

LIGHT

A JOURNAL OF SPIRITUAL
PROGRESS & PSYCHICAL RESEARCH

CONTENTS.

"Direct Voice Sitzings with Mrs.
Wriedt."
Address by Mr. R. H. Saunders.

Sir A. Conan Doyle's Balance Sheet.

The Progression of Marmaduke.
A New Series of Messages from
Beyond the Veil.

Vale Owen and Swedenborg.
Some Comparisons by A. J. Wood.
Concluding Article.

The Communion of Saints. Conclusion
of address by Dr. Ellis T. Powell.

Notes on the Kilner Screen.
By Dr. Barker Smith.

The Church and the Resurrection.
By a Scottish Minister.

SATURDAY, OCT. 22nd, 1921.

No. 2,128.—Vol. XLI.

Registered as a Newspaper.

Price Fourpence.

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

MEETINGS IN OCTOBER.

THURSDAY, OCTOBER 27TH, AT 7.30 P.M.

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

Will deliver an Address on

"St. Francis of Assisi."

Chairman—H. W. ENGHOLM.

Admission 2s., except to Members of the L.S.A. who will be admitted free on presentation of their Member's Ticket.

The Meeting will be held at the Hall No. 6, Queen Square.

Doors open 7 p.m.

FRIDAY, OCTOBER 28TH, AT 3 P.M.,

A conversational gathering will be held in the Large Hall, No. 6, Queen Square. To be followed at 4 o'clock by Trance Address on Spirit Communications. Medium, MRS. M. H. WALLIS.

At the Friday Meeting tea and biscuits are provided at 3.30 p.m. at a moderate charge.

Members admitted free on presentation of their Member's Ticket—non-Members, 2s. These Meetings will be presided over by Mr. Henry Withall. Pianoforte selection—Mr. H. M. Field. No admittance after the door is closed at 4 o'clock.

Important Notice to Intending Members.

You can become a Member for the remaining half of this year for Ten shillings and sixpence providing you also pay your subscription of One Guinea for 1922 at the same time.

For Clairvoyance Meetings and Special Lecture Classes see announcements on page 688 in this issue.

Information will be gladly afforded by the Secretary, who is in attendance at the Offices daily, and to whom all communications should be addressed.

Marylebone Spiritualist Association, Ltd.,

ÆOLIAN HALL, 135, NEW BOND STREET, W.1.

SUNDAY, OCTOBER 23rd, AT 6.30 P.M., MRS. E. A. CANNOCK.

MEMBERS & ASSOCIATES' MEETINGS, DENISON HOUSE,

298, VAUXHALL BRIDGE RD. Near Victoria Station.

October 25th, MRS. E. A. CANNOCK, at 7.30 p.m.

EDUCATIONAL MEETINGS, Oct. 28th, at 7.30 p.m., "Charles Dickens and Spiritualism," MR. WALTER J. MOWBRAY.

Membership invited. Office of Association, 43, Cannon Street, E.C. 4.

The London Spiritual Mission,

18, Pembridge Place, Bayswater, W.

SUNDAY, OCTOBER 23rd.

At 11 a.m. ... MRS. WORTHINGTON.

At 6.30 p.m. ... MR. A. VOUT PETERS.

Wednesday, Oct. 26th, 7.30 p.m. ... MR. HORACE LEAF.

The "W. T. Stead" Library and Bureau,

80a, Baker Street, W.

Tuesday, Oct. 25th, at 7 p.m. ... MRS. PODMORE.

Thursday, Oct. 27th, at 3.30 p.m. ... REV. WALTER WYNN.

"The Great Importance of Biblical Prophecy."

Devotional Group, Oct. 27th, at 6 p.m. ... MISS STEAD.

Wimbledon Spiritualist Mission.

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

Sunday, October 23rd, 11 a.m. ... MRS. M. F. ROBERTSON.

6.30 p.m. ... MADAME DE BEAUREPAIRE.

Wednesday, October 26th, 3 p.m., Healing Circle. Treatment, 4 to 6.

MR. & MRS. LEWIS.

7.30 p.m. ... MR. J. KELLAND.

Brighton Spiritualist Brotherhood,

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

SPEAKERS AND DEMONSTRATORS.

OCT. 22ND TO NOV. 2ND, SPECIAL MEETING.

First visit of MR. HARVEY METCALF (Kettering) to Brighton.

Worthing Branch, West Street Hall, Every Sunday, 11.15 and 6.15.

Wednesday, 3.15 and 6.15. best Speakers and Demonstrators.

Worthing Spiritualist Mission,

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

Sunday, Oct. 23rd, 6.30 p.m. ... MRS. BODDINGTON.

Wednesday, Oct. 26th, 3 p.m. & 6.30 p.m. MRS. BODDINGTON.

Lady, 20 years Spiritualist, who is spending the Winter in Sark wishes to meet another to share comfortable bungalow from early November. Inclusive expenses £3 3s. per week.—N. L., 35, Lee Park, Blackheath, S.E. 3.

Telephone:
PARK 4700

Hon. Principal:
J. HEWAT MCKENZIE

The British College of Psychic Science,
59, HOLLAND PARK, LONDON, W. 11.

Mr. J. Hewat McKenzie (Hon. Principal)—Every Monday at 8 p.m., "Problems of Psychic Science." Members, 1s. Non-Members, 2s. 6d.
Mr. F. Bligh Bond—Every Tuesday in October, at 8 p.m., "The Message of the Scriptures." Members, 1s. Non-Members, 2s.
Mrs. Champion de Crespigny—Thursday, October 27th, at 8 p.m., "Links Between Spiritualism and Theosophy." Members 1s. and Non-Members 2s.

Special Public Lecture: Wednesday, October 26th, at 8 p.m., by Miss Julia Critten, "The Truth about the Hand." Non-Members 1s.

Mr. W. S. Hendry—Vital Magnetic and Spiritual Healing. Talks on Healing, &c., every Tuesday, at 8 p.m. Silver collection.

Mr. Alain Raffin—Can be consulted for Magnetic Treatment.

Public Clairvoyance.

Friday, Oct. 21st, at 8 p.m. ... MR. A. VOUT PETERS.

Tuesday, Oct. 25th, at 3.30 p.m. ... MRS. CANNOCK.

Friday, Oct. 28th, at 8 p.m. ... MR. A. VOUT PETERS.

Private appointments for Psychic Photography, Direct Voice, Clairvoyance, and Psychometry by appointment.

Town Members entrance fee £2 2s. Yearly Membership £3 3s.

Country Members, £1 1s. " " " £2 2s.

PSYCHO-THERAPY

(DRUGLESS MENTAL HEALING).

Neurasthenia, Neuralgia, Insomnia, Epilepsy, Shell-shock and other nerve and functional disorders curable by Suggestion.

Health and Happiness restored by a simple, natural, yet scientific method. Booklet 7d.

Dr. C. G. SANDER, F.R.P.S., D.Chrom., D.Sc.,

56, BROMPTON ROAD, LONDON, S.W.3.

Phone: Kensington 6379. Consultations and correspondence.

CURATIVE SUGGESTION.

MR. ROBERT McALLAN,

who has had many years' experience in the treatment of Moral, Mental and Nervous Disorders, and Functional Troubles, with and without Hypnosis, offers his services to sufferers. Insomnia, Neurasthenia, Obsessions, Depression, Self-conscious Fears, etc., quickly yield to this method of treatment.—4, Manchester Street, W.1. Phones: Mayfair 1396, Croydon 1888. Explanatory brochure post free.

MRS. FAIRCLOUGH SMITH

is conducting

A Colour Bureau

IN LONDON

at 153, Brompton Road, Knightsbridge, W. Wednesdays only, from 11 a.m. to 5 p.m. Healings through Colour Vibrations at noon—fee 1/- Lectures on High Mysticism Embracing the Human Aura, Colour, etc., at 3 p.m. Silver collection. And at 22, Princes Street, Cavendish Square, W. Lectures on Wednesday evenings at 7 p.m.—Silver collection.

Also at the Royal Pavilion in Brighton.

Sunday afternoons at 8.15—Lecture, Silver collection. Fridays at noon—Healing Service, fee 1s. Mrs. Fairclough Smith, who has had great success in England and America with her psycho-colour therapy, gives advice on colour for Health, Success and Spiritual Development. She also gives treatments and absent treatments. Write for appointments c/o The Royal Pavilion, Brighton.

