last contribution is devoted to the subject of spirit guides, and he touches on a very interesting aspect when considering a case where, for instance, a guide claims to be an Egyptian who lived perhaps 3,500 years ago. Here, says Dr. Powell, it is obviously improbable that he would at this moment be in immediate touch with earthly life.

"How then," asks Dr. Powell, "is he able to get into touch with a medium?" The answer is that mediums are used on the Other Side as well as on this. In the course of my experiments I have been told that in addition to the one medium used on this side there were sometimes four or five on the Other Side, so that altogether perhaps six mediums were being used in order to get the communication through. That is to say, the medium on this side was in touch with a medium on the lower planes on the Other Side. But this spirit medium was himself controlled by a medium higher up, and so on until the chain at last reached the guide who desired to make himself known and to communicate. The process is rather like the use of relays of horses in order to carry a messenger quickly from point to point."

Children's Day was celebrated on Sunday last at Grove-dale Hall, Holloway, when the anniversary services of the Lyceum were held in the morning and evening. Large congregations were present, and the singing of the children was thoroughly enjoyed. Mendelssohn's anthem, "How Lovely are the Messengers," was rendered with effect. Mr. W. Drinkwater conducted with his usual ability, and Miss Maddison presided at the organ. Miss Paulton sang "The Lost Chord." Short addresses were delivered by Mrs. Mary Gordon, Mr. E. J. Pulham (president of the North London Society), and others. A number of delegates from other Lyceums were present, including Mr. and Mrs. Barnard (Clapham), Mr. F. J. Miles (Kingston), and Miss Mathers (Daulby Hall, Liverpool).

The wonderful healing powers said to be exerted by Joseph Roberts, of Spen Valley in Yorkshire, are referred to in a two column article in "*Lloyd's Sunday News*" (June 26th), from its special correspondent in Leeds. For several months, he says, the prosaic Spen Valley has been the Mecca for the ailing, a sort of English Lourdes. Hundreds of people are reported to have gone thither, crippled, enfeebled, and tired of life, unable to work, in the grip of diseases which the medical profession have been unable to touch, and have left after a short course of treatment, not merely improved in health, but cured permanently.

The correspondent spent a day investigating the stories he had heard. In an interview with Roberts, the latter, when asked to explain his methods, said: "Well, you know, I warn you that explanation will be ridiculed and laughed at, but I'll tell you. It is done through the agency of the spirit world, with magnetism, not massage, you understand; not hypnotism nor mesmerism, and not mental suggestion. It is just religion and human character. My method is simple. When a patient comes to consult me, I do not ask any questions as to symptoms or anything else. I merely take some particular article belonging to the patient, and I 'psychometrise' it, and then I can tell them what ails them. If the trouble is consumption, then my treatment consists of putting myself under spirit control, and giving a series of magnetisings over the entire body of the patient. The magnetic power comes to me from the spirits."

On an average day, says the correspondent, the patients begin to arrive about eight o'clock in the morning, and there is a constant stream throughout the day until nine or ten o'clock at night. Seldom are there fewer than two hundred a day, and sometimes there are nearer four hundred. Some will walk many miles to reach the house, and cheerfully wait ten or twelve hours to see the healer. Fifteen hundred to two thousand patients per week is said to be a good average, and the fee charged is five shillings each new case, with one or two small extra charges for herbs.

UNDER THE SEARCHLIGHT.

PHANTOMS AND VAIN CONCEITS.

When I read in an account of a séance with a medium that amongst the personages who purported to communicate through him at one sitting were Sir William Crookes, the Rev. Arthur Chambers, Stinie Morrison (the felon), Billie Carleton (the actress), H. B. Irving and Dan Leno, I remained calm. When I learned that the late Mr. W. T. Stead is in constant attendance upon the medium, and that Professor Huxley took a glass of water from the kitchen and a flower from the mantelpiece and put the flower in the water, as a sort of psychic conjuring trick—well, it was only a repetition of the kind of tom-foolery which has dogged the steps of a sane Spiritualism almost from the start. It goes often with depraved forms of mediumship.

To the old stager it is all a very ancient and very sorry tale. I have seen and heard and read of it so many times as to be nauseated not only by the hideous humbug of the business, but by its continual repetition.

I remember how scathingly it has been denounced both outside and inside of Spiritualism; how

CHARLES DICKENS LAMPOONED IT

in mid-Victorian days, and with what bitter and justifiable indignation "M.A. (Oxon.)" exposed the cheat in the columns of *LIGHT* when he came across it. It will last, I suppose, as long as there are rogues to exploit it and fools to support it.

I could quote instances without number in which the maudlin nonsense has crept in. In one case it was a man of wide learning, an author, who confided to me and others that since becoming a medium he was visited by the spirits of all the greatest sages from the dawn of history, who conferred with him on the deep problems of the Universe. He was, of course, self-psychologised, the victim of a weak credulity allied with diseased vanity. The bubble burst eventually—it always does.

To mention another case, I was visited years ago by an American woman who wished to set up as a medium in England, and who informed me that she could obtain materialisations of several of the most notable (defunct) members of the English aristocracy twice or three times a week—a kind of psychic Madame Tussaud's wax-work show!

One might laugh at an ordinary travesty, but this is a ghastly and obscene travesty of things held sacred. It is like

A DANCE OF BABOONS

in holy places. It is a foul weed in this garden of ours, which every right minded Spiritualist will do his best to root out.

We must have no part in these shams and shames, whether they be genuinely psychical or not.

I do not think that the critics of Spiritualism can make much more capital out of this question—it has occupied them for so many years as to have become quite threadbare; and, moreover, by their attacks upon us in this direction they were really doing us a great service. Let those of them who attribute Spiritualism to the Devil remember, however, that the argument from "great names" does not support that view, unless we are to suppose that the Devil, instead of being a subtle serpent or a roaring lion, is really a blatant ass.

As I have said, this cheap trafficking with the great dead is an old tale. All experienced Spiritualists are well aware of it as part of the seamy side of a great subject, and they know, too, that the subject has survived even this paralysing infirmity, because of its essential truth.

