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NOTICE.

No Meetings will be held during the month of July unless specially advertised in this column.

The Library and Reception Rooms are open from 10 to 6 (except Saturdays) for the use of Members and their Friends. The Librarian and the Secretary are in attendance daily. Members please note that tea and biscuits can be obtained between 3.30 and 4.30, for which a nominal charge will be made.

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SUNDAY, JULY 17TH.

At 11 a.m. ... MR. A. VOUT PETERS.
At 6.30 p.m. ... MISS VIOLET BURTON.

NOTE—The Temple will be closed for decorations from July 18th to August 21st.

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Thursday afternoon meetings discontinued during July.
Miss Violet Burton. Devotional Group, July 21st, at 6 p.m.
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Wimbledon Spiritualist Mission.

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

Sunday, July 17th, at 11 a.m. ... MRS. M. CLEMPSON.
6.30 p.m. ... DR. W. J. VANSTONE.
Wednesday, July 20th, 3 p.m., Healing Circle. Treatment, 4 to 5.
MR. & MRS. LEWIS.
7.30 ... MRS. L. HARVEY.

Brighton Spiritualist Brotherhood,
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MRS. MARRIOTT.
Worthing Branch—West Street Hall, Worthing—Sunday, MRS. MARRIOTT.

Worthing Spiritualist Mission,
St. Dunstan's Hall, Tarring Crossing, W. Worthing.

Sunday, July 17th. 6.30 p.m. ... MISS MARKS.
Wednesday, July 20th, 3 p.m. & 6.30 p.m. ... MISS MARKS.

SUNDAY AFTERNOON LECTURES

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BY

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Friday, July 15th, at 8 p.m. ... MRS. JOHNSON. (Hastings).
Tuesday, July 19th, at 3.30 p.m. ... MR. A. VOUT PETERS.
Friday, July 22nd, at 8 p.m. ... MRS. MARRIOTT.

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THE BUDDHIST SOCIETY

Public Meetings are suspended until further notice. Lectures on Buddhism to other Societies are now being booked for the coming autumn and winter.

Those interested in the subject should write to THE GENERAL SECRETARY, THE BUDDHIST SOCIETY, 41, Great Russell Street, London, W.C. 1.

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LIGHT

A JOURNAL OF SPIRITUAL PROGRESS & PSYCHICAL RESEARCH.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,114.—VOL. XLI. [Registered as]

SATURDAY, JULY 16, 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.

The messages which, under the title, "Private Dowding Returns" have been appearing in these pages, have attracted wide attention. It is true that they are, in the opinion of some readers at least, not quite up to the standard of the original messages in the book, "Private Dowding," to which the present series is a sequel. If that is really so, it is hardly to be wondered at, for the first communications came in conditions of more immediate and continuous contact. However that may be, we found in the later series many arresting passages. Let us take, for instance, the messages received by the recorder, W. T. P., an Army officer, on May 24th, 1919, when the "Messenger" gave the following:—

Men must prepare or 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.

That puts into two sentences a great part of our work. We have to bring home to the consciousness of our fellows the fact that there is "another country" to which they are all travelling.

* * * *

It may seem—it often does seem—a heart-breaking task, in view of the stubborn scepticism or dull indifference we encounter. That is largely because we do not see how much is done beneath the surface. No man or woman who has once heard our story and thought upon it for a moment can ever be the same again. Some impression has been made, however slight, the effect of which will surely be visible when that particular soul passes to the other side—and remembers. The mind will have had some little hint, so that the "new country" will come as something not altogether unheard of, and the shock of passing to a land of which it had never heard a whisper while here will be appreciably softened. That is a consideration well worth emphasising, for to us it is an assured fact that everyone who has given even a little reflection to our tidings will be in better case than those who have passed the thing incuriously by, or obstinately refused to hear or consider a word. Yes, even a hint is better than nothing, particularly in those cases where, like the "grain of mustard seed," it germinates in the soil of the mind, making a growth of which not only we but

even its possessor is quite unconscious until the change of conditions brings it to light.

* * * *

For the rest, we find much interest in "The Messenger's" forecasts of the opening of the interior sense of humanity, especially along the lines of normal clairvoyance and clairaudience. Then, too, there are his allusions to the formation of groups of earnest students, a process which to our knowledge has been at work for some years past in all parts of the world, as part of the great scheme of spiritual evolution. That the group system is the true one we have no doubt. We observe how the work from the other side is carried on by groups so that the various qualities needed and which cannot ordinarily be found combined in one person shall all be available. Groups drawn together by natural affinity will invariably be found to display both variety and co-ordination of gifts and qualities. The coming of a newer and truer view of death is now near at hand, for the groups, many of them unknown to each other, have been doing their work well. It was in the year 1899, just on the verge of the new century, that Stephen Phillips, the dramatic poet, looking into the future, made many predictions, some of which have come to pass. Amongst those now in process of fulfilment is this:—

"The delusion of death shall pass;
The delusion of mounded earth, the apparent withdrawal;
Ye shall shed your bodies and upward flutter to freedom."

So the promise comes from both sides of the veil. And as "The Messenger" said, "Nothing can withstand the coming illumination."

"LIGHT" PUBLICITY BONDS.

Mr. H. W. Engholm, one of the trustees of the LIGHT Publicity Bonds, writes: "When I, in conjunction with my three colleagues who are acting as trustees for the bondholders, made the appeal some four weeks ago, we did not suppose for one moment that the whole of the sum asked for, namely £10,000, would be forthcoming by the next post, but the readers of LIGHT will be interested to learn that there has been a noble response to this call for help. When it was decided that the sum required was to be the amount I have just stated, it was done with a full knowledge of a carefully planned programme on which such a sum should be expended, and an advertising campaign which would with certainty place LIGHT in the strongest possible position. We have not yet got the £10,000, and the scheme cannot very well have the effect we designed unless we have that sum and have it very quickly. Will every reader of this paper who can trust us, who believes in the tremendous power for good which it wields, help us now, by becoming a bondholder. The very nature of our appeal proves it to be one that can only be appreciated by the well-intentioned, and those who are whole-hearted in their desire that LIGHT should be brought before the notice of every human being who has even the slightest concern for his or her future.

Help us now to achieve our object, so that we can say in the near future that we have the whole of the money, that the great campaign can start. During these next few summer weeks, while the world is on holiday, I can, in conjunction with my enthusiastic and splendid staff, set the great scheme in motion. No man or woman should be able to say afterwards they have never heard of LIGHT or its message.

I will send to every one who writes to me a copy of the trustees' appeal that appeared in our issue of June 25th."

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

THE ROSE GARDEN.

TELEPATHY'S FRAGRANT MESSAGES

By MARY E. MONTEITH.

We are most of us aware that perfumes often play a considerable part in the everyday experiences which form the sum total of life. The fact that a certain perfume will arouse an old memory proves that this particular scent had its place in the past incident, and pervaded the whole with its subtle influence to a greater extent than we realised. To a psychic, the mere thought of a flower will occasionally bring fragrance in its train. It would seem that perfumes have an existence all their own, long after the flowers are dead, and over and above material causes, which is perhaps the reason why poets sometimes describe this beauty, so appealing to the senses, as the soul of flowers, signifying immortality.

A common psychic experience is the revelation of a thought accompanied by scent associated with the thinker. There are occasions when this scent precedes the communication, and it alone appears to be responsible for the association of ideas which brings the personality to mind, whereupon an impression of the message is received. Instead of perfume recalling memory, it is possibly the entrance of an idea connected with the same individual into the mental environment of the psychic which arouses the memory of a perfume attributed to the identical source.

I have a friend whose thoughts are perfectly attuned with mine. We appear to think at the same pitch of vibration and, in either case, the response is true. There is not much that concerns me that is not known to her, irrespective of space; little that touches her well-being, or the reverse, remains hidden from me. It is possible to withhold this transmission of thought if either desires secrecy, but, in the ordinary course, secrecy does not exist, and however distant, there is no real separation for us. We have been much together during the last few years in various places and at various times; consequently we have many mutual ties of association; connecting ideas are legion. We have, for instance, gardens in common. A touch of purple in my line of vision recalls a week I spent with her in a house situated in grounds that were one blaze of purple iris. Early Spring brings back the memory of an older garden where, after a long and dreary winter, together we welcomed the first flowers of the new year. There was an orchard we both knew where we walked in anxious days, discussing war and hopes of peace. And perfumes! A whiff of petrol, and I am back in Bond Street, threading my way through the crowds of human beings and hurrying vehicles on a dark winter's afternoon towards the warmth and comfort of a cosy room and loving welcome close by. The scent of roses brings in

its train thoughts of a happy visit when she pinned a little rose sachet, Morny's June Roses, in my dress, which made her presence felt long after the episode was past.

Some old memory invariably precedes a telepathic experience between us. A thought long since submerged in the subconscious mind comes to the surface, arrests the attention, and this momentary concentration seems to allow the transition of a message.

I was sitting one evening in October, sewing and carrying on a desultory conversation with a member of my own family. Suddenly, and with no suggestion from anything that had been said, I became aware of a strong perfume of roses, and then the artificial June Roses of the house of Morny, which is just a shade different from the real thing. It carried me back in imagination to the time my dress was perfumed with that sachet, and instantly my friend came into the scene, at a table and writing to me. I described this to my companion who was quite unconscious of the perfumed atmosphere, and remarking on the vivid character of the impression, I said, "Were it not for the fact that Ella never does write, I should be quite sure that she was writing to me now." A more hopeless correspondent never existed.

The following morning, however, I did receive a letter from her. She was in France, and must have written it about twenty-four hours or so before I had the telepathic impression: the letter, at that moment, was probably reposing in the post-office near us, awaiting the morning delivery. It contained an assurance of well-being, that the picturesque old château which is her home at this time of the year was beginning to recover from the neglect owing to the lack of labour during the recent war, and—here is the little bit that bears upon my experience of the evening before—all her thoughts and energies were centred on a portion of the grounds which she intends to be a rose garden, quite perfect, and absolutely beautiful. For the moment it was engrossing her whole attention.

I met her recently in England, when I described the manner in which the substance of that letter was wafted to me in ethereal scent of the roses which filled her thoughts. The curious sequel is her addition to the evidence of something which had no physical foundation. At the time she was writing that letter, not only were her thoughts full of the rose-garden which she was planning, but she was making a list of her favourite rose trees, omitting the scentless variety and including only the kind which possess the indescribably beautiful quality of perfume.

AT THE DEDICATION OF A WAR TABLET.

"Then the forms of the departed
Enter at the open door."

—LONGFELLOW.

A friend of mine, whose son was killed on active service, has kindly sent me the following account of an experience she had recently, with permission to print it at my discretion.—H. A. DALLAS.

On Sunday the Memorial Tablet was unveiled and dedicated, and a thoroughly suitable service was held.

The next-of-kin sat in the front portion of the church, and several pews—where the Sunday School sits in the morning—under the flag draping the tablet, were naturally left vacant. Before the choir came from the vestry I saw all the men whose names were on the Memorial Tablet, and two or three others who had been at the school, march up the middle of the church, with the Captain of the little band of local heroes in command. He went and stood close to his mother and sisters, so that he might help his mother when she had to unveil the tablet. The rest marched into the chancel and sat in the choir stalls for a time. Then Captain E. gave a word of command, and he and my E. took their posts just outside the chancel screen, all the others, except Captain H., apparently passing through the organ into the blower's room behind the organ.

Then the service began, and was conducted with the greatest reverence and sympathy; and when the churchwardens went to fetch the Rural Dean that he might dedicate the tablet, Captain E. and my E. walked in front of

them. Captain H. had his arm round his mother's shoulders—she was evidently feeling it all keenly—and then as soon as the dedication was over, all the other men came through the stone wall on each side of the Memorial Tablet, and occupied the empty seats.

Three or four of them who had been in my class at the Sunday School turned, and smiled, and saluted. My E. and Captain E. went into the pulpit with the Rural Dean, and when he said how we "longed for the touch of a vanished hand," my E. placed his hand on his shoulder—but it was no use, it was not felt. They all remained until the Dead March was played, when they vanished. I heard Canon G.'s voice saying to me, "I'm here, but I don't want to use up any of the power, so I shall not become visible." Without having been told this, a friend told my father that he distinctly heard, felt, and was conscious of the presence of Canon G. walking up the aisle just as he used to do when he was Rector.

The soldiers all looked so well and happy, and so risen from the dead that the funeral march at the end of the service was quite queer; one felt that the Hallelujah Chorus would have been more appropriate.

M. J. T.

A TESTIMONIAL.—We have many more congratulations than we can print. We may, however, quote the following from Mr. R. Ross, of Dingwall, who, in sending a donation to the Development Fund, writes: "I read every word of *LIGHT*, and would not be without it if it were twelve times the price."

VISCOUNT HALDANE ON SPIRITUALISM.

By "QUÆSTOR VITÆ."