22, Prince's St., Cavendish Square, W.

London Academy of Music.

SUNDAY AFTERNOON ADDRESSES

on

Spiritual, Mystic and Occult Subjects

By J. HAROLD CARPENTER.

Commence at 3.15 p.m. Admission free. Collection.

Gladola Restaurant

(Marigold, Ltd.), 44, South Molton St., W.1.

(Close to Bond Street Tube Station).

Moderate prices. - - - Excellent Cooking.

Open on Sunday from 12.45 to 9 p.m.

Psycho-Therapeutic Society.—Temporary address, 4,

Manchester Street, W. 1 (Bond Street and Baker Street Tubes).

Hours: Mondays, Tuesdays and Thursdays, 6.30 to 8.30 p.m. Donations earnestly solicited. Membership invited entitling to free admission to lectures.—Apply, Miss Linde, Hon. Sec.

A LONDON PHYSICIAN (SPECIALIST) receives

patients (into his private residence if desired) for treatment by appropriate Psychotherapy. Write—M.D. c/o J. H. Goring, 3, Tudor Street E.C.4.

Homely Board Residence for those needing change;

every convenience and comfort; central, close to Baths, etc.

terms 3½ guineas weekly.—Miss L. K. Spear, 25a, Milsom Street, Bath.

Typing of all descriptions, efficiently and promptly

executed, 1s. per 1,000 words, carbon copy 3d. extra Post orders

receive special attention.—S. Alton, Ltd., 165, High Road, Kilburn.

Wanted immediately for France—Paris and the country.

Lady Nurse or Mother's Help for boy of one year. Must be healthy

and bright, fond of children. Spiritualist preferred.—Apply Madame

Meillard, 229, Boulevard Perière, Paris.

LIGHT

A JOURNAL OF SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—*Goethe*.

"WHATSOEVER DOTHS MAKE MANIFEST IS LIGHT!"—*Paul*.

No. 2,128.—VOL. XLI. [Registered as] SATURDAY, OCTOBER 22, 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.

And not through Eastern windows only,
When daylight comes, comes in the light.

—A. H. CLOUGH.

Much interest has been excited by a passage in the Church Congress sermon of the Archbishop of Canterbury, delivered at Birmingham Cathedral on the 11th inst. It is so significant as regards the attitude of the Archbishop towards that newer development of Science with which LIGHT is associated, that we gladly give it here. Speaking of the "modern adventures" of the Church in connection with new discovery His Grace said:—

In this field of thought, as in others, it is wholesome and helpful to look back across a couple of generations. Wholesome and helpful, because the backward look makes two things clear. It shows those who are timorous about any change whatever that there have been recent changes which we all accept in the expression and manner of our belief, and, on the other hand, it shows us that some of the attacks which alarmed our fathers have simply broken down and need cause the Faith no fear. . . . Is it too much to say that attacks on supernatural religion which had vogue in the 'sixties and 'seventies of last century have lost the support of a great deal of the best science of to-day—a science which is based in part on a recognition of psychic phenomena incompatible with the position taken by the foremost positivists of the mid-Victorian age? Beyond all question these fifty years have brought a change of standpoint both to those who challenge and to those who defend our Holy Faith. Reverence as well as caution should be learned therefrom. Personally, I think that we shall increasingly find the gain of resting upon old words rather than on new, realising always that the old phraseology, with all its steady force, has, partly from the very fact of its age, been "patient," and is "patient" still, of different interpretation and different application from one generation to another.

* * * *

"In estimating the value of conflicting evidence," wrote Lord Riddell in the course of an article in "John O' London's Weekly" recently, "you should assume that most people are truthful. If it were otherwise the world would become a huge madhouse. Inaccuracy is more common than untruthfulness, and the suppression of awkward facts more frequent than substantive lies." That indeed is the general experience of all who have more than a surface acquaintance with the world. Lord

Riddell quotes Butler, who said that probability is the guide of life, and in this matter of psychical phenomena, as attesting the reality of an Unseen World, we have still to be guided by probability. So far we have not developed our standard of probability to a degree which would make the facts generally credible to critical minds. Supernormal experiences are not yet as plentiful as blackberries, nor do they grow on every bush. Having an eye for the paradox, we have noted it as curious that there are ardent and intelligent Spiritualists who have had no personal proofs, and sceptical folks, who having seen much, have yet not believed.

* * * *

We have known a clairvoyant who frequently saw visions of past, present and future events (all or most of them verified) but who was certainly (and disdainfully) "not a Spiritualist." We have known a famous medium of the past who after providing much astonishing phenomena retired from his psychic activities an unbeliever in any "spirit world." He was only convinced in later years by a study of the philosophical side of the question. In these matters we prefer to let people convince themselves rather than endeavour to convince them, especially as some of them, while unwilling to be persuaded, are quite willing to waste the time of convinced friends in fruitless disputation. Of course there is something to be said on both sides of the argument. Wholesale and indiscriminate propaganda has its uses, although as a critical friend of ours remarked, it leaves a good deal of mess to be cleared up afterwards. And yet he was himself a propagandist of a kind. "I would like," he said once, "to see the word 'Spiritualism' in large letters on every hoarding." "That would mean," said one of his hearers, "that you would have to provide means to explain to the people what it meant." "Let them find out," said our friend, in the manner of Dickens's Mr. Boythorne, "It will do them good." It sounded rather heartless, but there was something in the argument. It is a good thing to have to work for one's living—in more than one sense of the term.

IN AUTUMN.

Winds that, fanning close and byre,
Scarce the fading leafage stir;
Scarlet berries on the briar,
Each a rose's sepulchre.

Crimson portents in the sky,
Curlews calling on the wold,
Ferns and gorse that lowly lie—
Tattered lace and trampled gold.

Clouds that darken hare-bell shades
Into deepest amethyst;
Fruited brambles, forest glades
Dumb with moss and dim with mist.

Autumn waits her cold, white tomb,
But in tranquil loveliness
Bides the Spirit unto whom
Death is but a change of dress.

D. G.

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

THE PROGRESSION OF MARMADUKE.

Being sketches of his life, and some writings given by him after his passing to the spirit-world. Given through the hand of Flora More.

INTRODUCTORY NOTE.

The communications which follow, prefaced by an explanatory statement by the recipient, are of so striking a character that we feel justified in presenting them to readers of *LIGHT*. As we indicated last week we are compelled to withhold the real name of the writer—Flora More is a pseudonym—but she is a lady of high character and intelligence and engaged in social service as a devoted worker for human welfare. With the remark that the scripts were favourably considered by a leading London weekly newspaper, but were afterwards placed at our disposal, we leave the communications to testify for themselves.

STATEMENT BY MISS FLORA MORE.

The following communications were given through my hand in automatic writing during the years from 1914 to 1919, and were written at a fixed time every week, with few exceptions. The first three writings were, however, given through the hand of a psychic friend, whom I will call "A." My friend was staying with me. One afternoon I was playing the piano, and when I had just finished a piece called "Sunset" A. said she had had a wonderful vision while listening. She saw, clairvoyantly, a long room with an organ at one end, at which sat a dark-haired man, playing. At the opposite end of the room was a fair-haired man, lying asleep in an easy chair, with one hand hanging over the side. The dark man played on for a while, and then rose and walked very softly across the room, looked closely at the sleeping man, and then drew off a signet ring from the hand which was hanging over the chair. He walked into the adjoining room—a library—and with the ring sealed a letter lying ready in its envelope on the table, returned to the music-room as softly as he had come, and replaced the ring on the sleeper's finger. My friend saw no more that day, but the next day she was reading aloud to me a psychic pamphlet just published, when she became aware of the dark man seated near the fireplace of the room where we were. He commenced to question her about the facts given in the pamphlet, and remarked: "But I'm not dead—I'm here!" My friend's guides, who were present, though the dark man did not see them, told her not to answer any more questions, but to read on to the end of the pamphlet. She did so, and the dark man was taken away by those who had brought him. I may here explain that I did not hear the questions, being neither clairvoyant nor clairaudient, but I heard A.'s answers, and she told me afterwards what had passed.