Doubtless we should have cauterised the sore long since if closer study had been made of the *psychology* of the matter. We have not gone very far along that road, but two things are beginning to be plainly apparent amongst the forces at work in these delusions. There are self-psychologizations and dramatizations of fictitious personalities in the subconsciousness of medium and sitters. Mr. H. E. Hunt referred to that part of the question in his recent address to the L.S.A. Then there is very good evidence of the mischievous activities of what I have heard described as "a low-down grade of spirits"—not necessarily "evil" in the theological sense, but probably undeveloped, irresponsible, and sportive—with an impish desire

TO PLAY THE FOOL.

and inflict practical jokes on the credulous and untrained inquirer.

This may seem to complicate the question. Really, it does not, for in this world we also see people who fool themselves and people who are fooled by others. In the psychical region it doubtless works out in very much the same way.

The astonishing thing is that this psychic masquerade of great names or notorious characters should deceive anyone at all. It is so thin. There is, however, no imposture so gross and palpable that has not had its followers and defenders. The Humbert safe swindle deceived bankers and business men. The Tichborne case and the Druce case are amongst other famous examples of human credulity quite outside of psychic circles. The Russian army's journey through England was good gospel to many thousands of

quite reasonable people. Doubtless there is a good deal of "crowd psychology" about these matters.

But the deception of the great name in psychic matters is none the less very transparent. When some person of mean intelligence tells you he was

FRANCIS BACON OR SOCRATES

in a previous incarnation, or that one or other of these great sages is his spirit guide continually with him, there is no need to argue the point. The delusion is obvious.

Pure and humble souls in the obscurity of our great cities may conceivably attract the ministering care of greater, but like-minded, spirits in higher realms, because there would be the link of love and service which would over-ride all the world's standards of blood and birth, rank and riches, "high" and "low." St. Francis may visit the poor cobbler; St. Catherine watch over the struggling sempstress. These things are in the spiritual order. They are not for the braggarts and zanies to whom the spectacle of the "great dead" is as

A GALANTY SHOW

or mountebank performance in the world's Vanity Fair—they are not for the people who are cheaply pleased with cheap things.

This subject of Spiritualism, full of radiant possibilities when sanely and earnestly followed, has suffered much at the hands of these foolish folk. But if we have to endure their follies we will certainly not condone them. Doubtless they have their uses in the spiritual economy. They keep away the timorous; they provide "awful examples" of moral degeneracy by which the wise may take warning, and perhaps, too, they are serviceable in providing the raw material—very raw material—for students of human psychology.

One thing is clear. Whenever we come across the sort of thing I have depicted above in connection with Spiritualism we are pretty safe in denouncing it as humbug, whether there is any "psychical element" in it or not.

- D. G.

THE LATE DR. W. J. CRAWFORD.

A FEW BIOGRAPHICAL NOTES.

The following particulars of the late Dr. W. J. Crawford will be read with interest. They have been kindly obtained for us by Mr. James P. Skelton, the secretary of the Belfast Society of Spiritualists:—

Dr. Crawford was born on February 28th, 1881, in Dunedin, New Zealand. At the early age of eighteen he went to London, and matriculated at the London University on February 27th, 1901. Two years later, on May 21st, 1903, he took his B.Sc. degree in engineering at the Glasgow University. For about four years he lectured on engineering in the Rotherham Technical School; on leaving which he was presented with a handsome gold guard as a mark of the esteem and regard in which he was held by his students. During his sojourn in Rotherham he was the moving influence in getting started the Rotherham Technical Engineering Society. For a few months after this he taught in the Barrow-in-Furness Technical School. While here he was appointed lecturer in the Engineering Department of the Belfast Technical Institute, and for eight years he was extra-mural lecturer for Queen's University, Belfast, both of which positions he held until the day of his death. Three years after coming to Belfast he took his D.Sc. degree at Edinburgh University.

Dr. Crawford's name is best known in connection with his researches in Psychic Science, but although he had read widely and deeply into the subject, it was only at the end of 1913 that he started his experiments. Mr. Skelton holds the letter, dated December 5th, 1913, in which Dr. Crawford asked for an appointment with him as secretary of the Belfast Society, and naturally treasures it as an historical document. The doctor was soon afterwards introduced by Mr. Skelton to the leader of the now famous Goligher Circle (Mr. Samuel Morrison), and from then onward devoted all the spare time of a busy life to practical investigation. His three books—"The Reality of Psychic Phenomena," "Experiments in Psychical Science," and "The Psychic Structures at the Goligher Circle," with the pamphlet, "Some Practical Hints for those Investigating the Phenomena of Spiritualism"—bear testimony to the amount of work, exactness and ability which he brought to bear upon the subject.

Personally, he was a tall, spare man, of great activity and energy, hospitable and companionable, of a sensitive and highly strung temperament, yet possessing a strong will and determination. Had he lived he would doubtless have gone very far towards solving some of the problems surrounding Psychic Science, in which, at the time of his death, he was already looked upon as an authority.

In our last issue we recorded a donation to the L.S.A. Memorial Fund in memory of Lieut. Staples and Sergt. Howard. This should have been stated as the gift of Mrs. Irene Toyo Warner-Staples.

PSYCHIC PHOTOGRAPHY.

A REMARKABLE CASE OF IDENTIFICATION.

AN EXPERT'S TESTIMONY.

Writing from Duncraggan, Upper Macedon, Victoria, Australia, Susan Ledlie Smith (Mrs. William Smith) sends us the following striking case of an experiment with the Hope Circle, one more confirmation of the genuineness of Mr. Hope and his psychic photography, and one more rebuttal of the unjust charges levelled against him by ignorant and malicious critics:—

I have just read the "Bush Case" in two numbers of *LIGHT* received by last mail. It will be late in the day by the time this reaches you, but I would like to add my testimony in favour of Mr. Hope and Mrs. Buxton. I am a member of the L.S.A. and of the S.P.R., also of the Royal Photographic Club—I am an experienced photographer, and do my own developing and enlarging, and have a bunch of diplomas and prizes. I also had charge of the X-Ray Dark Room at Princess Christian's Hospital, 6, Grosvenor Place, for three years during the war, and developed hundreds of X-Ray plates for Dr. Ironside Bruce. So I think I know probably as much about photography as Mr. Bush.