Viscount Haldane, in his recent work, "The Reign of Relativity," in the chapter on Eternal Life, speaking of a mother who loses her son, says:—

"The mother does not really desire to have restored in another life, unchanged and undeveloped, a being for whose very existence growth and development were essential. The relationship requires continuous self-alteration for its reality, and such continuity it can only have if its nature is more adequately conceived. It is, therefore, not sufficient that a life beyond the grave should be a mere repetition under altered circumstances of the old life here. That is what Spiritualism seems to overlook, for a mere repetition would prove unsatisfying, and cannot be sufficient from the higher point of view. The life of which it tells us, as of something brought back to us just as it always had been, lacks the spiritual advance that is needful. What makes the suggestion additionally unattractive is that the interpretation may have been filtered through some medium of no high quality. As Mrs. Bosanquet has expressed it in her poem, 'Non tali Auxilio':—

"Were there indeed no barrier that could save
Their spirits from the importunity
Which looks to necromancy for a proof
The dead will talk to us, nor hold aloof,
Far better were the silence of the grave
Than life entangled in futility.

"It seems, therefore, that it is the self, regarded as subject at a degree in reality of character which belongs to what is higher than the mere time series, that the mother must think of for comfort in her bereavement. It seems, too, that it is in this aspect that she does just in fact look at the self, the external symbol of which is no longer present. Reappearance on earth as a phenomenal body there, attended as it would be with ever-occurring changes and breaches in the continuity of a personality that implies life in nature, could never give her back the old tie unbroken in its highest possible form. It is for this reason that Spiritualism seems to me to miss the true point. I will not discuss the results of observation of which its votaries are convinced, for I do not know with the accuracy that is essential what they are, or what they mean."

This criticism of Spiritualism comes from one of the minds of the highest order and impartiality in our Empire. Spiritualists must read the moral that they have perhaps overrated the importance of establishing proofs of the mere survival of personal-selves after physical severance, and may have insisted too much on the similarity of the conditions of life existing in the new environment into which such personal-selves find themselves introduced, while neglecting to give primary importance, rather, to the continuous evolution and self-alteration that the selves undergo as a result of the transition entailed.

Nevertheless, much of the Spiritualist literature describes changes, growth, development and self-alteration that selves undergo in their after-death experience. But Viscount Haldane refuses to discuss such results, as he does not "know with the accuracy that is essential what the results of such observations of which its votaries are convinced are, or what they mean."

Indeed, he considers that "the application of a sifting procedure, such as that of a Court of Justice, appears to be highly desirable before such testimony, even from the most honourably intentioned witnesses, is accepted as a basis for inference. Moreover, so far, we know but little of the phenomena of what is called telepathy, a quality of mind which may still reveal much that is new in yet strictly natural order. Nor have we yet studied exhaustively the content that lies below what is directly present to consciousness, and is hidden in the apparently inexhaustible pit of the ego!"

But if the sifting procedure of the Courts of Justice is necessary to qualify evidence, there would be but small chance that descriptions of their experiences given by invisible selves from super-sensible domains, through mediums, would be accepted.

Rather must we appeal to the Viscount to bring his own insight, which he uses with such remarkable results in the problems of philosophy, to bear also on the evidence in question.

The establishing of evidence of the survival of personal-selves after severance from their "external symbol" is certainly of supreme importance to the average man. But we see that it is not sufficient for the philosophical thinker, and it must be acknowledged that the criticisms of Viscount Haldane represent an impartial view of Spiritualism as it has, so far, come before him. It has also to be recognised that this position is the consequence of the undeveloped stage to which Spiritualism itself has evolved and occupies. Nearly the whole of the communications on which it is based come from selves who occupy the first after-death state—that is from a state contiguous to the outer earth, where the selves know but little more than they knew when here. They know something of the state they occupy, but

they do not know the relation of that stage to other inner spiritual states. In fact, they know very little more with regard to the Spiritual Universe than they did when here.

Consequently, Spiritualists have to acknowledge this position to themselves. The fact is that Spiritualism so far has only been in contact with the mere fringe of the Spiritual Universe, and knows very little indeed with regard to the inner spiritual states of being, into and through which we all have to evolve on our path of spiritual evolution, before we become "made in the image of our makers."

But while that is so in its present initial stage, unquestionably it will gradually come to accumulate information with regard to the higher, inner states or degrees of Reality which are still discreted to normal human cognition, and thus become the torch-bearer of light that will bring satisfaction to the cravings of the human soul, which is now crying for a new spiritual lead.

The path of eternal progress of all selves through inner and ever higher states will be found sketched in a book entitled "The Process of Man's Becoming," now in the hands of the publishers (Messrs. Duckworth and Co.), which is based on communications from Beings in the inmost central state of this Solar system, who speak from the knowledge resulting from experience of their circuit of becoming.

It deals with the self-particularisation of the life of the Infinite-Self into finite-selves; their descent to this outer plane and their re-ascent inwards through intermediate states and planes, or degrees of Reality, to the centre whence they emanated, and even beyond. So it tells us whence we came, why we came, how we came, and whither we are going.

It is highly interesting in this respect to see that Viscount Haldane has by introspection, insight and logic arrived at the recognition of the fact that Reality must exist in inner degrees (as well as outer). In his chapter on the Relation of Man to God, he says: "It is, therefore, to within our human experience, interpreted as implying higher degrees, that we must look for the eternal Self that is all embracing." The book referred to above deals with this very question.

It is a pity that he should, when dealing with descriptions of life after death, have raised objection to the fact that "the interpretation may have filtered through some medium of no high quality." The great operators in inner states have to use relay instruments to get in touch with the personal degree of consciousness, and such instruments condition or transform* the transmission. But, surely, we may be thankful that this mode of transmission exists, even with the occasional imperfections of its avenues, rather than the "silence of the grave."

The lines of Mrs. Bosanquet quoted by him as applying to mediums are regrettable. Mediums are not necromancers. They are subjects, as hypnotic subjects are, while necromancers were operators (of a sort). Mediums cannot summon a spirit, because the subordinate cannot control that which transcends it. When a spirit communicates through a medium, it is the latter who is controlled, not the former. So the implication in question is a stultification.

"ECTOPLASM: SOME IDEAS AND DISCOVERIES."

The following addition by Mr. F. R. Melton to his article on the above subject in our last issue (page 448) was received too late for insertion. It brings out a point to which he wishes specially to call attention:—

The one mistake that has been made in examining the ectoplasm is that the basic principle seems to have been forgotten. All that has been done is to examine some phase, or extended characteristic of the ectoplasm that is extruded from the medium, and so an effect has been looked upon as a cause. Dr. Crawford, in his analysis of the ectoplasm, states that it was "cellulose" in formation, forgetting that cells do not exist in the abstract; they have to be made. What is it that makes them? The vitalized ether. It is no explanation merely to say that Life is the cause. Life cannot express itself in the abstract; it must have some channel through which its consciousness can be made known. Huxley made the same error when he stated that protoplasm was the basic principle of all organic matter. Quite so, but protoplasm has to be made, and the vitalized ether makes it. Had Huxley tried to extend his researches, he would have found it necessary to go outside the realm of his known psychics and chemistry for a solution of the problem, which can only be found in the "Land of extended knowledge."

MR. WALTER JONES'S book, "Capital and Labour," which we commend to the attention of all readers interested in social economics, is published at 2/6, or 3/- post free from the author, Mr. Walter Jones, J.P., The Uplands, Stourbridge.

* The word transform is used here in its electrical sense.

SIR ARTHUR CONAN DOYLE ON SPIRITUALISM AND RELIGION.

At the nineteenth annual general meeting of the Spiritualists' National Union, held in the Victoria Hall, Halifax, on the 3rd inst., Sir A. Conan Doyle delivered two addresses, in the course of which he said some things of interest to Spiritualists at large.

At the morning meeting of the conference he remarked that Spiritualists were really at the cross-roads, but although they were now in a minority, the day would surely come when they would be a majority and the truth they were putting before the world would be accepted by all. The educated classes, so-called, had not come well out of it. Education very often had the effect of filling a man's mind so full of things that did not matter that he had no room for the things that did matter. It was like a man starting on a journey with a great bag so full of odds and ends that he had no room for the nugget of gold lying on the road. He would rather explain Spiritualism to an audience of

COMMON-SENSE PEOPLE

than to a clever audience, because his experience was that cleverness was often used to devise some extraordinary by-path which they would insist on mistaking for the high road. He believed it was Mr. Wells who said that organisation was death. If that were so, Spiritualists were a very lively crew, because a more unorganised crowd he never saw. They had no organisation and no discipline. They were falling out in different directions and they had no standardised service. A service such as the one they were having that afternoon did honour to any cause, but he had found, both in England and Australia, services which were so eccentric that he was afraid they did dishonour to any cause. As a result of individuality they had eight or ten societies splitting up into little knots, whereas if they joined together economies would be effected, and they would have more influence upon the public. His opinion was that here and in Australia there was going to be a perfect landslide in which an enormous mass of people would obtain conviction just about the same time. When that took place it would alter the whole point of view of the world.

SPIRITUALISM AND RELIGION.

At the evening meeting Sir Arthur discussed this question, and claimed that Spiritualism could be to many a sufficient religion. In itself it was quite compatible with other forms of religion. A man might be a good Protestant, a good Catholic, a good Salvationist, and yet incorporate the doctrines of Spiritualism, feeling that he had added something to his religion, and that what he substracted would at least leave his religion intact and give him the same moral and ethical basis that he had before. That was the special glory of Spiritualism. It was not conceivable that a Spiritualist could be so narrow-minded as to rule out martyrs to the cause like Archdeacon Colley and others because they still adhered to all they learnt at their mother's knee.

SPIRITUALISM AND REASON

went together and only a reasonable being was likely to find his way into the fold. "I speak for many Spiritualists," said Sir Arthur later, "when I say I have all reverence for the founder of Christianity, but I look upon Him as the highest spirit that ever descended on earth, as the highest example that was ever created to us by God Who sent him down to serve as an example. To that extent I am at one with Christianity, but I am not at one with Churchianity. I have got nothing to do with that. I am talking about the Christianity of Christ, about His words and His example, not what other people said about Him or what they ascribe to Him. Not to any of them do I hearken. I only listen to His own words, and there I find nothing but beauty."

Real Christianity was not a matter of dogma, or believing things, but a matter of a certain level of character, a man with a certain ethical sense. Some of the best Christians, his neighbour, Grant Allen, for instance, called themselves atheists, yet Mr. Allen was one of the most perfect saints who ever lived. The broadest possible definition had to be given to Christianity, said Sir Arthur, and here he had a tilt at the Bishops. If they had gone a little further, they might, he said, have left a mark on the world. What a



SIR ARTHUR CONAN DOYLE.

definition of a Christian! A person who had been baptised! As if the great God who made the Milky Way should care whether a splash of water was put on a baby's head—(laughter). Had they only taken the broader view and said: "Our definition of a Christian, is a man who believes in the principles of the Sermon on the Mount"—(applause)—they would have got it. Something practical was wanted. Could there have been a war, could anybody conceive we should have been left as we had been for ninety days if employer and employee had met in the spirit of the Sermon on the Mount? If that was taken as the test of a Christian, the position was broad and impregnable. For those who had no religion Spiritualism was complete and self-satisfying, but to those who had a religion Spiritualism could be added in order to modify and give them enlightenment. The case for Spiritualism rested quite as strongly on its philosophy as on its phenomena—(applause). Both were essential and both were over-

powering.

Discussing the question of sin and its punishment, Sir Arthur said that on the other side of the grave we found that there was a penitential way, a period of purgation. The spiritual world (he proceeded) is a world of evolution, a world in which everyone that interests us now is just brought to a higher point. You have

A BEAUTIFUL WORLD,

a busy world, a world where we have congenial tasks, a world where everybody finds those opportunities which they have missed here, a world where intellect blossoms out and reaches its best. No man ever lost his strength and no woman her beauty—that beauty of the soul that was the greatest of all beauties. There were many heavens, or spheres, each had its own life and each life ended in a painless death which transmitted the person to a still higher, happier, and more spiritual sphere. We preserved our character after death. Nobody lost his individuality. What was of enormous importance was that love brought reunion. People did not make each other unhappy as here, and sooner or later everybody met his mate. Male and female went on through eternity together. Stretching on through the whole vista of eternity were joy after joy, pleasure after pleasure, refinement after refinement, until at last human individuality lost itself in a blaze of glory, to which neither the human eye nor the human mind could at present respond—(loud applause).

THE ETERNAL COMEDY.—There is probably no subject before the world to-day in which the eternal comedy of life is so manifest as this subject of Spiritualism, Psychical Research, Human Survival of Death—call it what you will. It is the most important of all questions, and consequently (until quite lately) it was the object of popular derision and of scientific contempt. Squabbling sects ceased for a time their occupation of throwing mud at each other for the more congenial pastime of pelting its followers. People who were disturbed about the matter ran for the doctor, called in the clergyman, or shouted for the police. The Press, dutifully fulfilling its mission of recording only that which (it imagines) the public is willing to hear, looked up at intervals, said "Spooks!" in a contemptuous voice—and returned to its regular pursuits. The pious members of the community wrote and spoke and sang of souls triumphant over death, of angels and ministering spirits, of the communion of saints; and when assured that all these things were absolutely and actually true, were inexpressibly shocked. The atheist and the materialist harangued derisively concerning the "new superstition," and, finding themselves supported by the applause of the pious, laughed sardonically. It was really an excellent joke that their old opponents should so unsuspiciously assist them in the work on which they were engaged, because that work boded no good to the old opponents! Now and again, however, it happened that some of the religious-minded, seeing a little further than the rest, became aware that there was a substantial reality behind the "new superstition," and not knowing exactly what else to do began to shout "Devils!" as lustily as they could, whereupon the materialists were moved to greater mirth than ever.—Extract from "Spiritualism: Its Ideas and Ideals," by DAVID GOW,

DO ANIMALS SURVIVE?