Nothing else took place during the remainder of my friend's visit, except that she was conscious that the same spirit was with her a good deal. She then went to visit other friends, and wrote to me that the dark man was still with her, and that she did not know his name, but intended to call him "Marmaduke." A few days later A. wrote that Marmaduke had commenced automatic writing through her, and promised to bring the MS. for me to see when she again stayed with me on her return journey. The following two narrations are therefore through the hand of A., whose automatic writing is done in semi-trance, she being entirely unconscious of what is given her. My own writing, on the contrary, is done in my normal condition, but at a much greater speed than I could write myself, and without any pause or hesitation. With these few words of explanation I will now give the essays in order as received—only omitting such, or parts of such, as seem repetitions, or are purely personal to myself.

FLORA MORE.

THROUGH "A.'s" AUTOMATIC WRITING. (May 20th, 1914.)

"There is so much to unlearn! So much! I can't heal myself, that's a foregone conclusion, but one and all here have filled my being with fresh hope that the open vision shall be mine, the sensitive, acute ear for higher sounds of concord and harmony shall also be opened. I feel a sympathy at last for others. The right treatment has been mine—drastic, but most necessary: in life one second,

crushed to death the next. Standing under a cliff, a big boulder became loosened and with a rush descended and crushed my head and face beyond recognition; but papers in my breast pocket proved my identity. Then a great darkness enveloped me. I seemed as one feeling a way through blackness that could be cut—no sight, no sound—it was appalling! The first glimmer—ah! what that means! The first strain of music so unnerved me that I almost went mad and fought like one beating the air. Exhausted, I sank down in a gloom beyond description. I cursed God and man, but could not die—I found myself again on the rocks, under the shelter of a cliff, and looked down on my body. I tried to raise it, to resuscitate it, only to shrink with disgust from the corruption. Strange as it may seem, I could not place where I was. I seemed to myself to be in an unsound state of mind, or in a waking nightmare which must soon be lifted; but I never dreamt I was dead! How long I wandered lonely over those rocks I cannot say, but suddenly my madness took another phase, and I found I was participating in social intercourse in a home on earth—people whose interests I knew naught of—yet I could not leave, and became a listener, first to music, then to reading and conversation, from which I learnt that not only was my presence known, but somewhat of my character as well, to the women who were talking.* I listened intently, and found that they thought man was endowed with spirit and a continuity of life after death. 'How absurd!' I thought; and then, like a flash, my mind became illuminated: 'I am dead to earth. Where am I? What am I?' For the first time I perceived many spirits surrounding me, whose aim seemed to be to assist me. I was courteously greeted, and found myself amongst men of culture and refinement and of my own social standing, who gradually drew me into the conversation. Some spoke of the harmonies of sound in the spirit-world, and how they interblended with colour. You cannot form an idea of what this meant to me. 'I am bewildered,' I said, 'I thought I was mad, but not dead!'—'Only dead to a material world of physical sight and sound,' was the reply, 'very much alive to a spiritual world of spiritual sight and sound; on a different plane, and we have all had to adjust ourselves to this new birth, as it is; and the sooner you recognise this the better for your progress.'—Now I am asked to leave my writing for a time. May I add that the name by which you call me (Marmaduke) was mine, baptismally given amongst a long list that I was heir to; I like it, and when you add 'Brother' Marmaduke, I feel indeed honoured."

THROUGH A.'s HAND. (May 21st, 1914.)

"I am once more to have the privilege of writing, and continuing this chapter out of my life. I think I left off yesterday at a conversation I was most interested in, while a guest at your friend's home. I was full of eagerness to get out of the appalling conditions I felt I might again sink into if I did not hold on to the connection that had been started. I was like a drowning man clinging to a life line. I swallowed my pride and asked for assistance, and even begged not to be left alone. To my astonishment I was told that this assembly had met purely on my account, to help me, and that a former friend of mine had solicited their aid. How little I dreamt who that friend was! I learnt that probably I should return to my first dreaded experiences, but that I should always have a light with me, as a ray having once penetrated could never be extinguished, and that this light would shine as a star of hope, guiding and leading me out of darkness into day. Truly, I again found myself back on the rocks, but ever near me lingered an exquisite tender light—my lode star—and this seemed to intensify in brilliance as I watched for it, now here, now there, but never failing me once.

"I cannot say how long I remained in this now-tempered darkness, but once again I suddenly found myself amongst the same family-group of friends. I received an invitation to remain for earth-music connected with spirit-control, and saw how the different gradations of earth-sounds produced from a piano, was supplemented by tones infinitely more varied, and associated with every conceivable form of

* "A" and Miss Flora More, and later on, a third friend.

colour. A sunset, expressed in music, was illustrated by all the soft blending of sunset glow, and sunset shades, one melting into the other so imperceptibly that it seemed a marvel of genius unprecedented on the part of the performer in the spirit-world, whom I looked upon as a great tone-master of wondrous skill. I, who had counted myself no mean exponent of music when on earth, especially on the organ, now felt like a five-finger-exercise pupil! Eagerly I begged for more, and was then invited to attend a Rehearsal of Music by a special singer. With the greatest avidity I accepted, thinking: 'What must the singing be like, if the spirit voice is able to express the same gradations of sound?'

"Now, I hesitate to continue this narrative of soul-experience—the magnitude; the utter Christ-like conduct, bows my spirit to the dust—my iniquity stands out and proclaims me indeed the chief of sinners. Still, I must continue, as this history may give some conception of the Love-power exercised in the spiritual spheres. There seems only one law: Love, which is Mercy: Mercy which is Love. Let me hurry on. Forgive me, I cannot; I break down. Forgiveness! Forgiveness! sublime beyond conception, wrung my very being, and the depth of my sin struck home to me. The friend whom I had made an outcast; whom I had betrayed and deserted, had arranged this Festival for me, and sang of Forgiveness, sang of Love! And then, then I repented, and there was such joy in that assembly, and all took up the most exquisite song of Redemption through Love, that my tortured spirit became racked with remorse. And then a pathway opened in the audience, and down this came the principal soloist, whose singing had enthralled us. He made his way to me, and looking upon him I recognised my betrayed companion—friend. He opened his arms to me, with outstretched hands, and I fell on his shoulder, hiding my shamed face—only to feel the mighty heart-throbs of compassionate love and forgiveness. I must cease, for I find your power is becoming too much drawn upon, though I have your sympathy. Oh! this sweet sympathy that resuscitates! God bless His singers—His sowers—His reapers! May I, too, learn the song of the Redeemed. May I, too, scatter the seeds of love-service! Not yet for me the reaping!"

(To be continued.)

"SEEING THE AURA."

Dr. L. B. Arnold, of Los Angeles, who is now on a visit to London, writes:—

"I wish to confirm Sir Oliver Lodge's statement that 'what is perceived [as the aura] is a contrast or fatigue effect, explicable in terms of the retina.' To explain it in other terms, the seeming aura is an optical illusion depending upon (1) fixation of vision long enough to produce a retinal after-image, (2) certain lighting conditions, and (3) the different focal lengths of the different colours of light. This optical illusion is not to be confused with the 'zones of sensibility' which is an ectoplasmic phenomenon, and in which there is the extension of a real substance. The subject is quite too large to be discussed in a short letter. We are preparing to bring out a book, entitled 'Further Researches on the Aura,' which will review in detail all our experiments in this connection. This book will consider the aura both from the ectoplasmic point of view and from the optical point of view. Professor Twining is co-operating with me in this connection. There are new methods which make it possible to see the aura without the dicyanin screen."

DR. LOMAX, MEDICAL SCIENCE AND PSYCHOLOGY.

Dr. J. Scott Battams writes:—

Your deservedly appreciative review of Dr. Lomax's courageous book, "The Treatment of Insanity" (p. 651) would appear to be a natural and desirable innovation. For, according to certain sapient Rationalists, the leaders of Spiritualism are themselves not unlikely to be the recipients of the enlightened treatment adumbrated by Dr. Lomax. For many years my work lay in this direction, and I venture on the paradoxical suggestion that in the near future, instead of treating these deluded ones, we may possibly be learning of them, and even calling them into consultation!

But there's a fly in the ointment. For the other day it was reported that Dr. Lomax had the temerity (shall I say?) to declare publicly his belief in reincarnation and demoniacal possession, and this in the presence of the good Bishop of Kensington!

Think of it! This courageous apostle of lunacy reform is not only inviting the Church's ban, but also the professional attention of his brother alienists, not to mention that beneficent bureaucracy, the Board of Control. The situation suggests comico-tragical possibilities, which some Spiritualistic Pinero may possibly find useful.