I went to Crewe with an introduction from the L.S.A. on June 14th, 1919, and had a sitting. Previously my spirit friends (my husband and nephew) had promised to be there, and I hoped to get both on my plates. I took my own box of plates, and no hands touched them but mine till they were fixed and washed. Mr. Hope never attempted to meddle with them. We had four plates exposed and one extra appeared. It was a thin young soldier's face, worn and wasted, and quite strange to me. For three months I tried to find out the original, and then got an introduction from the L.S.A. to Miss Bacon and took the print with me. While in trance her control told me who it was, a young Australian, an officer in the English Army, who died two years before in Princess Christian's Hospital. I do not give his name, as his people live in England. I made enquiries and found he had been brought in very ill and asked for me at once, and said he wanted to talk to me about Australia, and that he had known my son at Cambridge. I was living out at Sunningdale and was to be taken to see him as soon as I went in, but he was unconscious when I arrived, and died that afternoon. Miss Bacon's control told me he had tried to get to me, as he wanted me to put him in touch with his mother and sister. My husband and nephew were as disappointed as I was at not appearing on the plates, and on our next interview, by the ouija board with a private friend medium, they said they had been at Crewe, but a young stranger was before them and used up all the power. I next took the photo to the doctor who had attended him, and it was recognised by him. I asked him to show it to his people as I was leaving for Australia, and a few weeks after my return here I had a letter from his wife to say that R—'s sister had been to see her and at once pronounced the photo to be her brother, undoubtedly. I got in touch with R— on the ouija board, and he asserts that it is his photo and that he has now made friends with my nephew on the other side.

I hope to return to England before Christmas. You can make any use you wish of this statement.

HENRY JAMES AND PSYCHICAL RESEARCH.

To the Editor of *LIGHT*.

Sir,—In your issue of May 21st there appears an article entitled "A Remarkable American Medium," with the sub-head, "The Testimony of Henry James," in which it seems that a correspondent in Concord (U.S.A.) had sent to *LIGHT* a newspaper clipping embodying a paragraph from a letter written many years ago by the late Henry James, saying that his sister-in-law (in this country) had been to a séance and had received there a message purporting to be from his mother who had died some twenty-five years before. The correspondent who sent the clipping apparently believed that the medium referred to was Mr. Foss, of Concord.

When the "Letters" of Henry James first appeared more than a year ago (so splendidly edited by Percy Lubbock) I noted this narration, copied it from the volume, and with a little explanatory comment sent this same paragraph to *LIGHT*, in which it appeared some months since. In this brief article I said that, presumably, the medium referred to was Mrs. Piper. Since then I have learned that this presumption was correct. The "sister-in-law" referred to by Mr. James was Mrs. William James, the wife of the distinguished psychologist. Their home was in Cambridge near the Harvard University campus; but I think Mr. James also had another sister-in-law living in Concord, the home of your correspondent, and it was this lady who introduced this correspondent to Mr. Foss.

A HOPE PSYCHOGRAPH.

When on a visit to us a short while ago Mr. Hope and Mrs. Buxton, of Crewe, showed us a number of photographic results obtained through their mediumship. Amongst these was the remarkable Psychograph given below. True, no test conditions were observed in its production, for the reason that it was obtained in a family circle, Mrs. Buxton and a friend posing, whilst Mr. Hope took the photograph. The result was both startling as well as gratifying, even to veterans like Mr. Hope and Mrs. Buxton, for across the face of the whole photograph was a message addressed to the Crewe Circle. We may add that we are quite in accord with the sentiments expressed in the message, as follows:—

OUR VERY DEAR MEDIUMS,—

We take this opportunity of giving you a word of cheer and advice—we congratulate you both on the splendid way you have upheld your and our cause—you have given joy



to many a sorrowing heart—you have implanted hope and dispelled despair, and many prayers have been sent forth for your welfare; and not only do you get the grateful thanks of the earth people, but the thanks and help of your friends over here. Surely you have given joy in the presence of the Angels on many occasions. So, dear mediums, take not your hand from the plough, but press on in spite of all that may come against you—for rest assured dark will be the day for them that harm you—for have you not got it on record that better a mill-stone be hung round their neck and be cast into the midst of the sea than to harm one of the God's children. Now, if anyone challenge you, consult us before taking any steps in the matter.

God bless you.

The mental attitude of Mrs. William James toward all psychic manifestations is that of a critically sympathetic inquirer, and with her husband she had been more than once to Mrs. Piper; but it is more than doubtful whether she has ever sought any other medium, and even her visit to Mrs. Piper was, I gather, due to the fact that she accompanied her husband who took the initiative in going. All this has no relation at all to Mr. Foss, referred to as "a remarkable American medium." The home of Mr. Foss is in Concord. He is reported to be a man of blameless life, a simple, quiet citizen, who has a marked mediumistic gift, and who is very generous and considerate in giving occasional séances for which he accepts no remuneration. No less an authority than Rev. Dr. Elwood Worcester, D.D., the rector of Emmanuel Church in Boston, has personally expressed his conviction of the genuineness of materialisation phenomena at the séances of Mr. Foss. Many others who have been present at one time or another agree with Dr. Worcester. Dr. Hyslop had for some time intended to see Mr. Foss; as a matter of fact he never did, the occasion being delayed through concessions to mutual convenience, and before the right time seemed to arrive Dr. Hyslop's long illness set in, making it impossible.—Yours &c.,

The Brunswick,
Boston.

LILIAN WHITING.

OPTICAL WAVES AND THOUGHT WAVES.

A STRIKING EXPLANATION.

We have received the following interesting communication from D. D.:—

You will have noticed in the "Daily Mail" of the 13th ult. a short reference to experiments made for photographing "waves" from the eye, and the conjecture that these may possibly be thought waves. I thought it might interest you to know that in a series of messages received in July, August, and September, last year, an entity, purporting to be the spirit of an engineer who had always taken an interest in the "mechanics" of phenomena, gave, amongst others, the following:—

(Copy from rough notes.)

"You are assuming that waves of light enter the eye and then travel along the optic nerve to the seat of sensation. You are wrong. What happens is that you adjust the focus of your eye, and at the same time, although you do not know it, you set the optic nerves in vibration to correspond to the waves or vibrations which impinge upon the retina from without. Seeing is, therefore, a deliberate act, and you are not merely a passive recipient of the light waves. You can understand from this why a person may 'see' something which is not there at all, and describe it with a wealth of detail. The image, in fact, either through clairvoyance or through mind disorder, is impressed upon the optic nerves from within, and the effect upon the person is the same as if the light waves from an actual object had come to him from without."

QUESTION: That would explain colour blindness, would it not?