A REPLY TO DR. ELLIS T. POWELL.

By A. J. WOOD.

Let us admit at the outset that there is ample evidence that animals exist in the world of spirits. Whether they are the souls of the defunct, or owe their existence to other causes is a moot point. The evidence that they are the survival of once living animals is so far from being conclusive that even the spirits themselves are not all agreed on this point, and many of their statements show uncertainty of knowledge. Much more light is needed, therefore, before one can come to a definite conclusion; for, although not a matter of vital importance, it is one that is nevertheless of great interest.

The main difficulty in assuming animal immortality is to know where to draw the line. If, for example, we follow to their logical conclusion the observations of Lucius in "Rays and Reflections" (p. 415), in the same issue of *LIGHT* in which Dr. Powell's article appeared, that "all life is immortal," therefore "the life principle in animals is perpetuated," we shall not have very far to go before we are compelled to admit the whole animal and vegetable creations into the circle of immortality, because they possess life, and "all life," etc. This would be a *reductio ad absurdum* with a vengeance! What we require, if obtainable, is a definite or scientific principle of limitation, one which is theoretically sound and comprehensive enough to account for all forms of animal phenomena as seen in the world of spirits.

One thing we must specially guard against is the intrusion of sentiment or preconception into a matter which must be settled entirely on evidential or rational grounds. We certainly cannot limit, as some writers seem to do (probably through personal predilections) animal survival to horses and dogs, or cats; or we shall soon have the lovers of other strange pets up in arms against our exclusiveness. That is why I suggest (assuming survival for the moment) that a line must be drawn somewhere, not arbitrarily, but based on some well-defined principle of spiritual philosophy.

No writer on spiritual themes has had more to say about the souls of animals than Swedenborg, and probably very few people interested in this subject are acquainted with the many illuminating statements he has made concerning them, particularly in the passages I purpose quoting, which, however one may regard them, contain as lucid and cogent an argument as one could meet, and one which well deserves serious thought.

Speaking, first of all, about the different kinds of animals to be seen in the spirit world, he says:—

"There is such a resemblance between the animals which appear in that world and those in this, that they cannot at all be distinguished; and since they derive their existence from the affections of the angels of heaven, or from the lusts of the spirits of hell, it follows that natural affections and lusts are their souls, and that these being clothed with a body, are animals in a corresponding form."

The law or principle here indicated is rather strikingly illustrated in an incident recorded in the Vale Owen messages. It has reference to a sort of dream-vision which Mr. Vale Owen had of some place in the Dark Regions, where he saw "animals something like tigers and panthers and other wild animals of the feline tribe," and he asks the communicator, "What could animals have done to merit such a hell?" He is informed that "these animals have never been in the flesh, but that they are the creations of evil powers, which are able to bring them forth so far," and that they are "complete as they ever will be by the complement of the elements of the dark regions." In other words, they were spirit-world embodiments of the evil ones' own lusts or qualities in animal forms corresponding to, and objectively representing them. Christ did not call Herod a "fox," and certain other individuals "ravening wolves," without some perception of the spiritual connection between them.

Let us now see what Swedenborg says with regard to the souls of animals, and in what respect they differ from those of men. He first of all explicitly states that the soul of beasts, regarded in itself, is spiritual (as is, of course, all life), but that it is of a lower or inferior degree, being what he terms natural only, whilst man's is both natural and spiritual; natural as to his purely animal nature, and spiritual as to his human. Thus man is born into two degrees of being, and animals into one only. But we will now let him speak for himself:—

"Man is spiritual, and at the same time natural; a beast, on the other hand, is not spiritual, but natural. Man possesses a will and an understanding. A beast has neither will nor understanding; but instead of the former it has affection, and instead of the latter, knowledge. With a beast, again, affection and knowledge make one, and cannot be separated; for its knowledge is limited to its affection, and its affection is according to its knowledge."

"And since the two faculties which are called knowledge and affection cannot, in the case of a beast, be separated,

therefore it is that a beast has been unable to destroy the order of its life, and is born into all the knowledge which belongs to its affection. The case is otherwise with man. His two faculties of life which are called understanding and will, can be separated; therefore it is that he had the power to destroy the order of his life, by thinking in opposition to his will, and by willing in opposition to his understanding. Hence it is that he is born into mere ignorance—that out of it he may be introduced into order through the various grades of knowledge by means of the understanding."

"No beast is capable of this, because its knowledge, not being derived from any understanding, is the knowledge which originates in affection—that affection which constitutes its soul. And since man has both a spiritual mind and a natural mind, the former being above the latter, and of such a nature that it has the capacity of contemplating and loving goods and truths in every degree, either in conjunction with the natural mind, or separately from it, it follows that his interiors, which belong to both minds, are capable of being elevated by the Lord to a conjunction with Himself; hence it is that every man lives forever."

"This is not the case with the beast; it does not rejoice in the possession of any spiritual mind; though it has a natural one; therefore it is that its interiors, which originate merely in knowledge and affection, cannot be elevated by the Lord, or conjoined with Him; and, therefore, it does not live after death."

No one who reads the above (and the argument is much abridged to save space) can fail to be struck by the great clearness and detail with which the fundamental difference between the animal and the human soul is described, nor its appeal to one's intuitive perception of its truth.

If what he says is correct—and we do not see how it can be disputed without placing man spiritually on the level of the beast, or of raising the animal to the level of man—then it must be evident that perhaps there are other and more rational grounds to account for the supposed survival of animal souls; grounds which would supply just that principle needed to settle finally this much-debated question. Let us see.

In the world of spirit, affection and thought have (as we know from much communicated matter) direct creative effects, so that it would be wholly in keeping with what we know of this law that some of the animals seen there (*i.e.*, in the case of well-beloved pets) are the direct outcome of these creative forces in operation, and would naturally take on the appearance and characteristics with which the spirits were so familiar in earth life, thus giving rise to the idea that they were the souls of their once terrestrial counterparts. Earthly ties and affections naturally predominate in the early stages of novitiate spirits, and their environment, both animate and inanimate, would, of course, in obedience to the laws of the spiritual world, express their own internal qualities and represent them. Only as they advanced in knowledge and towards angelhood, would they become at all acquainted with the deeper causes underlying the phenomena external to them.

Such, in brief, is, we believe, the clue to this particular mystery of apparent animal survival. Indeed, we think it may be taken as a fundamental truth of spiritual philosophy that all the objective phenomena of that world have no existence apart from the thought and affections of the angels and spirits who inhabit it. This is explicitly taught by the Swedish seer, and may be inferred from many significant passages in the Vale Owen messages.

The life which once animated the terrestrial organism of the animal would, at death, become merged once more into the great ocean of life out of which it sprang, like the spirit flowers and other creations of the world of spirit, which fade away and disappear when the conditions governing their existence no longer operate.

THE LITTLE ILFORD DISTRESS FUND.—Mrs. Jamrach (11, Sheringham-avenue, E.12), president of the Little Ilford Society of Christian Spiritualists, desires to express the gratitude of the committee of the above fund for parcels of clothing received during the past month from the following kind donors: Mrs. Hudson (Huddersfield), Miss L. George, and Mr. V. M. M. Hunter (Banstead).

ANIMAL VIRTUES.—In the "Sunday Illustrated" of July 10th, 1921, Mr. Horatio Bottomley has an article on "Do Animals Live After Death?" from which we take the following quotation: "What about Love and Loyalty—two of the finest traits in human nature? As I asked in a recent article, did you ever know a dog pretend to like a person; and that adds Sincerity to his nature. And Courage—what dog (and the dog is typical of the higher animal world) will not fight in defence of his master—even to the death! And Obedience and Discipline, and a full sense of wrong-doing. They are all there. And I am not sure that one writer puts it too high when he says: 'It may be doubted whether any woman even has ever achieved a higher level of self-sacrificing devotion than has been found in some dogs, or any man more courage than that of the small tom-tit, who will fearlessly attack a human being a thousand times his own size.'"

GHOSTS WITH A PURPOSE.

BY MRS. F. E. LEANING.

In the old morality play of "Everyman," when the summons of Death to be answered in three days' time has been delivered, and the hero finds himself forsaken by kinsman and friend, he betakes himself to Goodes (or Property), and Goodes laughs him to scorn for the fantastic hope of finding in such a source any help or succour in his extremity. But though earthly possessions cannot of themselves avail us anything when we have gone hence, yet even on the other side of the veil we sometimes find the care for them of sufficient weight to bring back the possessor. If he does not return, like Marley, dragging an actual chain of cash-boxes and keys, he has usually at least one definite errand connected with money or property. We need not take all such stories too seriously. They provide a silver lining, so to speak, to the real business of psychic research, and it may interest the student of human nature, if not the psychologist, to notice how persistently in a certain legendary type of ghost story the idea of buried treasure recurs. The love of money in the living is clearly the thing most in evidence here, but at one time it seems to have been considered almost a necessary justification for a "revenant."

In "Ghosts Before the Law," Lang gives an account of long-drawn-out legal proceedings in France arising from such a vision, and carried as far as the torture of the unfortunate ghost-seer, and various other persons implicated. We have also on English ground of about the same period an account of the "spectrum" of an aged gentleman who appeared to a serving man named Francis Fey, in Devonshire, to desire him to see several legacies paid, which had not been disposed in accordance with his testament (or will). One of these was of twenty shillings to a gentlewoman, his sister, who refused it on the ground that coming in this way, it came from the Devil; but on its being offered her in the form of a ring, she accepted. This case, originally given in Richard Bovet's "Pandemonium," was complicated by some rather violent poltergeist phenomena, but that is exceptional.

The story of Sir Thomas Erskine, afterwards Lord High Chancellor, as related by himself, is sober enough. "I had been," he says, "for some time absent from Scotland. On the morning of my arrival in Edinburgh, as I was coming out from a book shop, I met our old family butler. 'Eh! old boy,' I said, 'what brings you here?'" In reply he was told that the steward had withheld some payment due at the last settlement, and was appealed to to use his authority. Turning for an instant, the old man had disappeared, and it was not till later that Sir Thomas learned from the widow that he had been dead some months, but had told her on his deathbed that "when Master Tom returned, he would see her righted." Of course, it was so. Another story, also resting on the authority of a famous lawyer, is that of Sir George Mackenzie, Lord Advocate for Scotland at the time of the Restoration. The ghost in this case was not recognised, as he was the great-grandfather of a certain claimant, whose case was pending in London, and who won it by means of the information thus supplied. This information concerned the whereabouts of missing title-deeds concealed in an old double-bottomed oak chest, in an attic, long forgotten and disused. This ghost appeared in broad daylight, like the last, in Leith Walk, Edinburgh; for, however rich in psychic associations ancient and modern England may be, in her abbeyes and halls, her inns and forest-ways, yet the "Land of brown heath and shaggy wood, Land of the mountain and the flood," is not a whit behind in her contribution to the same.

This last story is closely paralleled by one in Defoe's "History and Reality of Apparitions." In this the Rev. Dr. Scott, an eminent divine, seated

ALONE IN HIS LIBRARY,

in a house in Broad-street, was suddenly aware of "a grave elderly gentleman in a black velvet gown and a long wig," who made his appearance in an elbow chair opposite the learned man, and looked upon him with a pleased countenance. His percipient was at first anxious to escape from the room, but with some trouble the urbane visitor soothed and reassured him, and then told him that his (the ghost's) grandson was likely to be legally ousted from his inheritance unless the (as usual) missing deeds were forthcoming. Dr. Scott was then given instructions, and enjoined to seek the young man out at a certain address, and on doing so, found himself favourably received, and conducted over the house. Here he recognised in the lumber-room the chest, the rusty key which would not turn, and so on, but on the lock being forced, and the false bottom raised, there lay the all-important parchment!

There may be many such chests in great houses, containing family muniments and objects of value. Happy are they that have the appropriate tales, and we may take the discovery of the jewelled heirlooms of Powis Castle as a typical story linking up the old treasure-finding ghost with the better-authenticated modern instances. Here a good Methodist spinstress, Gwen Morgan, was chosen as the subject of the manifestation. She was accommodated temporarily, in the absence of the family, in a stately and gloomy, but fire-lit, chamber, which unknown to her was the "haunted

room"; and here, when engaged in her devotions, the domestic ghost duly made his appearance, beckoning her to follow him. The story goes that he did not confine himself to merely pointing or even speaking, but "bent down and tore up a board in the floor," revealing a box with an iron handle. This proved, on being sent to the head of the house, to contain family jewels, placed there for safety at the change from the Stuart to the Hanoverian dynasty. The present Earl of Powis does not commit himself to the truth of the story, but there is evidence at least of Gwen having lived, and given the account to the biographer of John Wesley.