LOOKING BACKWARD.

FROM AGNOSTICISM TO SPIRITUALISM.

By W. H. ELDER (ABERDEEN).

For three years previous to beginning my investigation of Spiritualism I had given considerable thought and study to the subject of the duality of mind and its phenomena, and although ultimately led to investigate the Spiritualistic hypothesis, I was at first strongly opposed to it. I was then a citizen of Edinburgh, and having purchased my first copy of *LIGHT* I found from its pages the meeting place of the Edinburgh Spiritualist Society, and made my way thither. I could write much of my experience of the last twenty years, but neither time nor space will permit. That copy of *LIGHT*, however, marked a complete change in my life. As a result of orthodox teaching I had become an agnostic. Fifteen years ago, when I was leaving Edinburgh for Aberdeen, a medium told me that in two years' time a Spiritualistic movement would be inaugurated in the Granite City, and I would be its prime mover. Although nothing seemed more improbable then, her prophecy came true—a movement known as the Aberdeen Psychological Society was started, and I have held the position of President consistently until last year, when finding a competent man to take my place, I relinquished the helm, though I am still an active worker in the cause.

As you desire to hear of good psychic tests for publicity I think it may prove useful to relate at least two instances received through a non-professional medium. As she would not care to see her name in print I will use the appropriate *nom-de-plume* "Veritas." Her gifts seem to be natural, including wonderful tests afforded both in trance and under normal conditions. In the trance state she impersonates the discarnate intelligences, taking on their conditions and displaying their characteristics; and invariably her face becomes transfigured, the sitters actually seeing the faces of their loved ones.

A few weeks ago, at the Sunday morning meeting, she approached in trance a young man who had never before attended a Spiritualist gathering, and described a spirit who, she said, was his father, adding that he had passed out under war conditions. "Veritas" then tried to illustrate the young man's occupation by turning her hand in a revolving movement, and said that he was busily engaged in endeavouring to effect an improvement, but there was someone in the home surroundings who was placing obstacles in his path, and that his father's message was to keep on with what he was doing as he was helping him in it. The young man is a cinema operator, and is trying to improve upon something connected with it. His mother had been placing the obstacles in his way. The young man was dumbfounded. He went home, and told his mother, who, in her turn, got such a surprise she could scarcely speak for a time. All the medium's statements were true. That same evening the mother made her first appearance at the service alone, to outward seeming; yet, perhaps not really alone.

The other instance was at the close of the same service, when a woman approached "Veritas" saying a ring had been missing in her home for two weeks; she had called in the detectives, but no clue had been found, and that the ring was valued by her as it belonged to her husband who was in spirit life.

For some reason "Veritas" felt reluctant to do anything in the matter, but said (in the normal) she saw the ring—a gentleman's signet ring—very dark colour of gold—initial M. "Veritas" then said, "I see you go out of the house, and you are gone quite half-an-hour. Meantime a message boy appears, and deposits some articles from a basket. After he had done so I see him look at the ring lying on the corner of the piano, and he sweeps it with his hand into the basket." "Veritas" next spoke of finding herself groping in a dark, narrow cellar, feeling for a shelf. She assured the woman that the boy had no intention of stealing the ring, but if she cared to go carefully and diplomatically about the matter she would get the ring in the manner she had described as the boy acted on a sudden impulse, and was not a common thief.

The following morning the woman saw the grocer, and soon after the boy appeared at the house and was questioned as to what he knew about the ring, and told that if he would tell everything nothing would happen to him. He immediately burst out crying, saying that he swept it into his basket, but did not mean to steal it, and had hidden it in his mother's coal cellar on a shelf. He rushed off, and brought the ring, and it would seem that the returning of it was as much a relief to the boy's conscience as its recovery was a delight to the woman who had lost it.

The description given by "Veritas" of the ring, of the owner's brief absence, and the boy's arrival and act was correct in every detail. These two instances can be vouched for by many here in Aberdeen.

"LIGHT" DEVELOPMENT FUND.

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

	£	s.	d.
A Friend	2 0 0
Miss Helen Halswelle	1 0 0

"MY EXPERIENCES WITH MRS. ETTA WRIEDT."

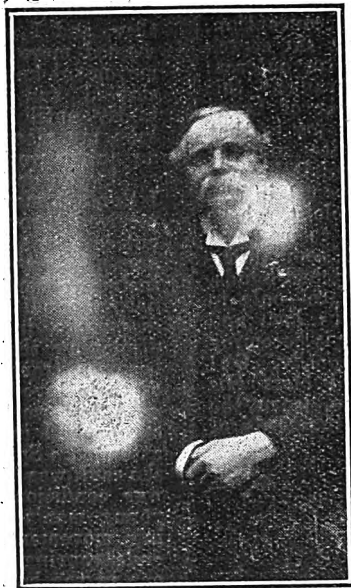
ADDRESS BY MR. R. H. SAUNDERS

Before the Members of the London Spiritualist Alliance, Ltd.

Direct voice phenomena are of the highest interest and importance, and the address given on the 13th inst., at 6, Queen Square, by Mr. R. H. Saunders, who has had a unique experience in this direction, was followed with keen attention by a large audience of members and friends of the L.S.A., who frequently manifested by applause their appreciation of the striking incidents brought to their notice, as well as of the happy way in which they were narrated.

Mr. H. W. ENGHOLM, who presided, said, in introducing the lecturer, that though Mr. Saunders had had some acquaintance with the facts of Spiritualism for fifty years it was not till the last six years that he had had first-hand experience of them, but the experience thus gained enabled him to give those present that evening what he (the speaker) thought they would at the close all agree was one of the most convincing statements they had ever heard in connection with the subject. It was from plain business men like Mr. Saunders, whose minds were not filled with thoughts of the possibilities of trickery, that they obtained the most definite proofs. He had heard of psychic researchers who held the opinion that it was necessary to go into the séance room with a knowledge of all the tricks of Maskelyne and Cook, but these persons investigated for years and years without getting "any forrader." It was like going to test electrical instruments with a piece of soft iron in one's pocket. Recalling a recent sitting at which Mr. Saunders was present with him, Mr. Engholm said it was all very simple and homely; there was no feeling of talking with their "sacred dead"; it was rather like a conversation with those who were alive and happy and glad to have a chat. Such a realisation on the part of sitters would bring the best conditions, for it afforded the strongest link with those who had passed on. Mr. Saunders, who had been a most careful recorder, told him that he had a thousand sheets of foolscap covered with notes. Out of that storehouse he proposed to give them some treasures. (Applause.)

MR. SAUNDERS said that he did not propose to use the whole of that mass of material. (Laughter.) After recounting an experience of his boyhood in connection with the happy death of a Spiritualist, he went on to describe the events of the past six years. It was his getting into communication, through Mrs. Etta Wriedt (see portrait on opposite page), with a nephew of his who was killed in the war that brought to him a knowledge of the continuity of life. He intended to submit to them some of the facts he had obtained. If facts were tested and found correct in instances where they could be tested, it must be assumed that they were correct in others. Mr. Saunders went on to introduce four characters into his narrative. First he gave an account of Mrs. Wriedt, with whom he had had many sittings and had heard speak something like a thousand spirits. Her father was a Welshman who emigrated to America. From an early age she possessed psychic faculties, in fact every psychic faculty, but in those days her gifts were looked at askance. The gentleman she married was a Spiritualist, and he persuaded her to attend a sitting. Here Dr. Sharp, Mrs. Wriedt's present principal control, who was then controlling another medium, sensed her power and said that she would prove more wonderful than the medium through whom he was then manifesting. Mrs. Wriedt sat for two years without any apparent result. At the end of that time various forms of psychic power began to manifest themselves—clairvoyance, clairaudience and trance. Dr. Sharp realised that her finest form of mediumship was the Direct Voice, but he would not allow her to give public exhibitions for six years. For sixteen years she placed her valuable gifts at the service of the public without payment. The lecturer thought that fact worthy



MR. R. H. SAUNDERS
with the spirit extras of two of his
children (girls) who were still-
born.

of mention. He estimated that she had given some eighteen thousand sittings, at which about a hundred thousand spirits had spoken through her.