"Yes. It also explains why a person may be useless in the accurate matching of delicate shades of colour, and may be trained to such matching to a high degree by use. What I want to impress upon you is that all life is the radiation of energy from within outwards, and what I have told you about the optic nerves applies equally to the auditory nerves."

QUESTION: And to touch also?

"Certainly. To every sensation of which you are capable physically. As an experiment, hold a watch some distance from the ear of a person who is dull of hearing, not exactly deaf, for a minute or so, just so that he will have to 'strain' his ear to hear the tick. After you withdraw the watch he will still hear the tick. He has not the command over the auditory nerve which he should have, and he continues to energise it, in his continued effort to listen. You know yourself, of course, how an image persists in the eye."

The above came in quite incidentally in an effort to explain that all Spiritualist phenomena originated in the transmission of thought from one mind to another, the thought then taking effect in the physical organs of the medium.

In another passage, the communicator stated that telepathy and thought transmission did not always follow the usual sequence of, say, a telegraph message, viz., conception, sending, and receiving. In many cases the message was drawn by the receiver, unknown to the sender, and even unknown to the physical consciousness of the receiver himself.

Altogether, the messages were so surprising that I doubted their correctness, and did not type the notes I made, but, as I say, the extract above may interest you.

** We may tell our correspondent that the messages interest us very much indeed, as the explanations they offer gain confirmation from much in our experience. They suggest a line of inquiry well worth following up.—Ed.

THE ORIGINS OF MODERN SPIRITUALISM.

AN EXPLANATORY MESSAGE.

J. A. S. sends us a communication taken down by him from the lips of Mr. J. J. Vango while in trance. He regards it as a rather remarkable statement. We give the salient passages:—

For many years now, probably a hundred or more, Materialism has been creeping into the minds of men, stamping out the spiritual—and it was evident to minds on our side that unless some steps were taken Materialism would predominate in the world.

Spirit communion has existed from earliest times—that is nothing new—but bigoted men of materialistic minds stamped it out—except in a few instances, where it was preserved and kept sacred.

Seeing this, large numbers of men of great minds—I should not be exaggerating if I said armies—congregated together on our side to consider what would be the best way to overcome the Materialistic spirit. To establish communion between the two worlds was the only way to combat the tendency, and for many years attempts were made to establish this communion. Discarnate men and women manifested to mankind, but in most cases the manifestations were put aside, fear being the great reason. For a length of time

this went on, until they reached the little hut at Hydesville, Rochester. Here the little girls had the courage and reasoning power to test the knocks, although learned men had cast such incidents aside.

From that time thousands of discarnate men sought the sensitives, wherever they could be found. This communion originated on the spirit side.

We found it harder to influence the minds that were highly trained, that is why mediums were usually so poor and ignorant. That was so, but it will not be so in the future. Although mediums were found in the poorest and humblest surroundings communication was established.

In order to break down materialism, which was destroying the God-spirit, our main object was to strengthen the Church—and the fact of communication will go into the Church and be embodied there.

We would prefer to see the Church stand—Catholic and Protestant—we have no wish to pull down. We prefer not to destroy the denominations, but we have a very strong desire to take the flame of truth in regard to spirit communion into all, and that all should agree to differ upon their own interpretations. There will be much discord among some, but the army I speak of on this side is working with determination to overcome dogma.

SPIRITUALISM AND THE TRUE RELIGION.

By B. M. GODSAL (San Diego).

The "simple question" recently put to Dr. Ellis T. Powell, "What is the only true religion?" (page 253), reminds one that Spiritualism has never aspired to the setting up of another church in a world that has all too many churches. On the contrary, its tendency is to unify religions by emphasizing that part of each which is held by all in common. Any change it may make in a man's religion will refer to the quality of it, rather than the name.

As evidence of this let me put forward two very diverse instances. F. W. H. Myers relates, in one of his essays, that of the few Delphian oracles that have been handed down to us, is one in answer to an inquiry as to which country's gods were the best for a man to worship—which runs somewhat as follows: "The Gods of that country to which the man belongs." Quite recently, in a small town of the Pacific Northwest, I met an elderly lady under whose hand the ouija board responded feebly and spasmodically. Being a religious woman she had, of course, asked the "simple question," "which religion is really the most helpful to people, from the point of view of the spirit world," to which the board answered, "the religion they were brought up in."

It is a far cry from Delphi to the Pacific Coast of America—measured in space or in time—and yet in both places and both epochs we find the Spirit giving forth the same reply to the same recurring question of puzzled humanity. A reply simple and yet significant, impressing upon us toleration, and teaching us that the forms which differentiate religions are not their valuable part, and that the vital essence of religion is that part of each creed which forms the nucleus of all religions.

It is remarkable that among the great variety of spirit teachings received one has never heard it maintained that prayer should be addressed to other than Divinity. Though our angel guardians possess all the wisdom and power that we are capable of receiving still we are taught to address ourselves directly to God, whose infinite power descends through countless hosts of intelligences down to our closest guardian angel from whom we receive it in a form exactly qualified to suit our real necessities. Just as a worshipper of the sun would address himself directly to the shining orb, though its heat and light would annihilate him but for the intervening miles of space, every one of which is a "medium" tempering the ray to his capacity.

Spiritualism is often accused of lack of spirituality because, no doubt, its lowest manifestations deal with objective phenomena, and consequently the gap that exists between orthodoxy and mundane experience is entirely absent. And it is because Spiritualism fills in the chasm between the two worlds, by treating matter as an element in spiritual problems and spirit as an element in natural problems that it is at the same time condemned by the mystics for making heaven material, and by the materialists for dragging "spirit" into a world of material cause and effect.

It is all in the point of view. To the man whose religion is derived from pure Spiritualism alone the orthodox churches seem to be wanting in spirituality. To him it appears as if their worshippers were clinging to the age-old fallacy that by means of certain rites, ceremonies or performances of any kind whatsoever, they may do something pleasing to God and helpful to their own soul's growth. In fact, to such a man it seems that the history of organised religion from the earliest days is a story of human effort to discover some outward action, or penalty, or cost that will lift men Godwards, and spare them the more disagreeable necessity of waging an inward and unceasing warfare upon self and its inordinate desires—in a word, to substitute doing for being.

The belief that ceremonial observance, however sacred,

tends to draw the soul away from inward and spiritual things, and causes it to rest upon outward form, seems, to the man who has arrived at Spiritualism through the vacuity of materialism, to be consonant with the spirit of the teachings of the Lord Jesus Christ, who died that His message might live, that by it we may be saved, through learning to live in accordance with its precepts.