It may be observed of the whole class of stories of this kind that though they concern this world's goods, which can have no value at all to the person out of the body, yet they have an entirely reasonable motive for their occurrence, in the giving of information which cannot otherwise be provided, or which has never been in anyone else's possession. It is not primarily for themselves but for closely related surviving friends that the effort is made, and the benefit obtained, and this is more apparent than ever in what, without disparagement, we may call

HUMBLE INSTANCES,

than with the great. It is of more consequence to the poor widow that she should have bread than to the Earl that he should have estates. And, as in the case of Lord Erskine's butler, the poor man watches the grief of his lonely partner or his friendless child with the greater pain that they suffer daily hardships and privations in addition to their bereavement. Sometimes, indeed, the bereavement is the lesser evil of the two. It was thus in a case given by Miss Middleton, of a Lincolnshire farmer at Mavis Enderby, who had buried some money under the grandfather clock in the kitchen, but died without telling his family of it, and possibly not without a malicious anticipation of their disappointment. He had been, says the story, a wicked old man, and very exacting with his farm hands. No one regretted him much, and his wife and son were left facing a hard struggle to make both ends meet. Haunting ensued. One night when all were out, except a young waggoner sitting by the light of the peat fire and a solitary candle, he managed to make himself visible and draw attention to the clock, which was moved out of its place, and the hoard discovered, two years after his death. After this, there was peace in both worlds, and plenty in this.

The next case is fully corroborated, and concerns a still poorer man, Michael Conley, who died suddenly at a distance from home. His ragged shirt, along with the rest of his (very dirty) clothes, was thrown into an outhouse, but he contrived to inform his daughter during a swoon that in it there was some money, sewn up in a pocket made from a piece of her own old red dress. This latter case is given in detail in the "Proceedings," S.P.R., VIII., 200, the unusual feature in it being the communication of knowledge to a person neither awake nor asleep, but unconscious. In the other case there was also something distinctive, for the figure did not speak, but moved across to an inner room, of which it held the door on being followed, but naturally the room was empty when examined almost immediately after. All examples of lost and missing articles being discovered in this way carry their own corroboration with them. Dante's indication of his MS., Mr. Rutherford's dream of the receipt for arrears of teind, the story of Swedenborg and the Lost Receipt, will probably occur to most, and there are numerous other similar, but less well-known, cases. Dream communications naturally involve a much lower expenditure of psychic force, and are often made use of. It is easier for us so to pass into the unseen world and be told something, than for the discarnate to come again into the earth conditions; the difficulty lies then in bringing back a clear impression, which involves an effect on the physical brain, and it is only where some degree of sensitiveness has been developed that this is possible. On the other hand there is often a predisposing cause in the form of pressing anxiety or desire on the part of the living, but the response to that desire, which it should be remembered is always a definitely directed force, does not come as a rule until all the other resources at our disposal have been found wanting. This is in accordance with the law of the heavenly economy that there must be asking, seeking, and so to speak, knocking, before there is receiving of any kind of help.

"LIGHT" DEVELOPMENT FUND.

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

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THE LIFE OF D. D. HOME.

"The most marvellous missionary of modern times" is one of the descriptions that has been given of D. D. Home, a new edition of whose *Life** has just been issued. Sir Arthur Conan Doyle has slightly abridged and written an introduction to this reprint of a very fine book issued in 1888. He says: "I have felt it an honour to be allowed to edit this new edition of the *Life* of D. D. Home. The book is so vital that it went much against the grain to excise any part of it, but our first task is to make it easy for the public to get the information which they need, and in its original form the book was a little difficult on account of occasional redundancy and repetition. This I have endeavoured to correct, but I foresee the time when the full text will be restored, and I censured for having tampered with what is a very valuable record." It is, indeed, an important record of extraordinary happenings in the life of one of the world's greatest mediums. Mr. Home himself gave an excellent account of his work in his two books, "*Incidents in My Life*" (First and Second Series), but in the present volume his wife has added greatly to this narrative by supplying often the missing names which Home suppressed out of deference to the wishes of his sitters. But even these records give only a slight idea of his activities. His wife says:

"Home never wrote down an account of a séance, but left it to others to speak; and when from fear of the world or fear of ridicule they preferred to remain silent, he acquiesced in their silence with the easy good nature that characterised him. His mission, as he understood it, was to convince people of the facts. If they were bold and honest enough afterwards to declare what they had witnessed, that was as it should be; if they kept silence, it was their affair, not his. Almost any other man in his place would have laboured to accumulate all the names and data possible; not perhaps for publication in his lifetime, but at any rate that the full story of his life might be told when he had quitted earth. Home collected nothing, published in his two volumes of '*Incidents*' such séances as friends chose to give him, or had already made public, and let the memory of the rest perish, many of them more remarkable than those given to the world."

It has been said that Home made Spiritualism fashionable. Certainly his mediumistic gifts brought a knowledge of its phenomena into circles hitherto unaware of these things. He mixed among crowned heads, and was well known to many of the aristocracy. One result was that the phenomena were attested by those whose good faith could not be questioned. Among the manifestations were levitation, handling of live coals, raps, tilting and alteration in the weight of objects, and the appearance of hands that plucked flowers and when grasped melted away. There were also many excellent cases of established identity.

Mr. Home arrived in England from America in April, 1855, and soon requests for séances poured in. Among the early sitters were Lord Brougham and Sir David Brewster. The Earl of Dunraven and Viscount Adare attended remarkable séances with him, which they described. Many witnesses recorded the appearance in the presence of Home of a hand which ended at the wrist. Mr. Burr, editor of the "*Hartford Times*," adds in the present volume these further particulars to the story related (without name) in "*Incidents in My Life*":—

The hand—white as marble, and not visibly attached to any arm—reached out to my hand, and shook hands with me; a hearty human shake. Then the hand sought to withdraw from mine. I would not let it. Then it pulled to get away, with a good deal of strength. But I held it firmly, resolved to see what it was. When the hand found it could not get away, it held itself up to me for examination, turned itself over and back, shut up its fingers and opened them; let me examine the finger nails, the joints, the creases. It was a perfect human hand, but white as snow, and ended at the wrist. I was not satisfied with the sense of sight to prove this—I wanted the concurrent testimony of other senses; and I swung my hand and arm up and down, where the arm belonging to this hand should have been, had it been of flesh and bone, but no arm was there. Even then I was not satisfied. Turning this strange hand palm towards me, I pushed my right forefinger entirely through the palm till it came out, an inch or more, visibly, from the back of the hand. In other words, I pushed my finger clear through the mysterious hand. When I withdrew it the place closed up, much as a piece of putty would close under such circumstances—leaving a visible mark or scar where the wound was, but not a hole. While I was still looking at it the hand vanished, quick as a lightning-flash. It was gone.

When this book was first reviewed in *LIGHT* (June 16th, 1888) it was pointed out that perhaps no medium had so consistently produced phenomena under the best conditions as Home had done. It was also remarked that his willing-

* "*D. D. Home: His Life and Mission*," by Mme. Douglas Home, edited by Sir A. Conan Doyle. Kegan Paul, and "Two Worlds" Publishing Co., Ltd. (9/- net).

ness to aid such experiments as those of Sir William (then Mr.) Crookes, and the fact that he was not open to employment by the public at so much a head, made him of unique importance to the scientific investigator. In New York Home met, among other distinguished Americans, Professor Hare, the eminent chemist, Professor Mapes, noted for his researches in connection with the application of chemistry to agriculture, and Judge Edmonds, of the United States Supreme Court. All three investigated the phenomena occurring in Home's presence, and became fully satisfied not only of their genuineness, but of their spiritual origin. Hundreds of other instances might be quoted in proof of Home's missionary efforts. It is worth remembering, and it is recorded by his wife in the present book, that Home went much among the poorer classes in New York exhibiting his wonderful powers to them in free séances.

Such was the type of man of whom Sir Arthur Conan Doyle says: "He came as one of the first missionaries . . . to do away with the awful mystery of death, to found religion on positive knowledge, and to break down dense materialism. He devoted his life to this end . . . he left a trail of religious conviction and of human consolation behind him . . . he was admirable in every relation of life."

We can cordially recommend this new edition, though it may be regretted that it had to be published at a relatively high price, and also that the index which appeared in the earlier edition has been omitted.

L. C.

RAY'S AND REFLECTIONS.

Mr. Algernon Blackwood is represented in the July issue of "*Pearson's Magazine*" by a pleasant little story, "*The Olive*." It is a dream-fantasy in which a Pagan revel of the ancient world and a love story of to-day are blended with fine craftsmanship. Mr. Blackwood's marvellous fund of occult lore appeared to be mainly devoted to the romance of the subject, but as long as the romantic element appears frankly as fiction and does not masquerade as fact for the misleading of the over-credulous we have no reason to complain.

The militant activities of the Rev. Walter Wynn are bringing him great publicity in the South African newspapers, in which his psychic photographs are exciting strong controversy, one of his attackers challenging him to produce other examples under test conditions. This particular correspondent, and doubtless others, are evidently unaware of the necessity for a photographic medium in such experiments.

I have been listening to fresh complaints concerning the term Spiritualism, which, unlike the rose, by any other name would probably smell sweeter. I recall the strong objection felt by Admiral Osborne Moore to the word, an objection, however, in which Sir Alfred Turner did not share. He was for sticking to the term and living down its unpleasant associations. It reminds me of the man who went about in a shabby hat, explaining that it was a profitable habit—it kept away his false friends! After all, a person may be—as many are—assured of all the facts of Spiritualism without wearing the label.

The words "medium" and "movement" are also objected to; but it is difficult to find precise synonyms. Personally I have no special objection to these terms. They are less offensive than some of the jargon used by those who have made a cult of the subject. I find the term "contacting" particularly odious as tending to pollute the well of English, pure and undefiled. One of my friends, a purist in literature, used to rago against such a word as "harmonial." But these things, after all, are trifles, which I suppose is why so much attention is directed to them. The gnat is often more exasperating than the savage dog.

I learn that the late Dr. Crawford's last book, "*The Psychic Structures at the Goligher Circle*," is having a steady sale, and the subject of ectoplasm or plasma is receiving great attention in scientific circles. It is freely predicted that some remarkable discoveries concerning the true nature of matter will grow out of it, and it certainly affords some side-lights on the mysteries of the ether.

Even reincarnationists smile at some of the queer perversions of their doctrine. "I was a King in Babylon, and you were a Christian slave" seems to be the "note" of a good deal of it. When a man tells you that he was Pharaoh and that you were his chief baker, there is only one thing to do and that is to laugh. It is wasting valuable brain tissue to show annoyance at drolleries of this kind.

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THE WHOLE TRUTH.

A BIRD'S-EYE VIEW OF A GREAT FIELD.

Comprehensive views of any great subject are rare, and this is not to be wondered at. The minds that can take in every aspect of a question and balance all the points *pro* and *con* against each other are few. So in this matter of the evidences of Spiritualism it is noticeable that many persons base their judgments on some particular class of evidences, and their views are often absurdly limited. Thus we have heard of people so ignorant of the whole matter that they seem to have an impression that Spiritualism is a new idea or invention, the discovery of Sir Oliver Lodge or Sir A. Conan Doyle. Others who have gone a little beyond this very elementary stage found all their conceptions (or misconceptions) on physical manifestations, and are eloquent on the subject of fraud and trickery, but entirely innocent of any acquaintance with the psychology that is in some cases at work in the matter—a question familiar to every educated Spiritualist.

We see that a Rationalistic journal which has grown impatient of the idea that Spiritualism is "all fraud," and sharply rebukes the critics of Spiritualism who rely upon this ancient and exploded fallacy, expresses its own view of the matter, *viz.*, that Spiritualism is exactly on a level with animism; involving the consideration of insanity, epilepsy and abnormal mental states. Here we have another sectional view, the fallacy of which is obvious to any person who has surveyed the whole territory. Its partiality is the more evident when we remember that we have at least as much evidence of insanity, epilepsy or abnormal mental states amongst the opponents of Spiritualism as amongst its followers—vastly more, in fact.

Just as some scientists are getting themselves terribly involved with the Absolute so that their "relativities" are thrown out of gear, so in this subject of ours we find people looking for pure, absolute undiluted truth—something in the nature of miracle—to convince them. They will never get it. The exact truth about anything—except perhaps mathematics—is beyond us. Anything, however pure, that comes into the realm of human thinking must necessarily collect a certain proportion of human errors and misdirections.

Let us be very brief in summarising our conclusions, disregarding a vast amount of evidence of the interior reality of Spiritualism coming down to us all through the ages.

There is in Spiritualistic manifestations a proportion of fallacy and unconscious fraud (we set aside actual fraud because that does not belong to the evidences); and an admixture of pathology arising out of abnormal mental states. There are mistakes, misconceptions, absurdities of all kinds coming out, usually on the psychological side of the subject. All this we not only admit, but affirm. We are quite familiar with instances of all the things mentioned. It is part of the truth about the subject, and in this matter we are sticklers for the whole truth and nothing but the truth, and not simply a part of it, whether it supports our case or not. We are in the position of those who say that

the Spiritualistic explanation is the only one that covers the whole ground, and that if we can find a better one we will adopt it.

It has more than once fallen, to us to deal with persons who have been firmly convinced of the truth of Spiritualism on evidences which we had to tell them were very flimsy ones. Such evidences would not have proved the matter to us. But of course we were always able to add that although their premisses were very weak or fallacious, their conclusions were quite correct.

The essence of the matter, we think, lies in this consideration: The interior realities of Spiritualism appeal to the intuitions of the spiritually-awakened who, usually, need no external evidences or intellectual demonstrations. They *know* it is true. To them it is one of those things which are most true because they are, or appear to be, utterly beyond proof. But these interior assurances are of very little use to the world because they cannot be demonstrated or passed on. They are incommunicable, and the special privilege of the few. We are living in days when the demand is for intellectual demonstration. And that is where all our difficulties come in, and why, in that aspect, we have to handle something almost infinitely complex and abounding in perplexities. That is not because the subject is really a complicated one—for truth, we are told, is always simple. It is really due to the lack of ability to *think clearly*. Minds have been perverted for centuries with erroneous teachings, and brains have been soddened or poisoned with the results of unnatural living.