He had heard the question asked from both sides of the veil, "Who is Dr. Sharp?" The doctor's own account of himself was that he was born in Glasgow some hundred and fifty years ago, and emigrated to America—where he took up farming. In the course of the plain life he lived he studied medicine of a primitive character, largely relying on herbs. In his visits round the countryside he used to travel on horse-back, carrying in his saddle bag those "simples," and effected cures among the farming classes who gave him the title of "doctor." Though he was now much better acquainted with medical science than he was in his earth life, he still retained his faith in those simple remedies.

After alluding to "Abdul," another control, and his work in helping departed soldiers, Mr. Saunders proceeded to speak of the healing gifts that had been developed in a friend of his, Mr. Morris, gifts which Dr. Sharp said must be used for the benefit of humanity. They had been so used, and he (the speaker) invited medical men who had baffling cases to test their efficacy.

He had often been asked which was the most wonderful sitting he had had with Mrs. Wriedt. He considered the

most remarkable was that at which his still-born children came and told him their names, occupations and recreations. For many years before he had had hints given to him by mediums that he had children over there, but this was the first time that he came in close touch with them. They even told him to alter a record in the family Bible because it was wrong.

The lecturer next referred to a friend of his who suffered from a complaint which puzzled the doctors. At a sitting with Mrs. Wriedt Mr. Saunders asked Dr. Sharp if he would diagnose the case. He agreed, and added, "Think of the man and the house and I will follow your thoughts." Mr. Saunders did so, and after some minutes' silence Dr. Sharp said, "I have found the man; it is cancer, and you should tell his son." Mr. Saunders hesitated to tell the son, but two days later the young man came to him and said, "It is a dreadful thing about father; the doctors now say it is cancer." His friend passed away leaving a widow who was poorly provided for. Friends advised her to take in boarders, and she succeeded in getting three Hindoos. At a sitting with Mrs. Wriedt soon after, the husband communicated and said, "I know my wife does not like coloured people, but I think you have done the best you could."

The speaker made an interesting digression in which he gave some explanatory remarks on thought and its action. He was told by the control "Abdul" that thought was sent out like a ray and that it was focussed as in a mirror, and thus seen by those on the other side. Thought was the origin of everything; it was really the creative power. It was able to travel immense distances. In illustration of this Mr. Saunders stated that at a recent sitting with Mrs. Wriedt Dr. Sharp told the medium that her husband would be coming over very soon from America. She doubted this, owing to the news she had received from him by letter. That was on August 10th, and on August 12th Dr. Sharp said "He is packing up his trunk." Mrs. Wriedt accepted Dr. Sharp's statement, and on the strength of it sent a wireless to her husband on the boat, and went to Southampton to meet him. It all happened just as Dr. Sharp had said, and she met her husband.

Many other stories were told by the lecturer illustrating the spirits' power of perceiving what was going on at a distance. For instance, on one occasion at a sitting they told Mrs. Wriedt of someone who was knocking at the street door. On the occasion of the King opening the Belfast Parliament the sitters were informed exactly what

was taking place, though the events were occurring three hundred miles away.

In conclusion Mr. Saunders said he had only been able to give a small part of his voluminous records, but if it had proved of interest to them he would gladly furnish further particulars at a later date. (Applause.)

On the motion of the chairman, seconded by Mrs. Champion de Crespigny, and supported by Dr. Abraham Wallace, a hearty vote of thanks was accorded to Mr. Saunders.

THE DREAM OF SCIPIO EMILIANUS.

Thinking, and we believe quite rightly, that it cannot fail to interest readers of *LIGHT*, a correspondent, Mr. Claude Trevor, has favoured us with a transcript of part of a letter ascribed by Cicero in his "De Republica" to Scipio Emilianus, recounting a strange dream which came to him early in his career. The interest lies not only in the dream's prophetic character, but in the lofty teaching it contains:—

"My first thought on arriving in Africa was to visit the King, Massinissa, bound to my family by deep and sincere friendship. The old sovereign spoke of naught else but of Scipio Africanus, bringing to mind not only his every action, but even his words. Our conversation lasted a considerable time; hence this, combined with the fatigue of my journey, caused me, on retiring to rest, to fall into a heavier sleep than usual. I then saw the form of Scipio Africanus appear before me. I instantly recognised him and trembled. He spoke, however, saying, 'Be reassured, O Scipio, and fear not, but bear well in mind that which now I say to you.'"

Here the apparition foretold that in two years Emilianus would overthrow Carthage, destroy Numantia, traverse Egypt, Syria, Asia and Greece, obtaining there triumph, and that owing to disturbances in Rome, his would be the task of saving the state. "Be dictator," he continued, "and consolidate the Republic—if you succeed in escaping from those bound to you by closest ties." But so that you may redouble your ardour to defend the State, know O Scipio this—for all who succour and save their country when in need, there is reserved for them in another world a place where they will experience endless happiness, since the God who governs the world finds nothing more grateful to Him than those who on earth are instrumental in maintaining that which they call 'civilisation.' The souls that are born and who are destined to support and defend such, are from here, and eventually return once more."

"At these words," says Emilianus, "although full of alarm for me, not so much at the idea of death, as of the treachery of those in near kinship with me, I had nevertheless strength to inquire of the apparition if my father, Paulus Emilius, still existed; and all those that on earth we consider as dead. 'Yes,' he replied, 'they all really live, who, having freed themselves from the fetters of the body, in which they were imprisoned, have acquired their liberty. Real death, on the contrary, is that which you call life. But, behold, your father, Paulus Emilius, who approaches!' whom I then beheld. I burst into tears, while he, with kind words and caresses, exhorted me not to weep. When I at length overcame my emotion, I exclaimed, 'Oh, father! best and holiest of men, since true life is where you are, as I have just been assured it is, why should I still remain here on earth? Why may I not hasten and come to you?'

"No," was the answer, 'until God (whose temple, the

world you see) liberates you from the imprisonment of your material body you cannot come to us. For man is born to be a faithful custodian of the globe you are on, in the midst of the Temple, which you call earth. For such reason are you given a soul, a ray of those eternal fires called by you stars and planets circulating endlessly in their respective spheres, animated by Divine Intelligence; spheres in which they unfailingly register their various periods with marvellous rapidity. Thus it is your duty, and the duty of all right thinking mankind to retain as long as possible the soul in the imprisonment of the body, and you may not, without the command of Him Who has given you such, leave your mortal life, for it would otherwise seem that you deserted the place assigned you by God.

"Love justice and kindness; that kindness which is pure love for those around you, and devotion to your country. This is the path that will lead to the heaven,

where commune the righteous, who, having left their earthly body, are existing here.'

"He then pointed out to me the Milky Way, whence I contemplated the universe in all its grandeur. I beheld stars of which down here we know not, neither could we imagine their magnificence. I saw the earth, which appeared so insignificant in itself, that our country appeared as nothing of importance. 'If,' said Africanus, 'earth seems to you as it is, so insignificant, turn your eyes ever heavenward and heed not terrestrial things. What glory or fame, worthy of your aspiration, can you acquire among men? See how alienated are the quarters of your globe inhabited by human beings, and what vast solitary expanses separate them one from the other. . . .

Courage, therefore, and remember that if your body must perish *you yourself are not mortal*; your outward form is not your ego. What constitutes man is the soul, not the tangible covering which with the hand can be touched. Know, therefore, that you are a god, since you are able to make your body act, remember, foresee, obey you, as the Supreme Being rules and governs the universe. Like unto the Eternal Father, who dominates the world, in part corruptible, the immortal soul dominates the mortal body. Exercise the functions of your soul better, one of the chief being the well-being of your country. Accustom it to aim at noble ideals so that the sooner will its inhabitants wend their way Heavenward, where they will the sooner find themselves, inasmuch as they will have already begun, in their imprisonment in the flesh, by sublime aspirations, to detach themselves from earthly yearnings. But the souls of those who, slaves to the pleasures of the senses which have not been subdued, and easily led by the passions that have violated laws, human and divine, when freed from the body will wander in misery near the earth; and will not return here till many centuries of expiation have passed.'

"The vision disappeared and I awoke."

Here ends the account which Cicero ascribes to Emilianus.

SOME people seem to have almost exactly the influence of music. It is an inarticulate influence. It does not communicate ideas, but it creates moods.—PHILLIPS BROOKS.