In the words of Whittier:—

"We live by Faith; but Faith is not the slave
Of text and legend. Reason's voice and God's,
Nature's and Duty's never are at odds.
What asks our Father of his children, save
Justice, and mercy, and humility."

A life that stands, as all true lives have stood,
Firm-rooted in the faith that God is Good?"

THE MAGNETIC POLARITY OF SEX.

By W. D. VERSCHOYLE.

The following simple experiments can be performed by anyone and require only a small gold stud or light wedding ring, a few copper and silver coins, a bar magnet, a small table and two old letters. The stud has to be suspended from the first finger of the right hand by means of a bit of cotton thread about a foot long and the letters require to be from friends of different sex and preferably of strong personality.

First, find out which is North and South and arrange the table so that you can stand either facing South or East, whilst holding the little pendulum conveniently over the table.

Now, place a man's letter on the table and with the left hand behind the back, the right arm extended and the first finger pointing South, hold the pendulum about an inch above and two inches away from the letter on the South side of it. After a while the pendulum will start to go round in a circle. Now hold it in the same way two inches North of the letter, and the pendulum will swing backwards and forwards in an East and West motion. Now, try the same on the female letter and note that neither North or South is there any motion of the pendulum.

Now, come round the table and point the finger due East, the pendulum being swung two inches East of the paper. Very soon it will start to give exactly the same reactions on the East and West sides of the letter as the man's letter gave on the South and North sides. The South pole of the man's letter corresponds to the East pole of the woman's.

Now place the woman's letter on top of the man's, and note that whatever way you place them, the combination always gives the female reaction. The female polarity appears always to be stronger than the male.

Take a bar magnet and place it correctly in the magnetic meridian. Note that it gives exactly the same reaction as the male letter. Reverse it so that the N. pole points S. and there is no reaction. Turn the magnet round so that the N. pole faces W. and hold the pendulum two inches E. of the S. pole, finger pointing E. and note that in this position the magnet gives exactly the same reaction as the female letter. If you have two magnets, place one on top of the other in the two positions named and note that the combination will give no male reaction but only a female when the correct position is taken up.

A penny gives the same male reaction as does the magnet or the letter. A half crown gives the same female reaction as does the female letter or the magnet when properly orientated. A stack of half crowns and pennies, piled alternately, gives a cumulative effect which is always female. Take off the top coin and leave it on the table, close to the pile. The sex of the pile is instantly changed to male. Take the loose coin off the table and the stack becomes female again. Alternate discs of iron and aluminium give much stronger reactions. Lead appears to have no sex. All other metals appear to have a sex personality as varied in degree as in human beings.

When making any of the above experiments it will be found that the pendulum starts its motion sometimes at once and sometimes after considerable delay. Furthermore it will be found that if it is held for about a minute over any one experiment, its motion will gradually cease and eventually stop altogether. If now it is held for about another minute, its motion will gradually restart and continue for about the same period as the first pulse. If other pendulums are held by other operators, it will be found that the motion of all the pendulums are concurrent as nearly as can be judged from work done. Pulses of the energy, whatever it is, seem to affect all the operators at the same time, but it appears that the crest of the wave of energy and not the beginning and the end should be compared, as there seems to be a personal permeability that enters into it.

It appears that no combination of metals or other apparatus can take the place of the human operator in the above experiments; at least none so far tried has had any effect, though further experiments are in progress to test this point.

The above experiments seem to indicate that pulses of energy of cosmic origin emanate from human beings under certain conditions and that these pulses react on proximate matter in such a manner as to leave little doubt that between sex and magnetism there is a definite and close relationship.

RAY'S AND REFLECTIONS.

If any reader of *LIGHT* during these sticky days sees one of his postage stamps rise and fly round the room, will he please refrain from writing to *LIGHT* about it until he has made sure that there is not a large fly under the stamp. I am told the thing has occurred. It was a penny stamp (now becoming so rare), and a blue-bottle fly had somehow got it stuck on his back.

A quaint idea came to me the other day. It is really a piece of moral philosophy, and carries an additional confirmation of the truth of one's deep feeling that in this whirling universe there is yet something stable, permanent and unchangeable—if one needed confirmation. Everything, we are told, is in motion, everything is in "a state of flux." But if everything is moving then nothing is moving, just as if everything is spurious nothing is spurious, for one can only have movement by contrast with something that is stationary, and spuriousness as the result of something being real. It sounds like a bit of Greek philosophy; and probably it is. There is nothing new under the sun. We get a "new vision," but what we behold of truth is as old as eternity.

To get back from the absolute to the relative, let me refer to the last Thursday meeting of the L.S.A. summer session, when Mr. H. W. Engholm spoke on the Progress of Spiritualism and Psychical Research during the past season. It was a stimulating occasion, and the speaker carried the audience with him when he gave a summary of the remarkable achievements of our subject during the previous six months. Dr. James Coates made an admirable chairman, his remarks being specially felicitous. It really looked as if Psychic Science, and (with all modesty) our little journal, *LIGHT*, had accomplished more in the six months than in a whole decade of years at any time in the past.

I have received from Mr. Clement L. Wragge, the New Zealand scientist, a pamphlet, "The Endless Universe and Eternal Life." It is a reprint of two magazine articles by him "Dedicated to Sir Arthur Conan Doyle and also to all Thinking People" (published by Cleave & Co., Ltd., Auckland, N.Z., 2/-). It is a pamphlet in which large thinking swamps many little theories and petty objections by petty objectors. The "devil" idea comes in for some righteous contempt. After citing some cosmic facts and colossal figures, faintly reflecting the vastness of the universe and its government by transcendent intelligence, Mr. Wragge asks whether the Infinite Power that created these wonders and immensities "would allow a paltry 'devil' in the form of a serpent to upset His tremendous scheme." Is it credible, or is it an hallucination of Earlswood? We at once reply, "An hallucination of Earlswood." It is, however, rather like taking a Nasmyth hammer to crush a gnat. But it is perhaps necessary, for that particular gnat seems to be still spawning in minds of microscopic intelligence.