We are working towards a clear intellectual demonstration of the truth of human survival. That is the goal we have to attain. The truth has to be made accessible to the intellect as well as to the intuitions. It can be done; it has been done, but not yet in a form which the general mind can compass. We have, as Dr. Geikie Cobb put it, to make the life after death part of the folk-consciousness, for truth must be as much a part of actual life as of the life of thought.

We survey the field widely, and are content. Whatever else goes down the truth will come uppermost. We who realise that the reason in us is part of a greater Reason enfolding us have "found our feet," and can rest tranquil within, however much we may have to struggle against the pressure of external things, those complications of the material life which distort and sophisticate the simplest truths. For, as we have said before, some things are too simple to be easily understood, and the process of thinking the world into intelligibility is of the hardest. It can only be done by taking a comprehensive survey of the whole field, and so reaching, by a long, circuitous route, the position at once attained by that ideal of the great Spiritual Teacher—the child-like mind. That is the true state—*child-likeness*. It is a rare stage. We are more accustomed to the merely *childish*.

THE LATE SIR GEORGE KEKEWICH.

The death of Sir George William Kekewich, K.C.B., which occurred at Hove on Tuesday, the 5th inst., in his eightieth year, has been fully noticed in the Press, with details of his remarkable career as lawyer, politician, and educationalist. He was secretary of the Education Department from 1890 to 1900, when his strong views as a reformer and his keen sympathy with the teachers brought him into great prominence. That is the only note I make concerning him here in his public capacity. For the rest, I wish to pay a tribute to him on behalf of *LIGHT*, of which he was a reader, and to which he contributed at least one article on psychic questions. He was not an avowed Spiritualist, but had gained conviction of the reality of clairvoyance, and took an interest in general psychic inquiry. I came to know him well enough to feel for him a warm regard. His personal and social sympathies were marked features of his character, and *LIGHT* bids him farewell with regret and cordial goodwill, wishing him a rich and happy harvest of his labours in mortal life. D. G.

THE EDITOR will be absent during the next fortnight on holiday. Personal correspondence will be dealt with by him on his return.

FROM THE LIGHTHOUSE WINDOW.

The extracts from Sir Arthur Conan Doyle's forthcoming book, "Wanderings of a Spiritualist," which have been appearing in the "Weekly Dispatch," were concluded in last Sunday's issue (July 10th). Sir Arthur tells how in Paris he gave an exhibition of his psychic slides before a small but distinguished audience of men of science.

Sir Arthur, describing this occasion, says: "Richet told me afterwards that he was deeply interested by the photographs, and when I noted the wonder and awe with which he treated them—he, the best-known physiologist in the world—and compared it with the attitude of some of the lay Press, it seemed a good example of the humility of wisdom and the arrogance of ignorance."

After speaking of the remarkable experiments which Dr. Geley has been conducting in Paris at the Institut Metapsychique in obtaining plaster casts of a materialised hand, Sir Arthur says: "What can any sceptic have to say to an experiment like that save to ignore it and drag us back with wearisome iteration to some real or imaginary scandal of the past?"

The death is announced, in his eighty-first year, of Mr. John Lobb, a prominent worker in the Spiritualist movement of earlier days. He wrote "Talks with the Dead" and "The Busy Life Beyond Death."

Mr. George Garscadden, of Glasgow, on his recent visit to London, had to answer many inquiries regarding his Psychophone, by means of which the Direct Voice coming from a locked box is heard through telephone receivers held by the sitters. One well-known Spiritualist, who is an electrician, has arranged to make an instrument and to conduct experiments.

Mr. Garscadden, it is interesting to note, has a wireless receiving plant, and through it he has received what purport to be spirit messages.

Mr. and Mrs. Percy Street are enjoying a holiday in Madeira. On Sunday last the services at the Reading Spiritual Mission were taken by Mr. H. W. Engholm.

Lady Barrett, M.D., addressed a gathering of mothers at the Central Hall, Westminster, on July 9th, in connection with the National Baby Week Exhibition. She urged the need of communal kitchens, communal laundries, and a half-holiday a week.

The welfare of "our dumb friends" the animals was the subject of a public meeting at the Steinway Hall on Thursday evening, the 7th inst., when the Duchess of Hamilton presided and the meeting was addressed by the Rev. B. G. Bouchier, Dr. H. Fergie Woods and Miss Lind-af-Hageby, who all protested against the cruelties of vivisection.

The "Weekly Dispatch," referring to the series of articles by the Rev. G. Vale Owen, which, as we have already announced, are to start in that journal on Sunday next (July 17th), says, "Mr. Vale Owen has the gift of clear and simple exposition, as well as intimate knowledge of the subject derived from personal experience and wide study of the investigations undertaken by others. He will explain, with all the necessary facts but avoiding cumbersome detail, the various phenomena by which recent discoveries regarding Life After Death have been obtained."

This explanation is added: "The articles now contributed, it will be understood, are not messages he has received but set forth his personal views and experiences. He is still at Orford, Lancashire, busied as vicar with the affairs of his parish; but so many questions have arisen out of the remarkable revelations for which he was the vehicle, and so widespread is the desire for fuller information on the many branches of psychic research, that he has consented to try to explain as clearly and plainly as is possible the present state of knowledge regarding the After-Life and the links between it and our world to-day."

Mr. Alfred Long, an invalided ex-service man, of Churchyard Farm, Kingston, Taunton, Somerset, has discovered that he possesses the power of water-finding. To a "Daily Mail" reporter he said: "About three months ago there was some talk here about the need of finding water, and I thought of trying if I had any divining power. Taking an ordinary stick from the wood stack, I discovered to my great astonishment that over a certain spot in the yard it nearly twisted out of my hand."

Mr. Long added that he had found water in a field for the vicar, and this was corroborated by witnesses. In the presence of the "Daily Mail" reporter tests were made by both Mr. Long and his daughter. Over a spot where there is water forked sticks taken from the wood pile vibrated in their hands, and even when the wrists were held firmly the movement continued. The girl hopes one day to become a professional diviner.

Exorcism, sooth-saying and dream-reading are rife in the industrial districts of South Wales, according to Dr. W. J. Lewis, medical officer of health, in his annual report. People, he says, are living in a continuous mild trepidation because of prognostications that would excite a smile in a savage. He adds: "Sports and spirits are usurping the place of purpose in our lives." The hot weather may be responsible for the doctor's wholesale condemnation, but at least the spirits are in good company with the sports.

It is interesting to notice that Professor Bickerton (of New Zealand), president of the London Astronomical Society, whose name is well known to readers of *LIGHT*, has been interviewed by the "Daily Mail" in regard to the mirage now to be observed in the neighbourhood of Admiralty Arch.

"Do Animals Live After Death?" is the title of an article by Mr. Bottomley in "Sunday Illustrated" (July 10th). He answers, "Of course they do. Why shouldn't they?" It is an article which will delight all animal lovers.

Yorkshire will have to look to its fairy laurels, for Canada seems likely to claim pre-eminence. The special correspondent of the "Daily Mail" at Montreal quotes the statement of Mr. Taylor, a Vancouver student of the occult, who declares that there are fairies in many parts of Canada, British Columbia having a larger sprite population than other provinces. Several settlements or colonies of elves, he says, are of a beautiful silvery green colour, and each colony differs from others in its degrees of restlessness.

A bright blue tribe of fairies has been observed, Mr. Taylor says, in the Chilliwack Valley, 80 miles from Vancouver. Their activities extend over a considerable stretch of territory. There are fields where they can be seen in the twilight, dancing among tendrils of trailing plants.

The editors of the book, "The Nurseries of Heaven" (issued last year by the Rev. G. Vale Owen and Miss H. A. Dallas) stated at the outset that they proposed to hand over any royalty that might accrue by the sales to the fund for the benefit of the children of blinded soldiers and sailors. We are informed that they had much pleasure in forwarding £10 11s. 9d. last month, being the amount of the first royalty paid to them.

The W. T. Stead messages, which recently appeared in the "Weekly Dispatch," are shortly to be issued in book form by Stead's Publishing House. The volume (which will be edited by Miss Estelle Stead) will contain, in addition to a psychic photograph of Mr. Stead, a symposium of opinions from Sir Oliver Lodge, Dr. Ellis T. Powell, Rev. G. Vale Owen, Mr. David Gow, Miss Katharine Bates, Miss Lind-af-Hageby, and Miss Felicia R. Scatcherd. The book will be entitled "Communication with the Next World: The Right and the Wrong Methods."

It is interesting to recall that Mr. Sinnett took a great interest in Psychic Photography. In his book, "Nature's Mysteries," he offers this explanation of the process involved in securing such portraits: "The spirit or astral entity who wants to get himself photographed—and nobody ever yet photographed a spirit who did not want to have his portrait taken—has to suffuse his astral body with matter of a somewhat different kind, in order that its shape and appearance may become visible to the plate. The matter in question is spoken of by students of occultism as 'etheric,' and it exists, though unseen by the eye, in the constitution of every human being. From the constitution it is very easily withdrawn by astral spirits who want to borrow it, and susceptibility to that sort of treatment is one of the attributes that go to constitute a medium."

But this clearly cannot be the whole explanation, for if it were, materialising mediums, who excel all others in extruding ectoplasm, would make excellent psychic photographers, and we know that they do not. They cannot produce a single "extra." We are on a more promising field of research if we examine the statement made by Thomas Slaney Wilmot, who says in his book, "Gleams of Light and Glimpes Through the Rift," and also in his "Twenty Photographs of the Risen Dead"—both very rare works—that it is those possessing a white and luminous aura who have the qualities requisite for taking psychic photographs. Mr. Hope and Mrs. Buxton, whose opinion should be of value in a matter of this kind, agree, we understand, with this view.

PARAFFIN WAX MOULDS OF MATERIALISATIONS.

By **STANLEY DE BRATH, M.Inst.C.E.**

One by one all the physical phenomena which have been testified to by Spiritualists during many years of obloquy and contempt, receive confirmation by the careful experiments of scientific men of high standing. It will be interesting to see what ingenious "explanation" Messrs. Clodd and McCabe will find to discredit the latest series of experiments conducted in Paris by Professor Charles Richet, Dr. Geley, and Count Potocki, acting together in committee.

The detail of these experiments is given in the fifth issue of the "Revue Metapsychique," being the Bulletin of the International Metapsychique Institute for June of this year.

It will be remembered that Professor Aksakoff gives in his book, "Animisme et Spiritisme," an account of the moulding in paraffin wax of materialised hands, which, when withdrawn by dematerialisation, left a "glove" of paraffin. The same experiment has also been made with the medium Eglinton. Against these accusations of fraud by the medium (inferring gross carelessness or complicity of the experimenters) were freely made by those whose object was to destroy the objective proofs which are the foundations of actuality on which all psychic research rests.

These experiments have now been repeated by the trained experimentalists named above. The experiments were conducted in dim red light, sufficient to show the form of the medium, but not to admit of full observation of possible movements. His right hand was, therefore, held by Professor Richet and his left by Count Potocki, these gentlemen giving each other the assurance—"I hold the right (or left) hand," at the crucial points of every experiment.

Eleven sittings were held for the purpose of getting these paraffin moulds. A trough containing the wax, kept at melting point by warm water, was provided, and placed in front of the medium at twenty-four inches distance. To ensure the impossibility of substitution this paraffin was coloured blue, and for additional security was mixed with a small amount of cholesterin, unknown to the medium. Cholesterin is a monatomic alcohol which admits of easy chemical test: dissolved in chloroform it yields a red coloration with sulphuric acid.

Under these conditions nine moulds were taken; seven of hands, one of a foot, and one of a chin and lips. These were found on close examination to be of the same tint as the remaining paraffin, and on being tested gave the characteristic reaction of cholesterin, thus proving indubitably that the moulds were taken on the spot. The experiments were conducted in the laboratory of the Institute.

Twenty-three photographs are given of the moulds, and of plaster casts made from them by pouring into them plaster-of-paris and melting off the "glove" of paraffin with warm water. Dr. Geley writes:—

"The feeble light did not admit of the phenomenon being actually seen; we were aware of the moment of dipping by the sound of splashing in the liquid. The operation involved two or three immersions. The hand that was acting was plunged in the trough, was withdrawn, and, covered with warm paraffin, touched the hands of the controllers of the experiments, and then was plunged again into the wax. After the operation, the glove of paraffin, still warm but solidified, was placed against the hand of one of the controllers."

The moulds were all very thin, the average thickness not much exceeding one millimetre (0.04 in.) on the back, and two to three millimetres on the palms. After each experiment paraffin wax was found scattered on the floor and on the hands and clothing of the medium; a detail corresponding to Dr. Crawford's experiences at Belfast.

DETAIL OF THE HANDS.

Dimensionally the hands were those of children, being five to five and a half inches long, and three inches wide at the broadest part. Structurally, the folds of the skin, the nails, and the veining, which are all well marked, resemble adult hands. Medical men and sculptors to whom the casts were submitted agree that this is the case. The hands are all in different positions, some of them such that dematerialisation is the only possible explanation of the release of the glove. The markings of the skin do not resemble those of the hands of Mr. Franek Kluski—the medium—who was in a state of trance during the whole of the experiments.