GROWTH BY OVERCOMING.—Whatever happens the optimist rises superior to his environment. He knows not the meaning of the word failure, but cheerfully overcomes every obstacle. Troubles are aids to success: it is the effort to overcome that counts. Behind the darkest cloud there is a light and ofttimes a silver lining: faith, hope and patience will assuredly bring their reward.—WALTER JONES.



MRS. ETTA WRIEDT.

The famous direct voice medium.

This is a reproduction of a full length painting of Mrs. Etta Wriedt, the work of Miss Donald-Smith, the distinguished portrait painter. Miss Donald-Smith, it may be mentioned, is well-known for her water-colours, which have been several times on exhibition, and she is a frequent exhibitor at the Royal Academy. The picture of Mrs. Wriedt was painted in a surprisingly short time, but many of Miss Donald-Smith's friends regard it as one of the best portraits she has ever produced. We are indebted to Miss Donald-Smith for permission to reproduce the picture.

* It was believed that Scipio Emilianus was poisoned by his wife.—O. T.

VALE OWEN AND SWEDENBORG.

SOME COMPARISONS.

By ARTHUR J. WOOD.

ELEVENTH, AND LAST ARTICLE.

SPIRITUAL SPECTRUM ANALYSIS.

Those who have read the Vale Owen Messages, or followed these articles, will no doubt be aware of the fact that, so far as our information goes with respect to the conditions of the after life, there is probably no phase of earthly activity which has not its corresponding spiritual counterpart.

In the domain of Science it is particularly interesting to find that our spirit brethren are such great workers, and no small portion of the Vale Owen Script is taken up with descriptions of matters of scientific moment in which they are engaged; and we have many references to colleges there in which various branches of science form the subjects of study. As we have more than once hinted in these articles, it seems to be beyond question that any fresh discoveries made on this plane of existence with regard to natural laws and their application to the needs of humanity are due, in the first instance, to the activities of our brethren on the other side of the veil, who pass their knowledge on to us when we have sufficiently prepared the way for it by our own efforts, thus enabling them to co-operate effectually by providing the necessary *nexus*.

Where the scientists of our world, however, deal with material substances, laws and phenomena, the scientists of the other world deal with spiritual substances, laws and phenomena; and as these things are, of necessity, so closely related to mind, which is, itself, a spiritual substance, it follows that when, for our enlightenment, any revelations are given to us of their activities (which can only be done perforce in earth language), they assume an aspect so much at variance with one's pre-conceptions of spirit world activities that readers who are not familiar with spiritual philosophy are prone to charge all such accounts as "materialistic," and profess to be astonished at the "grossness" of our beliefs. However irritating or amusing (according to one's make-up) this attitude on the part of critics may be, it only shows the difficulties that have to be overcome in making familiar purely spiritual ideas or truths in a language born of earth.

When the Vale Owen messages first appeared serially in the "Weekly Dispatch" a certain leading luminary of the Roman Catholic Church made much foolish merriment at their expense, not only exposing his own animus and bias against Spiritualistic phenomena, but also his profound ignorance as to the nature of that world towards which he would fain guide his flock. His idea, if one may judge from his utterances, would seem to be that a world of spirit is the very antithesis of a world of matter, and that what is true of the one cannot be true in any sense of the other, as there is no relationship existing between them. It seems an extraordinary attitude for a man of supposed intelligence, but it illustrates the peculiar ideas which some minds entertain of a world of spirit, their apparent inability to think clearly about it, and their refusal either to enquire for themselves or to accept the testimony of others. The attitude of the Reverend Father above referred to is like that of his predecessors in the Church who refused to look through Galileo's telescope because they *knew* he was wrong!

This may seem a long winded introduction to our subject, but I have been led to it by wondering how many of those who read the Script were puzzled by the use therein of the word "spectrum" as applied to the analysis of mind! No doubt it would appear to many like one of those incongruous applications to things purely mental or spiritual of material or scientific processes, to which I referred in the article on "spiral" thinking.

In the message in which this word "spectrum" occurs, the communicator is describing the methods adopted on the other side in order to test Mr. Vale Owen's fitness to act as receiver of their communications. His words are:—

"We studied and analysed your mentality, and what you had stored there in the years of your earth life—that is, your spirit body, as we employ the word here in these writings, and its health, and in what members health required perfecting the more, and also, so far as we could the quality and the character of the facets of you, the spirit himself. *These we put through the spectrum we use*—not much like one of which your scientists speak but which is applied by us to *men and their emanations*, as your scientists do to a ray of light."

This application of the principle of spectrum analysis to mental or spiritual emanations on the part of spirits would no doubt be news to many, if not to all who read the Script.

It was to the present writer, at all events, and had pretty much the same effect upon him at the time as the "spiral" thinking mystery. But in this case, as in the other, my attitude, not of scepticism, but of perplexity through lack of sufficient knowledge, has been changed by further discoveries. Those who read the last article of this series dealing with spiritual atmospheres and emanations will be prepared to understand in some measure the significance of what follows. I had thought over this matter of the spectrum for a long time without result; that is to say, without being able to associate it with any spiritual law or principle with which I was acquainted. It stood as a curious and isolated fact awaiting confirmation—provisionally accepted, but not understood.

One day, a few weeks ago, I chanced to pick up a volume of Swedenborg's "Arcana Coelestia," where I came across some further passages in which he deals at some length with various spheres and emanations in the other life. One passage deals with what he calls the "sphere of phantasies." He tells us that:—

"These spheres, when they are rendered visible, appear like mists more or less dense according to the quality of the phantasy. . . . Such spheres are, as it were, imbued with poison, and it is usual to examine the degree of these poisons, and density, *by a kind of bands of blue azure colour*, for in proportion as these vanish and disappear, the poison and density of the sphere is diminished."

Now this is a very remarkable statement, not only on account of the support it gives to the revelation in the Script, but also in that it foreshadowed the discovery of the scientific principle of the spectrum analysis of Physics, which was unknown in Swedenborg's day.

The first volume of the "Arcana" in which the above passage occurs was published in London in 1759, and although the spectrum itself, or band of colours due to the refraction of light through a prism, had been known since Newton's day, and various attempts been made by scientists to solve its mystery, it was not until 1850 that the physical explanation of the phenomenon for the first time was given, and not until about nine years later that Kirchhoff, a German scientist, made a complete statement of the principle on which spectrum analysis is based—or nearly one hundred after Swedenborg's mysterious allusion to the examination or analysis of various spheres in the other world, by coloured bands in order to determine their nature.

I am not aware that any other reference has ever been made by other writers to the fact of spiritual spectrum analysis since Swedenborg's time, until this further reference to it in the Vale Owen Script. It is confirmatory evidence of a very striking kind to a little known fact of spirit world science, for Mr. Vale Owen was entirely ignorant of Swedenborg's allusion to this subject. The seer was, undoubtedly, many years ahead of his times. The late Mr. Gerald Massey has said of him: "He will be better known after many days. He has waited long with the most placid patience, but is one of the eternal men who can afford to wait. I look up to him as one of the largest, loftiest, serenest of all the starry host in the realm of mind. He is seen but dimly by the distant world at present, but he is slowly, surely arriving from the infinite with a surprising light of revelation." That, I believe, is an expression of true poetic insight.

But to return to the spectrum. We saw in the article on atmospheres that all substances, both natural and spiritual, give off their characteristic spheres or emanations, including the substance of mind, in the form of thought; and as these emanations can, in the other life, and when occasion demands, be rendered visible by spiritual science, it was no doubt some such operation as this to which Mr. Vale Owen's mind was subjected, and to which the communicator refers.

Closely allied to this subject of spiritual spectrum is that of the analysis and classification of prayers and petitions, the account of which reads so curiously strange in an early part of the Script. I refer to the account given by "Astriel" in the "Weekly Dispatch" of February 22nd, 1920. He tells us why some prayers are effective and others are not; and, what would seem peculiar to many, that all these various petitions are carefully examined and classified by experts on the other side. His words are:—

"For you must know that there are appointed guardians of prayer here whose duty it is to analyse and sift prayers offered by those on earth, and separate them into divisions and departments, and pass them on to be examined by others, and dealt with according to their

merit and power. In order that this may be done perfectly, it is necessary that we study the vibrations of prayer as your scientists study the vibrations of sound and light. As they are able to study and classify the rays of light, so are we able to deal with your prayers."