The instalment of Sir Arthur Conan Doyle's series in the "Weekly Dispatch" of the 26th ult. closes on an impressive note. After giving a remarkable account of a Maori séance, quoted from a book, "Old New Zealand," Sir Arthur writes: "We must face the conclusion that the mere power of communication has no elevating effect in itself, otherwise these tribes could not have continued to be ferocious savages. It has to be united with the Christ message from beyond before it will really help us upon the upward path."

LUCIUS.

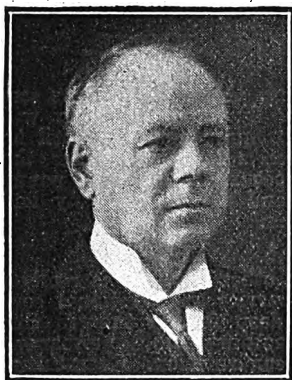
THE L.S.A. GARDEN PARTY.

As we go to Press we learn from the Secretary of the London Spiritualist Alliance that over four hundred tickets have been sold for the Garden Party, to take place on Saturday afternoon, July 2nd. All is in readiness at "Rose-dene," the beautiful house and grounds of Dr. and Mrs. Ellis T. Powell, and that the event will be a success is a foregone conclusion. We intend publishing a full report of the function in a four-page supplement illustrated throughout in the next issue of *LIGHT*, which will be on sale on Friday next, July 8th. The supplement will contain a number of snapshots of celebrities and their friends who will be present at the fête, also a group photograph of the entire company. We advise all readers to place their order with their newsagent or bookstall, as we anticipate that this issue of *LIGHT* will be a very popular one, and the number printed is, of course, limited.

THE MINISTRY OF ANGELS.

A BEAUTIFUL CONCEPTION GIVEN BACK TO THE WORLD BY
MODERN SPIRITUALISM.

BY DR. ELLIS T. POWELL.



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

Clear thought on the Ministry of Angels requires, in the first place, a definite idea of what an angel is. Our thoughts naturally turn to the traditional conception of a radiant winged being, sometimes pictured as the guardian of a child, or as welcoming a newly-arrived spirit to the Summerland: but more often, perhaps, as bowing in ceaseless adoration before the Deity—one of those celestial beings whom Milton saw, with an eye which neither physical blindness nor worldly adversity could darken, flinging down on the jasper pavement their crowns of amaranth and gold.

These ideas contain certain elements both of fact and of poetic imagination. We shall come nearer to reality if we remember that our word angel, in its original Greek form of *angelos*, only means a messenger, or perhaps "*envoy*" would be a still more precise rendering. There is, however, in the word *angelos* a suggestion of the possession of a certain authority, or discretion, which is hardly involved in our term "messenger." We take a messenger to be a person who conveys the message, but has no diplomatic or discretionary power in the matter with which it is concerned.

In both St. Matthew and St. Mark the announcement, "Behold, I send my messenger before thy face," is *angelos* in the original. In Luke vii., 29, the sentence, "When the messengers of John were departed," has *angelos* in the Greek. But normally in early Christian psychic literature the word means, in essence, a messenger or envoy between God and man: and it is extremely interesting to note that this significance is almost exactly that which the word possessed in Homer, centuries before Christ, where the *angelos* is often a messenger of the gods.

As soon as we visualise the angel as a messenger, an envoy, we are able to shake ourselves free of the rather misleading prepossessions of ages past, which present the angel to us as a being of totally different nature from ourselves. That is to say, Spiritualism turns out to be right directly you dive down into origins. And, of course, these mistaken prepossessions were very largely the result of our own neglect of psychic truth, with the consequent atrophy of our own best psychic faculties. The halo round the angel face is a real thing and not a painter's dream. The angelic capacity to fly (but without wings) is the necessary consequence of the capacity of the ethereal body to annihilate space—if there is space at all in the spirit realms—and to be instantly where it desires. But our age-long neglect of psychic study has led us to treat these facts rather as beautiful legends than as scientific truths. People seem to have got hold of the idea that Heaven and its inhabitants are farther away from us than they were from the patriarchs and apostles. And so the angel world has tended to become unreal, visionary, and distant, whereas it is actually among the most potent of the influences which surround our lives. Spiritualism, in a word, has given us back the angels.

AS SEEN BY SCIENCE.

Science (as science, and not as Spiritualism or Theosophy) has something to say here. Dr. M'Cook quotes a distinguished scientist as having indicated the almost necessary existence of the angel hosts, as part of the chain of being extending upwards from life in its humblest forms. "The grand law of continuity," said this observer, "which seems the last outcome of modern science, which seems absolute throughout the realms of matter, force and mind, so far as we can explore them, cannot surely fail to be true beyond the narrow sphere of our vision, and leave an infinite chasm between man and the Great Mind of the Universe." And, therefore, as Dr. M'Cook goes on to say, "Our pyramid may not, does not, end in man. Man is simply the fleshly termination thereof. The edifice of life goes on through these mysterious ranks of being known to us as the angels, until it ends at the very pillars of the Divine throne in the highest grade of angelic being"—the cherubin and seraphim themselves.

Our recognition of the angel as a messenger tends also to correct another misconception, which has made us lose sight of half the angelic hosts. We have unconsciously limited the term to mean a bright and exalted being, an inhabitant of heaven, living in the near presence of God, and having been for countless ages a denizen of the higher spheres. Such, indeed, are multitudes of the angelic

armies. They have had no actual experience of terrestrial life, apart from what they have acquired from their contact with men, when acting as the messengers of God. They have never passed through the gate of death. They know of God's unfailing solicitude for the welfare of men and women, of His plans for their evolution: and as St. Paul says, these are among the things which the angels desire to look into. So exalted is their dignity that even the fallen angels, who have rebelled against the Majesty of Heaven, retain a claim to the respect of those who were once their celestial brethren. Ancient Jewish legend records that when the Archangel Michael was contending with Satan for the body of Moses (which Satan said was forfeit for the killing of the Egyptian) the Archangel durst not return a railing accusation because Satan, though fallen, retained something of his bygone majesty. But these angelic ministers, to the manner born, and without experience of terrestrial life, are only a part of the armies of the living God, only one section of the agents of the Lord God of Sabaoth—the Lord God of Hosts. To get an adequate conception of the full number and character of the angel hosts we must add to them all our enfranchised brethren and sisters who, in all ages of the world, have passed from this life to the higher spheres.