Very exhaustive endeavours were made after the

séances to test the possibility of making similar moulds normally from living hands or with rubber gloves. Even when such endeavours were partially successful, the incongruity with the genuine moulds was obvious. Such procedure required, moreover, much careful and lengthy manipulation quite impossible to reconcile with the time and disposition of the experiments.

FURTHER EXPERIMENTS.

In some later experiments conducted at Warsaw, two moulds were secured, one being a perfectly natural female hand and arm, up to the elbow; the other a large and strong masculine hand, larger than that of the medium, with part of the fore-arm. These were most unfortunately not strong enough to endure the shaking in transit.

COMPARISON WITH OTHER RESULTS.

The experiments quoted are extensions of the results obtained by Dr. Geley and his collaborators with the medium Eva C., which are fully described in his work, "From the Unconscious to the Conscious." It is psychologically interesting to observe the reluctance with which these results are received: the reviews of that book are for the most part amusing endeavours to suppress the facts. Some writers give them their full importance—that it is proved that the ectoplasm can take human forms which to sight and touch do not differ greatly from normal human heads and faces; being functionally alive and active; but most of these guides to the public seem to think that facts carefully observed in a laboratory for over a year can be nullified by scornful paragraphs which only illustrate the mental density of writers who cannot discern between the evidence for a fact and its possible explanations.

POSSIBLE DEVELOPMENTS.

These experiments open out a most interesting vista. As the details of the skin are rendered in these casts, it might be possible to determine whether the materialisations are produced by the self-activity of the plasma, or are organic representations of the discarnate. If a few moulds of living hands of persons interested in psychic research were made and stored with the Institute for comparison with future ectoplasmic moulds, something might be provable. If the replica of a cast taken in life could be secured, that would probably be felt as more conclusive evidence of identity than sealed envelopes, cross-correspondences, and details unknown to a medium, though it is difficult to imagine more complete evidence of identity than is given by Mr. J. A. Hill's Ruth Robertshaw and Lund experiments, and by recognised clairvoyant descriptions. The "theory" of the cosmic reservoir of thought apart from discarnate mind, and of the action of the subconscious mind, would scarcely stretch to cover such a phenomenon. For the present this has not taken place. Personally, I intend to send a cast of my own hand to Dr. Geley, and I hope I may be able, in the not very distant time when I shall enter an environment where strikes, crises, machine guns, and other beauties of civilisation are unknown and capital is useless, to verify this anticipation.

OUR CRITICS.

An old journalist said to me that he knew well a certain type of mind that has cultivated the art of expressing ignorance in terms of knowledge. This the public are supposed to like—it is so much easier to deny than to think. The writers draw their cash; the public, or the greater part of it, are pleased, *populus vult decipi, decipiat*. Meanwhile, men who realise the value of mere truth continue to experiment, and take little notice of the braying. In due time the resolute sceptics wake up; they can then maintain that those who have believed the evidence of their own eyes, ears, and touch have been much too hasty and credulous while they themselves have observed due scientific caution and philosophic doubt. The experimentalists who have worked instead of sitting down to write "criticism" will be pleased that by any means truth should have prevailed; the "old Guard" will have passed over where beyond these voices there is peace; and so everyone will be happy. For the present we may be deeply grateful to the workers who have been enabled by the generosity of M. Jean Meyer, who endowed the Institute, to prosecute researches whose scientific importance in view of their bearing on the social and religious questions of our age, can hardly be over-rated.

W. T. STEAD.

SOME NOTES ON THE MAN AND HIS WORK.

In his book, "Things I Remember" (Cassell and Co., Ltd.), Mr. Sidney Whitman, special correspondent of the "New York Herald," has a fine chapter on Mr. W. T. Stead, a portrait bust of whom has just been unveiled in New York. We take from the book the following passages, feeling that readers of *LIGHT* will be interested to read an appreciation of one distinguished journalist by another:—

THE PIONEER AND REFORMER.

Many people expressed their "doots" about Mr. Stead's judgment. They saw in him nothing more than a notoriety-hunting journalist, anxious for his daily sensation. He was a rabid Nonconformist, they said, a crank whose head had been turned by success. To-day there would be few of this body of critics who would care to recall their earlier estimates of a man whose calm and self-sacrifice in the hour of death have hallowed his memory in the eyes of his countrymen.

William Stead was of a truth a thinker and reformer who found in journalism a unique pulpit enabling him to stamp his personality on his time. Few men in any walk of life have seen so many of their aims come to fruition in their own lives. Mr. Stead was among the first and most effective agitators for an enlargement of the British Navy. The first of the great naval programmes which built up our supremacy on the sea owed more to his advocacy than to that of any other man, and his burning conviction that our Navy was our all in all never left him, even in the times when he was the most earnest, if also the most flamboyant, advocate of peace between the nations.

THE SEER AND HIS ENEMIES.

Inevitably William Stead encountered opposition and deprecation. The majority, which never has and never will see things, is always against the seer who can peep into the future. As has been said by a great thinker: "Wise men of all times have said the same thing, and fools, that is to say the vast majority, have always done the same thing—namely, the exact opposite. And thus it is likely to remain."

In Mr. Stead's case, as in that of so many other remarkable men, it may be truthfully said that mediocrity is ever the persistent depreciator of the "first-rater." It is as if a sure instinct—animal-like in its unerring keenness—impelled the time-serving commonplacers to scent a dangerous rival in the first-class man. And it is by the aid of such detractors, rather than by the increase of his panegyrists, that we are often able to get at his inner spiritual value. We need the green hue of envy, the black venom of the detractor, as a background to light up the countenances of strong men.

THE DREAMER WHOSE DREAMS COME TRUE.

There was something compelling and commanding about the very appearance of William Stead, in spite of his indifference to the paraphernalia of clothes, something leonine in that countenance that revealed dauntless courage. In the mesmeric lustre of his wonderful blue eyes there gleamed a reminder of the Northern Vikings, the Scandinavian stock which is so largely represented in that particular part of England whence he came. His descent gave him that touch of the visionary, of the dreamer, which was always present with him, even when he was most practical. Yes, Mr. Stead was a dreamer, but a dreamer of those dreams which have a knack of coming true.

He was, perhaps, dreaming again when he pinned his faith to spirits. The tender-hearted father assured me that he was in constant communication with his dead son, and who can be sure that such a dream may not come true?

THE LIBERATOR OF WOMAN.

Women were instinctively attracted towards Mr. Stead because he was a dreamer—a dreamer of beautiful dreams for their future, in which they should hold a fairer field, fulfil a nobler mission, and be more fitted for its possibilities than many of our country-women are to-day. The sunless isolation in which so many Englishwomen of small means are doomed to pass their lives aroused his pity. He pleaded for evening social intercourse, for comradeship between the sexes, for better education, for the opening of the gates that women might play a larger part in the work of the world. If ever man sincerely believed in the salvation of a race by its women, that man was Stead. The service he gave to this cause drew women to him, from the highest to the lowest. When a Russian Empress—Queen Alexandra's sister—came to London, she would ask Mr. Stead to come to Buckingham Palace just for a friendly chat: for high-class women often possess a keener sense of inner values than many a man, and prize the companionship of such beyond the trumpery glamour of worldly station. It comes as a relief to them from the dull monotony of insincerity by which they are surrounded.

"THE MAGNETIC POLARITY OF SEX."

BY MAJOR R. A. MARRIOTT.

Referring to the interesting article on this subject on p. 433, there is apparently no end to the mysteries of the sidereal pendulum, which seems to require a sub-department of investigation to itself. It appears that silicified organisms like a flint sea-urchin fossil, millions of years old, will bring the pendulum into action, when an ordinary amorphous flint will not. I merely mention this in passing. So far, my experiments have been too few to establish this as a certainty. It may be due to the crystalline nature of the silicification of the sea-urchin, since crystals have magnetic poles. What I wish to point out is the extraordinary indication of sex even in the mineral kingdom, which, in the behaviour of many crystals, punctuates other qualities which would lead one to suppose that they are semi-sentient organisms. I refer to the fact that in most cases of "twinning" the two crystals place themselves end to end, north pole to south, and *vice versa*; while some crystals are never found except in the "twinning" condition. Are we here in touch with the low beginnings of life-force action and evolution on this earth?

It is interesting to observe also the fact that if injured or broken, when placed under conditions to cause their growth, they will first mend their broken portions before increasing in size. This seems inevitable with differential life-forces, but crystals often show, as it were, racial individuality, in that certain districts produce crystals of a definite "habit," which enables us to recognise readily their place of origin, though the laws of symmetry ruling their being are rigid to the acme of minute measurement. This is particularly the case with quartz crystals from Snowdon.

Again a species of deceit is often practised by crystals in appearing to be of another substance by adopting a system of crystallisation foreign to their own, as in the case of "pseudomorphs." Some in groups are greedy and accrete more than their fair share of material, while others appear to have had a pitched battle, from the portions that lie about detached. To be serious, many sermons could be preached on the beauty and mystery of these forms, which so captivated the attention of Private Dowding.

It is a great gap in our education that though we eat crystals every day, mend our roads and build our houses with them, the ignorance of the majority on this subject is colossal. When we consider that out of such unpromising material as the mud, soot, and water of our streets, we can obtain their refined crystal products, symbolising beauty, symmetry, and obedience to law and the growth of the spirit, it seems scarcely a figure of speech when Christ said "God is able even of these stones to raise up children unto Abraham."

THE MYSTERIES OF CONSCIOUSNESS.

"Lieut.-Colonel" writes:—

The article on "Optical Waves and Thought Waves," by D. D. (p. 432) is both interesting and scientifically sound.

There is no conceivable method by which the external impulses could be transmitted, unchanged, as nerve impulses, and a modification of some kind must take place at the nerve terminals. That is to say, the nerve terminals are adjusted to balance and register the amount of impulse.

Take the case of vision: light is an impulse of material particles of energy, i.e., electrons, radiating in practically direct lines from the source, at great speed. It can pass translucent materials with little quantitative loss, or is reflected (rebounds) from certain opaque substances, but is absorbed by other opaque, non-reflecting substances.

In the latter case, the energy does not remain in a continuous rectilinear movement, but is transformed into an increased vibration of the atoms comprising the substance, and is known as Heat.

Thus the sense action of vision does not imply that the flow of electrons is condensed by the lens of the eye into a focal stream and led by a duct into some brain cavity, where its density is estimated—what would happen to the ever increasing collection in this cavity?—but the form of energy is changed from a progressive to a localised one, and the delicate nerve instrument adjusts itself to an exact balance (if within its capacity), and transmits the result to the brain for consideration and reference.

It should be noted that even the resultant vibration energy is not transmitted to the brain, for heat transmission takes a very appreciable period of time, while the act of sight is practically instantaneous, only allowing the minute period necessary for adjusting the mechanism, and it is shown by actual fact that the greater the adjustment necessary, the longer the period between receipt of the impulse and recognition by the brain.

The actual transmission of the information to the brain is probably by some form of the power that we call thought.

Similarly, waves of sound, or actual impact (touch), are not themselves transmitted to the brain, but are received by the nerve terminals, which are specially attuned to the purpose and transmit their information to the brain. This explains the limitation of the senses, for each nerve is like a wireless receiver which can only be tuned within a certain range, and refuses to recognise any impulse which is not within its scope of adjustment.

AUTOMATIC WRITING.

ITS FANTASTIC SIDE: FABRICATIONS AND ROMANCES.

BY LILLIAN WHITING.