All this is new and wonderful reading, and passes our comprehension, and we can only confess that our knowledge of spiritual science is very much in its infancy. We are reminded of the same communicator's warning:—

"Should we perchance say aught that may seem strange and unreal of this our life in the spiritual spheres, you will keep in mind that here are powers and conditions which on earth are hidden from the outer knowledge of men. . . . They are mostly deeper than the physical brain can bear to penetrate. They may be sensed or felt to a degree by the more spiritually developed—no more than this."

What, then, can this analysis of prayer consist of? Not of an examination of words, for earth language is no more audible to spirits than their language is audible to us. It is something more fundamental than that—it is a testing of the genuineness or sincerity of the desires and affections which, clothed in ideas, radiate into the spiritual atmosphere about us, and there create effects unknown to us, but which are analysable by those appointed and qualified to deal with them. According to the quality of the desires and affections which lie at the back of all genuine prayer they are separated, as the Script says, into "divisions and departments, and dealt with according to their merit and power." Swedenborg confirms the truth of these scientific spiritual methods in the following extract. By "goods" he means all those things of use which arise out of love or affections. By "truths" he means all those things which arise out of wisdom and understanding, and which are the means by which "goods" are effectively ultimated in use. For a desire, of itself, however good, is useless and blind unless it has the light of wisdom to lead it in the right direction, and to a perfect consummation. He says:—

"There are genera and species of all things, of spiritual goods, as well as of natural goods. . . . There are so many genera of spiritual goods and truths, that it is impossible to enumerate them; still less can we mention their species. In Heaven, all goods and truths are so accurately arranged into genera, and these again into species, that there is not one that is not carefully distinguished."

In this arrangement into "genera and species" we have the same idea that is conveyed in the words "divisions and departments" used in the Script. Genuine prayers are, in the language of the seer, "goods" in so far as use is at the bottom of them; for we do not usually pray unless it is for what we believe to be some good and useful purpose. There is far more in genuine and earnest prayer than many people are aware of. Dynamic spiritual forces are set into operation which are fruitful in results to help both ourselves and others on in our spiritual progress and pilgrimage.

DR. ELLIS T. POWELL'S LECTURES.

DR. ELLIS POWELL addressed a very large audience in the Ardwick Picture Theatre at Manchester, on Sunday night, the 9th inst., on "The Psychic Side of the Life of Jesus." His remarks were listened to with rapt attention by an audience of between two and three thousand people. One question only was asked at the end of the meeting by a clergyman, who expressed himself as completely satisfied with the answer, and subsequently offered his personal congratulations to the speaker.

On the evening of the 10th inst., Dr. Powell delivered an address on "Spiritualism and Its Bearing upon Social Reconstruction," under the auspices of the Council of the Preston United Spiritualist Churches, in Clark's Yard Church. There was a large attendance, over which Mr. H. Tyrer (Preston) presided. In the course of his address, Dr. Powell said that Spiritualism was sweeping the country like a tornado. The very essence of Spiritualism was that the individual, the personality of each of them, passed over to the other side absolutely unchanged except that it awakened amid brighter surroundings, and with a vivid consciousness of all the potentialities that lay before it.

At the British College of Psychic Science, on the 12th, Dr. Powell took as his subject, "Where We Stand: Retrospect, Survey and Outlook." He dealt with the humble beginnings of the Spiritualist movement, with the position it has now attained as a great scientific propaganda, and with the prospect of greatly expanded knowledge and opportunity which it offered to mankind. Dr. Powell illustrated his points by experiences of his own, and by instances from the religious and scientific fields. An interesting discussion, which lasted for some time, followed the lecture.

MR. WILL PHILLIPS, formerly editor of the "Two Worlds," asks us to mention that he is available for a few Sunday engagements in the metropolitan area. Letters to him should be addressed c/o this office.

RAYS AND REFLECTIONS.

When a new aspect of any great truth comes into the world it takes all classes of mind to give it shape and substance. It needs rough pioneers, vociferous demagogues, quiet reasoners, reckless partisans, critical observers, opponents, ranging from the keenly intellectual to the dull obstructionist, quietists, rhapsodists, Laodiceans and fanatics. And it never gets fairly driven into the mind of people without some drum-beating and trumpet-blowing.

* * * *

That last is a sore point with all the advocates of the new truth who want to live a quiet life. Which provokes a rhyming reflection, as thus:—

'Tis said that modest merit
No favour can command,
Unless to back its mission
It has a loud brass band;

That you can give no message
Which will with crowds prevail,
Unless with drum and trumpet
You blazon forth the tale.

So be it. But be careful
They find it, when they come,
Not windy as the trumpet,
Or hollow like the drum!

* * * *

I was reading the other day a letter on psychical phenomena by a contemptuous gentleman who said that these things must be made to submit themselves to rigid scientific examination. Must they, indeed? The penalty of their failure to comply with this imperious mandate, it seems, will be that the writer of the letter will not believe in them. Well, and what then? I suppose the heavens will fall.

* * * *

The fact is that "these things" will not submit to anything but patient attention to the laws under which they are elicited. Now and again they come unsolicited. Indeed quite frequently of late they have entered into the homes and lives of persons who were not looking for them, and who had to resort to the office of LIGHT for counsel and information. Meantime the spectacle of the man who sits down and shouts for them, like a stage brigand calling for wine, is one for not unsympathetic amusement.

* * * *

"Radium diet," it seems, is "a cure for old age," and has "wonderful possibilities." The new discovery comes from Chicago. "Radium rays, caught in sugar or milk, made up into tablets and taken internally, seem to work miracles." Also "a veritable fairyland of science stands revealed." I will not say what I was at first tempted to say—"Hoity, toity!" because the telephone, the phonograph, the aeroplane, telepathy and wireless were at first rejected of many, partly, I suppose, because of the highfalutin' talk with which they were heralded. I will merely express the hope that the wonders told of radium diet may prove to be at least partially true.

* * * *

One who has lived much in the atmosphere of new discoveries finds his sense of the marvellous rather dulled by an extravagant expenditure of adjectives on the part of well-meaning enthusiasts. The air is full of the wonderful *this* and the wonderful *that*, and too often the vision splendid contrives to fade into the light of common day. Most of the really wonderful things of life appear to pass without attention, and without the decoration of a single glittering adjective.

* * * *

In the account of the historic fight between Sam Weller and the special constables who arrested Mr. Pickwick, we read that Sam knocked down Mr. Grummer, having first with the utmost consideration, knocked down a chairman for him to fall upon. One is reminded of the incident by the tactics of Mr. Clodd in the "Hibbert Journal," who has one blow for the priest and another for the Spiritualist so that the fall may be said to be broken for one or the other—if they fall at all. Possibly Mr. Clodd, having fallen on both of them, may himself come to the ground between the two.

* * * *

Several strong protests have come to hand regarding the article in question. It is not worth very much space here, and is doubtless receiving attention in other quarters. Meantime one thinks of Byron's lines on Keats and the reviewers:—

"As if the soul, that very fiery particle,
Would let itself be snuffed out by an article."

D. G.

LIGHT,

5, QUEEN SQUARE, SOUTHAMPTON ROW, LONDON,

W.C.1. Tel: Museum 5106.

Telegrams: "Survival, Westcent, London."

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

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

All applications for advertisements must be made to J. H. GORING, Graham House, Tudor Street, London, E.C.4. Tel: 3124, Central.

Rates.—£10 per page; 10s. per inch single column; societies, 8s. per inch; classified advertisements, 9d. per line.

TIMES AND MANNERS.

THE OLD STORY AND THE NEW.

It has happened to many a man that, after deriding Spiritualism as a superstition, he has discovered that some of his acquaintances—men and women whom he held in regard—were amongst its followers. The revelation usually came about by chance. He might, for instance, have reached a point when, his curiosity growing the better of his prejudice, he showed an earnest desire to know the facts, and the way being thus opened, he found the facts very different from what he had supposed.

One of the lessons he would derive from his experience is that the human mind is very curious in some of its manifestations. It can shut a man off from any real knowledge of things which are all around him, staring him, so to speak, in the face. A slight change of attitude—and lo! he is able to see all that to which he was blind before, and to wonder at himself. For the "Great Revelation" may carry with it something of self-revelation.

We have often heard a man of this type express his surprise when, coming into a gathering of sensible and social men and women, he has learned that they were all followers of this strange superstition. It has given him an entirely new view of the matter, and led him to a kind of mental stock-taking in which he has found it necessary to get rid of quite a number of other misconceptions.