As soon as we grasp this vital fact, we break with the traditional misconception, which arbitrarily divides the inhabitants of the heavenly places into two sections, one—so tradition would tell us—is composed of the angels in the specialised sense of the word, the exalted beings who were dwelling in those spheres when the morning stars sang together and the Sons of God shouted for joy because of the creation of the world. These are engaged in incessant service, though some, apparently, are also employed in ceaseless adoration—so tradition would assure us. Those who serve are the ministers of God that do His pleasure. In Milton's words they "post o'er land and ocean without rest." The other section—so again tradition would have us believe—is composed of the spirits of former dwellers upon earth. But these, so far from posting o'er land and ocean in works of mercy and beneficence, are engaged in a perpetual round of worship and praise, which must, if we turn upon it the analysis of a robust intellect, be as tiresome to them as it is profitless to the August Recipient thereof. That the spirits of just men do turn in adoration and thanksgiving to the great Source of all life I firmly believe. Nay, it is impossible to think of exalted intelligences, promoted to the sublime happiness and the boundless perspective of that world, as being able to refrain from the expression of their fervent praise. But that this obligation should engage them in perpetuity we cannot reasonably suppose. The truth is that they also, like the angels to the manner born, are eager agents of the great Administrator who sways the universe, doing His will and pleasure in multitudinous areas of activity, the nature of which we shall glimpse shortly. "Are they not all ministering spirits sent forth to minister to those who are on their way home?" To me the amazing thing is that anybody who professes Christianity, or regards the Bible as something much more than a mere collection of tales and legends, could ever doubt the fact of angel ministry. Certainly, as Phillips Brooks used to say:—

"There is nothing clearer or more striking in the Bible than the calm, familiar way with which from end to end it assumes the present existence of a world of spiritual beings always close to and acting on this world of flesh and blood. It does not belong to any one part of the Bible. It runs through its whole vast range. From creation to judgment the spiritual beings are for ever present. They act as truly in the drama as the men and women who, with their unmistakable humanity, walk the sacred stage in the successive scenes. There is nothing of hesitation about the Bible's treatment of the spiritual world. There is no reserve, no vagueness which would leave a chance for the whole system to be explained away into dreams and metaphors. The spiritual world, with all its multitudinous existence, is just as real as the crowded cities, and the fragrant fields and the loud battle-grounds of the visible and palpable Judaea in which the writers of the sacred books were living."

THE GREAT COMPANIES.

The truth is that the born angels form a company of fellow servants with the angels recruited from humanity. Some of our best and dearest are at this moment working side by side with the angels who sang the first Christmas song to the Bethlehem shepherds. There is something exhilarating for us in the knowledge that the angels native to the heavenly places joyfully recognise this kinship of service with their mortal brethren. When the great Psychic of ancient days fell in front of the angel monitor for the purpose of offering worship, his misconception was instantly corrected, "See thou do it not, for I am thy fellow servant." And the angel who comes to release Peter assumes no airs of superiority. He just gives him directions what to do, in the same style as if he were a staunch friend who had found his way into the prison, and was able to command the means of escape. And so, again, in the case of Elijah and the angels—they touch him, wake him, offer him a cake baked on fire—just like a mother offering a cup of tea to a tired son.

And so again were the three angels who came to Abra-

(Continued on page 436.)

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.

MRS. BESANT, THEOSOPHY AND REINCARNATION.

A. L. B.—We think Mrs. Besant did quite rightly in deciding not to include the reincarnation doctrine in Theosophy, as it is so clearly a speculative idea, incapable of demonstration by the necessary evidence. It is not necessarily a question of Western civilisation "being too stupid to understand." Even if it were, it would be clearly impolitic to make the dogma binding on members of the Theosophical Society, some of whom do not accept it. It may be added that there is a considerable school of Indian thought which does not receive it.

IS MEDIUMSHIP UNHEALTHY?

L. S. (Blackheath).—Your question rather suggests an ancient jest current amongst our forefathers, in which a traveller who wishes to journey to York, but is on the wrong road, stops two solemn Quakers, and asks, "This is the road to York, is it not?" To which the Quakers reply: "We do not understand thee, friend. These first tells us a lie, and then asks us a question." You say that mediumship being bad for the body and nerves, why is it that God permits it? That, at least, is the tenor of your question. You start by assuming that mediumship is a bad thing. But it is not so. Like everything else it is only bad when abused. It is a natural gift to be wisely used and most mediums are very sane and healthy people. Indeed, it may surprise you to know that some people who have mediumistic gifts and do not exercise them suffer in health as a consequence, which puts on the matter a quite different complexion from that which you give it. You should read the books on mediumship in the L.S.A. Library.

THE VALUE OF EARTH EXPERIENCE.

"An Enquirer."—It is plain to the serious student of life that the earth is a training school for the spirit, and that every premature death is regrettable, since, in the order of Nature, man should not depart until he is fully ripened, and his full natural term lived out. That seems sufficiently clear; even though such lives are the exception rather than the rule. But no failures or mistakes are irreparable. If this is an "imperfect world," it is so by Divine decree, but the race slowly advances to better things, and there are compensations for all sufferings. As to the particular point you urge, it stands to reason that the young who have laid down their lives for a great cause stand in a vastly better position than those who, through folly, have cut short their term on earth. But death is a quite natural thing, and it is as much in the natural order that one who dies young from whatever cause may suffer a deprivation of the full advantages of earth education, just as he would if he were removed from school, through no fault of his own, before his education was quite finished. But you may be certain that the hero who died for his country will suffer very little in

the long run, for his self-sacrifice will be richly rewarded, and such disadvantages as it entails fully compensated for. As with many other questions on this page, the problem has been dealt with several times in LIGHT in the past.

ROMANTIC COMMUNICATIONS.

F. H. R.—The communications to which you refer seem to be of a peculiarly romantic kind—rather in the nature of fairy stories—and it would be difficult to pass a judgment on them. So much "comes through," that seems to have no more substantial source than the dream consciousness that it is necessary to be very critical. It is very necessary to study the subject, and a course of reading is essential to guide the investigator's steps in what may be a very labyrinth to some, although to others the path may be straight and plain from the first.

A COSMIC RESERVOIR OF MEMORIES.

A. S.—We have dealt with this question on several occasions in the past. All that can now be said is that the "cosmic reservoir of memories" is a theory, which might be justified by the consideration that the collective human consciousness is such a reservoir. But we see no warrant for the idea that such a storage of memories can have any existence apart from the consciousness which contains them. There is ample evidence that many of the communications given through mediumship could only have come from persons living in another region of life than the physical one, that is to say spirits.