I am greatly interested in Mr. Ernest Hunt's critical analysis of automatic writing and the subconscious mind (page 375). Mr. Hunt throws much light upon the psychological processes involved; and his theory of the "unconscious fabrication" of the subconscious mind suggests to me a searching moral question. To what extent is the individual himself responsible for this "fabrication" for deceit and falsehood? Take the instance given by Mr. Hunt: "Dr. Bernard Hollander suggested to a hypnotised person to tell what was done on a certain occasion at Richmond. A coherent story followed, but it was all a fabrication, because the subject had not been to Richmond at all." This is absolutely typical of an almost unlimited number of instances. A year or two ago a young woman came to see me with an "automatically written" MS., which she announced must be published! The fate of the world, so to speak, rested upon it. Her inspirer was King Herod. He had chosen her, out of all the world, and when she read me King Herod's encomiums upon her angelic qualities it was easy to see why so exceptional a being should be chosen by his royal favour! She informed me that her mother lived in the time of Jesus, and had, through a series of subsequent marvellous incarnations, been prepared for the important office of being her mother. She related, with the air of one stating a truth never before dreamed of, that there was communication between the dead and the living (so called), and that the purpose of her sojourn on earth was to enable King Herod to make known this astounding fact. To my mind, the lunatic asylum was the only appropriate, if not the inevitable destiny of this messenger of King Herod, but so far as I know she is still at large. The published volumes of "automatic" origin have already reached a formidable number. Some of them impress one with a sense of reality. Take "Private Dowding"; "Gone West," Lady Glenconner's remarkable volume (and remarkably convincing, as well); "Book Tests"; the clearly-related and convincing experiences so admirably told by Mrs. Hester Travers Smith in "Voices From the Void" (this, however, I believe, was largely by means of "ouija"), and other books that could be named—many of which are reasonable and provoke little exception in regard to their reliability and truthfulness. But the mass of the utterly inconsequential (even if genuine) are upon us. As a rather striking instance of the "fabrications" into which the subconscious mind may go, and as a very curious instance of mingled truth and untruth, is the following, which all came under my personal observation:—

There were living in Boston an estimable gentleman and his wife, both of whom were far above the average in culture and intellectual vigour. In some way they discovered that "ouija" would write for them. They were very desirous of getting into touch with Dr. Hyslop; so I arranged that they and Dr. Hyslop should meet in my rooms every Monday evening. This was in the autumn of 1916, and for many weeks we held these conferences each Monday night. On one occasion the incalculable "ouija" wrote that a certain town (named) in the western part of the state, was about to be entirely destroyed by fire, and insisted that the residents should be warned. Nothing happened at all. Alleged messages from Dr. Hodgson to Dr. Hyslop were given—fantastic, impossible. The death of the gentleman (whom I will call Mr. X.) was constantly predicted. He was urged to put all his affairs in order; that he "was going to die" was reiterated in season and out of season. Both Mr. X. and his wife became convinced of this. He arranged his affairs, even to the point of engaging the clergyman for the last rites. Mr. X. was in good health and still in middle age. One morning in the next February (1917) he had risen in court to speak (he was a Judge and an eminent jurist) and he fell dead instantly. He had gone to his office that morning as well as usual. So, in this instance, there was a most striking corroboration. But the most amazing part of the story remains to be told. The "ouija," under the hand of Mrs. X., entered on the most extraordinary series of fabrications (at least, of fantastic and impossible tales) regarding the life of Mr. X. in the unseen realm. A veritable stage drama was written out involving a large cast of characters, some of people whom Mrs. X. had known during their lives here, some of strangers whose names she had never heard; finally it was announced to her that Mr. X. had been appointed to an important position (a special work) that would henceforth make communication with him impossible. This entire drama, as staged by "ouija," would require more space than the entire pages of any single number of *LIGHT* if fully related. Now, Mrs. X. was a woman of unusually exact veracity. Her mind was of an order that never lent itself to feminine exaggerations and distortions, however unintentional. Her statements were of the crystal-clear order. If her "subconscious" originated all these fabrications it was the more curious.

It is certainly true that the masses of "automatic" communications do not contribute to enlightenment. That there are notable exceptions to this we well know, but the fact remains. On June 13th, a Boston paper came out with

alleged messages from William James through the hand of an unknown woman living in a neighbouring town. But these (alleged) communications from Professor James were largely devoted to assuring the lady that she "had a tremendous work to do for God and His children." He was further represented as assuring his automatist that he "had come to full faith in the old religion." And there followed a series of platitudes.

There is apparently no law to suppress these outpourings, and they can only be ignored by all who revere spiritual truth. The grain is not without chaff, but with the chaff winnowed away much pure grain remains. Discrimination must be brought to bear in all quests of truth.

"REAL GHOST STORIES."

Mrs. F. E. Leaning sends us the following appreciative and critical comments on the new edition of Mr. W. T. Stead's "Real Ghost Stories," briefly noticed in our last issue (page 439):—

In its original form the book was one of the largest and, in quality, one of the best gatherings of spontaneous psychic experiences ever made by a single-handed collector. W. T. Stead ought to be more widely recognised for the indefatigable generosity of his contributions, for he produced by his almost unaided efforts a body of work which it has taken numerous other persons, working in concert, and in series of volumes, to provide anything in the shape of a comparison. The attempt to bring this valuable mass of facts within the reach of the new generation of enquirers, by a re-issue, is an admirable service, which can be more warmly appreciated by those who, like myself, make a constant use of authorities, than even by the new reader who only sees in it a delightful new collection of tales.

One point in which Miss Estelle Stead has been particularly well-advised is in not merely reproducing the volume of 1897. Her remark in the Introduction that this edition was "slightly curtailed" is misleading, for Stead ruthlessly cut out a full half of the matter. There is also good reason for the hope held out of other volumes to succeed this one, for only some five chapters of the original "Real Ghost Stories" are given us, and there is room for some useful emendations in these. It was excusable for the exceedingly busy Editor of the "Review of Reviews," bringing out a Christmas number, to have an occasional oversight, as for instance on p. 132, where a reference to the "Proceedings, S.P.R.," is given without the volume (it should be vol. vii.). But thirty years is long enough to have produced a higher degree of accuracy in details. Another thing is that in several cases which were quoted from the recent publications, initials only were used, and this troublesome piece of anonymity is retained quite needlessly at this distance of time. On page 32, Louis V. might just as well be given as Louis Vivé; p. 114, "R." is Major-General Richardson; p. 122, the lady referred to in Professor Coues' case of Mrs. C. is Mrs. Conner; Miss X. is Miss Goodrich-Freer, and so on.

The addition of the Historical Appendix of over ninety items would have been greatly improved by alphabetical arrangement, and the insertion of at least one reference to a source for each. Another serious omission is that of any Index. (I am making my own, as usual, and have nearly finished it, but it should not have been necessary).

References to the old edition of "Phantasms of the Living" should have been supplemented by those (where they exist) in the one-volume edition of 1918, the only one available to the public now.

But whatever omissions and drawbacks accompany it, I may surely speak for readers and students all the world over in expressing an absolute degree of gratitude for this book, and an eager welcome for those to come.

WE learn that a gold bangle was lost at the Garden Party. Will the finder kindly communicate with W. P. B. at the office of *LIGHT*.

PRINCESS WAHLETKA AS PROPHETESS.—The Princess Wahletka (the Cherokee seer) continues to astonish the Press. The "Daily Mirror," in an account of her feats, mentions that a member of its staff was told of an impending operation on his child. "I see an injury to the head," said the Princess, "and an operation by a doctor and two nurses. The operation is to the eyes, and will be quite successful." At that time no trouble was apprehended, but two days later the father was informed that an operation must take place, and it was carried out exactly as foretold.

A NOTE ON MEDIUMSHIP.—The contact between superphysical planes and the earth is often supposed to depend entirely on the presence of a medium, "present at the same time," as the lawyers say. This is not the case. A spot long occupied by a person of strong powers as a physical medium is sometimes strongly charged with an element—a kind of plasmic field—in which psychical manifestations may occur. But this applies mainly to the lower grades of phenomena. Certain spots in great and crowded cities like London are, as it were, pools or miasmas of gross psychological fluids affording points of contact for spirits of a like order.

PSYCHIC PHOTOGRAPHY.

RESULTS FROM PRIVATE CIRCLES.

The widespread interest created by our recent articles on Psychic Photography has stimulated quite a number of persons to make experiments in this direction. We have lately received a considerable number of photographic prints showing clearly defined psychic "extras," and these results have often been the outcome of only one or two sittings, conducted by persons who have little or no knowledge of photography, and practically none of the subtle laws governing the supernormal side of the matter. We cannot help feeling that it is mainly through these private attempts that the world will gradually become convinced, through photographic science, of the reality of spirit return.

We would like to give those who contemplate an investigation of this character a word of advice. The first and foremost thing to remember is that these experiments should be conducted in a reverential manner, remembering

methods which we should adopt and which would be most helpful to those on the Other Side.

The following is the letter from Mr. A. P. H. (Aberdeen), who has favoured us with the full names and addresses of all those who were present at the sitting:—

Having read the many and varied controversies regarding the much discussed subject of psychic photography in the columns of your valuable paper, *LIGHT*, it might be interesting to your readers to become acquainted, through the same medium, with the recent experiences in this direction of a few members of a circle in Aberdeen. I may say that the first sitting (there were three altogether, but the third gave no result) was undertaken with very little expectation of any definite results, but the photograph No. 1, herewith enclosed, will show how far more than justified were whatever slight hopes entertained by the sitters and operator (the latter being myself).

The camera used on all three occasions was an ordinary

COMMENTS.

Photograph I. gives an excellent impression of a rod of ectoplasm, the surface of which has been used for the purpose of writing thereon the letters which can just be discerned at the top end of the rod. This photograph also presents a great problem, for the reason that the sitters were not recorded on the plate by the camera, although they were present when the exposure was made. Was it a plasmic screen that interposed and so cut out the light from them by some properties, the nature of which is yet a mystery?

In the second photograph we see the plasma in the process of building up a form. What the force really is which is manipulating this mysterious substance we know not, but it is reasonable to suppose that the unseen operators, desiring the form of the little girl to be recorded on the photographic plate, are using their thought forces on this semi-material substance and either the exposure or the thought power failed to record the figure properly. It will be interesting to have readers' opinions on these points.



Photograph I.



Photograph II.

that it is we on this side who are being controlled in the sense that we represent the machinery and also the chemical elements which are being used. It is not possible for us to exert control over the actions of those on the Other Side. There must be confidence in and co-operation with the unseen operators. A psychic photograph is not the result of an accident. A group of people who show a sincere desire to have this proof given to them must not impose unreasonable tests on spirit operators when it comes to Psychic Photography. In this domain we are working under conditions the nature of which is largely unknown to us. For these reasons we must be patient, very persevering, and whenever possible, provide opportunities for the operators for psychic photography on the Other Side to help us with hints and suggestions as to our methods, and these should always be religiously adhered to.

We have a strong conviction that the basis of the whole matter is "creative thought." What forces have to be brought into operation to bring about the desired results is at present a mystery to us all, though on many occasions the unseen operators have given us remarkable descriptions of the tremendous part played by thought.

On this page we give two illustrations of the results of an experiment in psychic photography conducted by a correspondent in Aberdeen and four of his friends. They went into the matter, fortunately, in the right spirit, but had no great confidence in a successful result.

We have examined the results of this experiment with great care and have satisfied ourselves regarding the *bona fides* of the one who sends us the story, and we give it, not only as a splendid illustration of what can be done by those who go about the matter with a reverent regard for such things, but also in the hope that the success of these Aberdeen people may stimulate others to follow their example, and by this means, perhaps, obtain further insight into the

folding Kodak, adapted only for films. The developing of the films was carried out in the usual way in the presence of one of the sitters, and the lady who assisted me to operate the magnesium flares.

Can any of your contributors or readers quote a similar experience, or give any explanation of the radiations coming from the face, and the writing or hieroglyphics appearing at the bottom of the radiations in photograph No. I.? The exposure was No. I. on the film, and one strange circumstance attached to this case is that, although three persons "sat" for the photograph, none of them appeared on the negative. In the following five negatives, however, taken immediately afterwards, and without any change in the position of the sitters, all three appeared distinctly.

Photograph No. II. shows the same three persons who "sat" on the first occasion, with ectoplasm appearing to exude from the lady on the right of the photograph, and attempting to build up immediately in front of the lady seated on the left. Although no features are visible, we gather from communications by our spirit guides that the "extra" is a little girl about four years of age, and a daughter of the lady before whom she appears. While in this life the child was accustomed to seat herself on a little stool at her mother's feet, a circumstance which led to immediate recognition on the mother's part.

The curtain shown in the photograph was so arranged in order to cover some pictures, the glass of which might possibly have caused reflection, and thereby cast a doubt on whatever results were obtained. Unfortunately, part of one of these pictures does appear, but I think that not even the most sceptical can point to this small detail as having in any way affected the results shown.

As a guarantee of good faith I enclose the names (though not for publication at present), of all who were present on the three occasions,

THE REV. W. WYNN AND PSYCHIC PHOTOGRAPHS.

The Rev. Walter Wynn has been promoting a lively interest and much discussion in the Press in South Africa on the question of psychic photographs. He has encountered a vigorous opponent in the Rev. William Angus, a Congregational minister, and on the other hand has had a powerful supporter in Dr. George Lindsay Johnson who contributed a strong letter to the "Natal Witness," giving an account of his own experiences.

Mr. Wynn, in the course of one of his lectures, described spirit photographs he had in his possession, and issued a challenge of £100 to anyone who could take "fake" photographs under the same conditions. Replying in a local paper, Mr. Angus, who is described as being himself an amateur photographer of no mean skill, stigmatised Mr. Wynn's claims as preposterous. Subsequently a public debate between Mr. Wynn and Mr. Angus took place in the Town Hall, Durban, before a large audience. As might have been expected, the result was quite inconclusive. As the "Natal Witness" puts it, "The Spiritualists (of whom there were large numbers present) implicitly believed that Mr. Wynn had got the better, and the sceptics thought that Mr. Angus had scored." Mr. Angus had promised that he would produce "faked" spirit photographs similar to those shown by Mr. Wynn. He did not, however, do this, because Mr. Wynn said that it was evident that faked photographs could be produced, but he maintained that no one could produce by means of "fakes" pictures such as he had shown.

In a letter to the "Natal Witness," Mr. Angus raised the old objection that even under his own conditions Mr. Wynn could not produce a psychic photograph to order, "whereas the fake comes out right every time."

In the same journal Dr. Lindsay Johnson wrote as follows:—

The Rev. W. Angus has evidently not studied the immense amount of literature on the subject, nor attended the séances in London, Paris, the United States, Japan, Barcelona, Madrid, Rome, and Dresden, where experiments of "spirit" photography are being daily made under the strictest test conditions. I have taken a considerable number of spirit photos with great success; and I invariably selected my boxes of plates from different photographic stores so as to remove all possibility of collusion. Further, I have always selected plates of an unusual size. Then I have sealed up the boxes and had them stamped and secured so that nobody could open them without my knowledge. Further, I have asked the operators to put the "extras" on certain plates of the centre packet in the box. I have never opened the box, and merely laid it between the medium's hands, or against his forehead for a few seconds, and then I have taken the unopened box to my own dark room and developed them myself alone.