SPIRIT MESSAGES, REAL AND SPURIOUS.

H. G. B.—"Is there not grave reason to suppose that many messages represented as messages from the spirit world really have no more remote origin than this world?" There is, indeed, and the question has been dealt with often enough in LIGHT in the past. Great misconception has arisen on the point, owing to the wholesale manner in which the communications have been dealt with. Thus in the past, and to a very much less extent to-day, it was the custom with untrained but over-enthusiastic followers of Spiritualism to treat all these communications as possessing the same value—they were all "spirit messages." On the other hand, it suited the enemies of the subject to select a few rubbishy messages and to proclaim that these were representative of the whole mass of spirit communications. Between the two sides real spirit messages never had a fair chance. But we are changing all that. "The Undiscovered Country," edited by Mr. Harold Bayley, was one of the most notable of the recent books designed to show the public what true spirit messages are really like. It needs but a little study of the best books on the subject to enable the intelligent inquirer to pick his way, and to form judgments for himself as to what is real and what is spurious or doubtful.

Books for "Light" Readers

Sketches of a Tommy on the Rhine. William Walker. A capital book, most entertaining throughout. Well written; humorous, instructive. Cloth and gold. 3/6 net.

The Hidden Treasures of Darkness. H. M. Eadie. A suggestive little volume, highly commended. Prettily bound. 1/6 net.

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THE MINISTRY OF ANGELS.

(Continued from page 434.)

ham as he sat in the tent door in the heat of the day. They just made themselves at home, as we should say. Again and again, in all that we read of the angels in psychic lore, there is this note of common service, of good fellowship, all pointing to a mingling of the born angel, so to speak, with the enfranchised human spirit, so that both may work together in the multitudinous services that an evolving universe requires.

And knowing what we do of the contact between the world of spirit and the world of flesh, I think we might be expected to gain, in the course of ages, some insight into the organisation of the angelic ministry. If order is heaven's first law, there must be organisation among those who administer the other laws. We can glimpse the organisation, though we must necessarily view it, so to speak, through terrestrial glasses. We are forced to see it as anthropomorphic—that is to say, as shaped after the manner of mankind. But it is not difficult for us to understand that we see through a glass darkly, and that the reality transcends our best imagination thereof. Bearing that in mind, there are lessons of incalculable value, and of surpassing beauty, to be drawn from the lore of the angel ministry. When the background of Raphael's Madonna of San Sisto was cleansed from the dust of ages, it was found to consist of a myriad of angel faces, all of a delicate bluish tinge, as if composed of air, and melting away into an abyss of golden glory. Such a picture is not the empty figurement of a painter's dream. The blue is the vast interstellar region which we can see on a cloudless summer day or on a frosty winter's night, the home of the angelic bands. And this, as Mr. Sinnett says, "is not guess-work or metaphysical speculation. It is the definite result of observation as scientific in its character as that concerned with astronomy or spectroscopic analysis. And the final result is that we are now in a position to know that when we look up into the sky, and see nothing between us and the stars, we are really looking through a realm as rich in detail as the landscape we can see on a fine day from a mountain top. This region is inhabited by myriads of the human family, among them any we have loved and lost and will rejoin in due time." From this ether of space (so St. Paul and Sir Oliver Lodge, 2,000 years apart in time, unite to tell us) are the spirit bodies made: and as for the multitude, filling all the space around the Madonna and the Infant Christ—why, no psychic researcher would have doubted for a moment that the descent of this mighty Psychic into flesh *did* attract the angel bands—even if we had not the story of their appearance to the clairvoyant shepherds in the Bethlehem fields, to endorse our scientific conjecture.

SUNDAY'S SOCIETY MEETINGS.

Lewisham.—Limes Hall, James Grove.—6.30, Mr. Ernest Meads.

Croydon.—Harewood Hall, 96, High-street.—6.30, Mr. George Prior.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Church Service; 6.30, Mr. John Osborn. Saturday, 25th, Garden Fête, at 3 p.m.

Shepherd's Bush.—73, Becklow-road.—11, public circle: 7, Mrs. Lewis. Thursday, 8, Mr. and Mrs. Gribble.

Holloway.—Grovedale Hall, Grovedale-road (near Highgate Tube Station).—To-day (Saturday), at 7, whist drive. Sunday, 11, Dr. Vanstone; 7, Mr. A. Lamsley; 3, Lyceum. Wednesday, 8, Mrs. Mary Gordon.

Brighton.—Athenæum Hall.—11.15 and 7, Mr. Alfred Punter; 3, Lyceum. Monday, 8, healing. Wednesday, 8, Mr. H. Gurd.

Sutton.—Co-operative Hall, Benhill-street.—6.30, Miss Violet Burton.

Peckham.—Lausanne-road.—7, Mrs. Annie Brittain. Thursday, 8.15, Mrs. L. Harvey.

St. John's Spiritual Mission, Woodberry Grove, North Finchley (opposite tram depot).—7, Mr. Ernest Meads. Circles Monday and Thursday, 7.30.

Clapham Lyceum, St. Luke's Hall, St. Luke's-road, High-street.—3, flower and gift service in aid of local branch, Dr. Barnardo's Home; 70-100 boys will be present.



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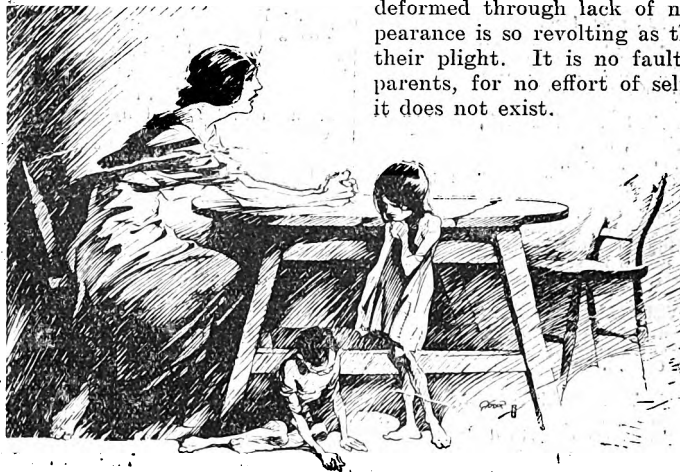
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