Now, if Mr. Angus or any other gentleman can prove fraud in these cases, or can "show how it is done," I shall be most happy to present him also with £100 to be given to any charity he may name.

POLICY AND METHOD.

THE VIEWS OF A READER.

Mr. Ernest C. Burley writes:—

In Mr. G. E. Wright's lecture, reported in *LIGHT* (p. 408), he suggested the collation of the records of sittings: a matter for deep consideration. But has not much of the failure to obtain good evidence been due to the mentality of those sitting and of the mediums? We are repeatedly taught that like attracts like: that those on the other side can manifest only according to the instrument—presumably in mentality as well as in psychic development.

Is there not a compelling necessity to develop those of a more advanced mentality, and to ensure that such as are suitable are shepherded, grouped and trained in private circles? Thus will arise a body of trained non-professional sensitives of a type which can be used freely by the scientific, professional and engineering minds on the other side.

The difficulties of a novice in these matters are very great indeed. The Spiritualist Societies are not doing this work. With keen and educated minds on the other side acting through sensitives of similar type it is reasonable to think that unequivocal evidence would emerge.

THE RELIGIOUS QUESTION.

The differences over Spiritualism and religion leave me cold; but they are very inflammatory to some. Let every Church bolt Spiritualism into itself, as the autowheel is bolted into the bicycle, and then set out to convert the world. There will remain more than enough unconverted to strain the efforts of every Spiritualist society in being or likely to be. Christ was Divine, at least to this extent: that a man, however noble and great, could not, judging by analogy, have had such a widespread and profound influence for 1900 years.

A danger may arise to *LIGHT* out of this, but it is not

immediate, looking to the personnel as shown in policy. Christianity (in the widest sense) is natural to the white races, and *LIGHT* might become identified with this fact, thus leading to the complete identity of Spiritualism with Christ. I am a Christian (in belief), but Spiritualism is a fact, and equally applicable to all the world and to all religions.

ANSWERS TO CORRESPONDENTS.

H. C.—We would recommend that you read the books of the late William Stainton Moses ("M. A. Oxon") and thus obtain a true knowledge of his attitude towards Christianity.

Dr. J. M. PEEBLES.—Greetings and thanks. We are noticing the career of the Rev. B. F. Austin, whose services we warmly appreciate. But we cannot join with you in your estimate on the so-called "Shakespeare's Revelations." We regard such books as deplorable exhibitions of credulity. Any great sayings from the other side need no famous name to make them acceptable. When the messages are far below the mental quality of the great man in whose name they are put forth they stand self-condemned.

C. V. TARR.—We quite agree with you. The article on "Optical Waves and Thought Waves" set out a truly important line of thinking, which, we hope, will be followed up.

G. COLE (Gateshead).—We have read your very interesting letter with pleasure. But "immortality" is hardly to be dealt with by any logical method. It has a qualitative rather than a quantitative significance. It relates to quality of life, and not a mere process of endlessness. That makes all the difference when we are considering man as an individualised spirit in comparison with animals which have not reached the stage of self-consciousness. Your remarks on ectoplasm will receive further consideration.

V. PARKINS.—A number of *LIGHT* leaders and other articles by the Editor have been reprinted under the title, "Spiritualism: Its Ideas and Ideals," published by John Watkins (2/- net). It can be obtained at this office, 2/2 post free.

W. J. EVANS (Falmouth).—Your letter expresses a point of view which many readers will share. But we have to take account of many other view-points, which bring in wide diversity of opinion. So long as we are united on our central truth, differences of idea on other questions are not of the first importance. Errors cannot be got rid of by any instantaneous method. It is always a slow process, requiring patience.

Z.Y.X.—We have your letter. The article was not intended to convey any such meaning. It referred to those cases in which multitudes of spirits purporting to be spirits of the great dead communicate in obviously incongruous and impossible circumstances, as in the cases mentioned, which were intended to exemplify the abuses referred to. We know of numbers of instances where great names come through in proper and entirely reasonable conditions. In this, as in other cases, it may be said, "By their fruits ye shall know them."

M. ALDER.—The lines are, as you say, remarkable in the circumstances, but not up to our standard for publication. We thank you none the less.

"SEEKER" (Hastings).—We note your objection, but it is a matter for the writer in question. We do not take responsibility for the views of contributors which may differ greatly from our own. As to the question of animal survival, we are dealing with this subject frequently. An article will appear shortly. You must not expect absolute unanimity on every question. We are one on the fundamental issues, but on details there is necessarily diversity of opinion.

ERRATUM.—A linotype error, not discovered till many copies of the paper had been printed, occurred on page 443 of last week's *LIGHT*. The last sentence of the article on "A Red Indian Seeress in London" should read: "Their interest was awakened, and they received what for some of them may well be a lasting impression."

THE BRITISH COLLEGE OF PSYCHIC SCIENCE.—Mr. James Coates lectured on Wednesday evening, July 6th, on "Temperamental Psychology." Mrs. McKenzie in the chair. The lecture was followed by character delineations of several of the audience in illustration of his subject, and was thoroughly enjoyed. In responding to a vote of thanks, Mr. Coates said: "However valuable psychic messages are, and however evidential they may prove to be, they are in all cases coloured not only by the temperamental constitution of the psychics employed—health and education or the want of them duly considered—but by approximate states in the recipients. This obtains in all cases where the messages ring true. But what about those which are elated, perverted, or degraded by the natural states of the investigators? Level-headedness and calmness are distinctly required—not prejudice at any rate—in those who would investigate our great subject." Mrs. McKenzie conveyed the good wishes of the audience in wishing the speaker abundant rest and fitness during his sojourn in Switzerland, so that on his return he may be able to take up his work again.

QUESTIONS AND ANSWERS.

Conducted by H. W. Bagholm, 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.

MISLEADING MESSAGES.

S. A.—We have dealt with this subject on several occasions lately, and I refer you for an example to the answer to "Baffled" on page 451. We have frequently referred to the "dream consciousness" of the medium as supplying much unreliable matter and of course the messages require very careful sifting and testing. We know of no book devoted entirely to automatic writing, but there are several books dealing generally with mediumship in the library and on sale in the Book Department. I would suggest your studying some of these and also reading what appears on the subject in *LIGHT*. It is always wise for investigators to make themselves well acquainted in advance with the nature of the phenomena and the difficulties which may crop up in the course of their investigations.

BOOKS OF CONSOLATION.

F. C. D.—There are many books in the library of the L.S.A. of a consolatory character. Three small books on sale in the Book Department are "The Ministry of Angels," by Mrs. Joy Snell, 2/- net; "Christ in You," 2/6 net; and "Communion and Fellowship," by H. A. Dallas, 2/- net, post free 2d. extra in each case.

PREVISION.

F. H. R.—There is no doubt that the faculty of prevision is connected with the psychic powers of the individual, though it does not necessarily involve considerations of actual mediumship. None the less it is the case that mediums under spirit guidance are frequently able to forecast the future with great accuracy. Your letter goes into other considerations on which it is not possible to speak with any assurance except to say that statements of a romantic character such as you quote need to be received with great caution.

CREMATION.

J. H.—The subject of cremation is still rather a controversial one, although it appears to be largely a matter of personal preferences. There is no doubt whatever that, from the point of view of sanitation, cremation is the most desirable form of disposing of the physical remains after death. Naturally in connection with Spiritualism another question comes up, and that is the effect upon the spirit whose body is thus disposed of. It has been several times stated that it is better that the body should not be cremated too soon after transition, as in many cases there is a shock to the spirit concerned. It seems not improbable that this

shock would be greater where the spirit carries with it much of what is called the earth condition. It is not a matter upon which one can pronounce positively, but on general principles one would imagine that even at the cost of some temporary distress to the arisen spirit the process of cremation is advisable in the interests of the living.

THE ORIGIN OF EVIL.

H. CROWTHER.—Here we are brought face to face with a difficult subject, howbeit it is one on which many books have been written and countless opinions expressed. For the present, it is only possible to tell you that we are assured that there is compensation for all the evil and apparent injustice in human life. As regards the inequalities, well, we find no equality anywhere in Nature—it is not like a Dutch garden, all trim and angular—but yet there is a large unity and harmony under all the apparent divisions and discords. You will find several books in the L.S.A. Library in which the question is handled.

AN INQUIRER'S FIRST STEPS.

"Newcomer" writes: "What is the best way to go to work in order to satisfy oneself of the reality of a future life? Is it necessary to visit mediums?" Taking the latter part of the inquiry first, I should say no, but at the same time there is nothing against such a course, and in some cases it may be advisable, though preferably after a period of investigation and study. With regard to the first part, I should say, without hesitation, join the London Spiritualist Alliance. In its wonderful library you will find a rich mine of information, and at its meetings you will have the privilege of hearing some of the finest exponents of the subject. You will also come into association with those of kindred interest who are pursuing a line of inquiry similar to your own. At the same time others cannot do everything for you. You must face your mental difficulties squarely, and be prepared for a time of baffling perplexities in some aspects of the subject. What is worth having is worth diligently seeking for. In the end, sometimes speedily, at other times slowly, the light will come.

TELEPATHY AND SPIRIT AGENCY.

M. Dalglish asks if Telepathy is always a matter of communication between two persons direct, or whether what appears to be telepathy may not occasionally be an impression from a spirit friend? We have dealt with this point before, but may add that there is ample evidence of spirit interposition at times to convey a message or tidings concerning a friend at a distance.

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LIGHT.

"THE GATEWAY OF DEATH."

Under the heading, "The Gateway of Death: A Dying Person's Beautiful Experience," we published in *LIGHT* of June 5th, last year, an account, furnished by a lady whose initials were given as H. I. M., of a striking incident which preceded the death of her sister. The dying woman had lapsed into complete unconsciousness, and appeared to be rapidly sinking, so that it seemed as if every feeble breath might be her last. Then almost imperceptibly her condition changed for the better. After a night's rest she awoke refreshed, and during the day was able to narrate a wonderful experience she had had of slipping out of her material body, and looking down upon it as it lay on the bed. She recalled especially her elation on finding herself in full possession of her mental and spiritual faculties and identity. Her actual transition did not occur till about twenty-four hours later, and H. I. M. added that it was her sister's especial wish that an account of her experience should be published.

We have now received a rather remarkable addition to the foregoing narrative. The account in *LIGHT* has, it seems, only just been brought to the notice of a gentleman—Mr. Edgar Wilford, of St. Martin's, Guernsey—who claims to be a nephew of the two ladies referred to. He sends us the following, which he has slightly amplified, from the notes in his diary for 1920:—

"Jan. 31st. On my return home mother told me that while I was out she had gone upstairs to lie down, and had fallen asleep, locking her door as is her custom. Suddenly she was awakened by a hand pulling back her bedclothes, which she had thrown over her, and a voice that she recognised as her sister's said, sharply: 'I didn't know you were ill?' Looking up in surprise, thinking it must be the servant, she encountered the vision of a woman clad in dark grey mist bending over her. As she stared at it, it melted.

"My mother was much upset, and came to the conclusion that her sister had passed away at that moment; but when we did hear about my aunt's death we found that it occurred some days later than this experience, which happened in broad daylight between the hours of 11 and 12.

"We did not mention the subject to the relatives responsible for the account in your paper, as we hardly thought the matter would be welcome to them, but now in the light of your published account, I think my mother's slight experience is an added feature of interest, and shows plainly that my late aunt had the power of functioning out of her body even before death."

SUNDAY'S SOCIETY MEETINGS.

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

Lewisham.—*Limes Hall, Limes Grove.*—6.30, Mr. George Prior.

Croydon.—*Harewood Hall, 96, High-street.*—11, Mr. Percy Scholey; 6.30, Mr. H. Ernest Hunt.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, open service; 6.30, Mr. A. Nickels, of Luton.

Shepherd's Bush.—73, *Becklow-road.*—11, public circle; 7, Mrs. N. Bloodworth. Thursday, 8, Mrs. M. Crowder.

Holloway.—*Grovedale Hall, Grovedale-road (near Highgate Tube Station).*—To-day (Saturday), at 7, whist drive. Sunday, 11, Mr. and Mrs. E. J. Pulham; 3, Lyceum; 7, Mrs. L. Harvey. Tuesday and Wednesday, 8, Mrs. M. Clempson.

Brighton.—*Athenaeum Hall.*—11.15 and 7, and throughout week, Mrs. Bewick, on S.C.U. tour; 3, Lyceum. Monday, 8, healing. Wednesday, 8, Mrs. Bewick.

Peckham.—*Louisa-road.*—7, Mrs. M. Clempson. Thursday, 8.15, Mrs. E. Neville.

St. John's Spiritual Mission, Woodberry Grove, North Finchley (opposite tram depot).—7, Mrs. M. H. Wallis. Wednesday, 8, Mrs. Edith Marriott. Circles Monday and Thursday, 7.30.

Sutton.—*Co-operative Hall, Benhill-street.*—6.30, Mr. and Mrs. Brownjohn, address and clairvoyance.

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