There is one feature of this old and now outworn hostility towards Spiritualism which has had no little interest for us, because it has shown an unconscious appreciation of what Spiritualism should stand for. We have often been struck by the disposition to select for attack any faults or shortcomings of Spiritualists. Critics grew quite hot over any isolated cases of misbehaviour on the part of members of that body. They had apparently set up a standard of ethics for Spiritualists much higher than the standard imposed upon others. Wrongdoing on the part of any other members of the community was condemned, but evidently not regarded as anything extraordinary or specially condemnable. But not so with Spiritualists. To be known to be intemperate or immoral, to infringe any of the commandments, that was a most reprehensible thing if the wrongdoer was found to be even remotely connected with Spiritualism.

These lapses from virtue, it appeared, were the kind of things that Spiritualism brought you to! The "village atheist," when told of the sudden death of the pew-opener, remarked that this was what came of pew-opening. Thousands of people laughed over that little joke when it appeared in "Punch" many years ago, but many of them would have shown themselves quite as bigoted as the village atheist if they had read of the sudden death of a Spiritualist!

Still, we were never greatly distressed by these things. They had their comical side for the man who can laugh over the unconscious drollery of human nature. But they had also, as we have indicated, a very significant aspect. They showed that the public had unconsciously imposed a very high standard upon

us—that we lived in a really "fierce light" and that it behoved us to remember it in all our actions. Contact with the spiritual side of life was apparently expected to show its influence on us in conduct.

Looking at the matter impartially, it really seemed as if there was some justification for the popular view, and, further, that Spiritualists seldom failed to live up to their high calling was shown clearly enough by the gusto with which the Press seized on anything which could be turned to their moral discredit. Such things did not often come their way!

To-day, when as a veteran journalist lately remarked, it looks as though half the world was being converted to Spiritualism, the old standard of conduct held up to us may be weakened—our faults may be more readily condoned. Well, if it be so, it will be a distinct loss. The remedy will be to raise the standard from within, and to make it sun-clear that Spiritualism does not mean merely a belief in a life after death, but in a life before death that shall be a worthy preparation for the life that is to follow. That may be a moral precept, but it is also a counsel of common-sense. Spiritual things, which in the past were rather vague in character, and only dimly appreciated or understood, are becoming very definite to-day and are seen to touch life closely at many points. Truth is found to be not a mere matter of philosophic speculation or poetic fancy but quite a practical matter—life in action. It is beginning to be suspected that a man's highest duty may be also his best interest. That idea is dawning upon many people who never looked at the matter in that way before.

It works out very naturally from the conclusion that there is a life after death; that death is not what some of us thought it might be. There was a day when the phrase, "Have a good time, for you will be dead for a long while," threatened to become not only a popular saying but a maxim of conduct. That day has passed for all sensible people. Those who do not know are beginning to suspect; those who deny are beginning to be dubious. Not for nothing are the prophets of Spiritualism proclaiming that life in this world is not a "short story" but the beginning of a serial, "to be continued in our next"!

SIR A. CONAN DOYLE'S BALANCE-SHEET.

ADVICE TO WORKERS IN THE MOVEMENT.

SIR,—As a good deal of money has passed through my hands into the Spiritualist movement as a result of my lectures during the last two years, I would wish to give some general account of it. I do not go into small detail here, but I keep my figures ready at all times for an accountant's inspection.

When lecturing under the auspices of any Spiritualist body, whether local or central, it has been my custom to allow half the profits to its funds. This is deducted before any cheque reaches me. The amount of these deductions is £426.

A similar sum has in each case reached me, and when I add the profit of those lectures which were delivered independently, the total amount is £710.

When to this I add the £700 turned over to the Australian fund, the total sum received and used for the work during two years has been £1,836. My recent Northern tour will bring the total to well over £2,000.

Of this sum only the £710 has been within my own discretion. I have spent it and more in strengthening the hands of individual workers, in sustaining struggling organisations, in charities (not confined to Spiritualism) and in promoting experimental work. At present my Spiritualist account is some hundreds of pounds in my debt.

As my income is sufficient and independent, I am able to help in this way, but I would by no means advise individual workers to refrain from taking a fair profit upon their work. No man can be an efficient instrument if he is worried over his own private affairs. The stronger we are individually the stronger we are collectively. If a man can work for the cause and earn a living by it I think he is perfectly right in doing so. The people whom I very heartily despise are those who take all the consolation we bring, but who give neither work nor pay in return.—Yours faithfully,

ARTHUR CONAN DOYLE

Windlesham, Crowborough, Sussex,
October 13th, 1921.

FROM THE LIGHTHOUSE WINDOW.

We understand that Miss Lilian Whiting has at last completed her arrangements for visiting Europe, and that she sails for Italy on December 6th.

We have received a visit from Mr. Einar K. Kvaran, president of the Icelandic Society for Psychical Research, and his son, Mr. Gunnar Kvaran.

At a recent meeting of the Council of the Glasgow Society for Psychical Research gratification was expressed at the highly successful meeting in St. Andrew's Hall addressed by Sir Oliver Lodge. It was felt that this had greatly stimulated interest in the scientific aspects of psychic phenomena. The membership of the Society, it was stated, showed a steady increase.

Mr. James Douglas, the Editor of the "Sunday Express," has determined to investigate Spiritualism. He makes that interesting fact known in an article in the last issue (October 16th), entitled "Are the Dead Alive?" in which he speaks of his coming experience as "my great adventure." The article deserves to be read by all, for it is the fine, manly statement of a seeker after truth. We are informed that there will be further instalments, and these will be awaited with eagerness by many.

Mr. Douglas, it will be remembered, wrote a striking article last month, entitled "Is Conan Doyle Mad?" Following that he received from Sir Arthur Conan Doyle a letter in which he invited Mr. Douglas to attend some sittings in order to gain personal experience. The latter gratefully accepted. He concludes his article with the words: "Well, I stand on the edge of my great adventure. I do not know whether I shall be able to cross the border of doubt into the land of promise. But, at any rate, I shall try to reach the cold, clear pole of truth." That is the quest of us all.

A startling announcement comes to us in a newspaper cutting from a Los Angeles journal to the effect that "motion pictures" of materialised spirits have been taken under test conditions. Beyond this intimation we have no knowledge of the occurrence.

This news, it appears, was given to the delegates at the annual convention of the California State Spiritualists' Association, held at Los Angeles at the beginning of September. According to Mr. H. Reading, the Rev. Inez Wagner, pastor of the People's Spiritualist church; Mrs. Minnie Sayers, pastor of the Spiritualist Church of Revelation, and Professor D. D. Reese, a psychological investigator, the pictures were successfully made at the residence of Mr. J. E. Johnson, a medium of forty years' practice, who lives at 442, South Vermont Avenue.

The Rev. Inez Wagner, in a statement to a reporter, said: "The motion picture films of about sixty materialised spirits were made after seven months' work and eleven tests at the home of Mr. Johnson in ordinary daylight. The photography was done by the Geographical Film Feature Co. of Pasadena. The films were photographed in a room of ordinary size in ordinary daylight. Mr. Johnson, the medium, was seated outside a cabinet. The room was thoroughly sealed on all sides and after each one of the tests the seals were carefully examined to see that they remained unbroken. The pictures were shown in the People's Spiritualist church and the Spiritualist Church of Revelation of Los Angeles, and a number of persons recognised the figures shown on the screen as those of friends or relatives who have since passed on." It is stated that copies of the films are to be sent to Sir Oliver Lodge.

Mr. James Coates' valuable work, "Photographing the Invisible," in its enlarged and revised form, is now ready. The new edition contains 360 pages and 88 illustrations, and a full index of both contents and illustrations is appended. The book is published by L. N. Fowler and Co., at 10/6.

The "Weekly Dispatch" (October 16th), in announcing the unavoidable holding over of the Rev. G. Vale Owen's latest article of the series on "Survival After Death," which has been appearing in that journal every Sunday since July 17th last, says: "Readers will be glad to know that the interruption is for one week only, and that the suggested solutions of the problem of a deathbed vision described in the issue of October 2nd will be discussed next Sunday." It adds: "The interruption serves to mark a new development of the articles. Mr. Vale Owen, having explained the working of several kinds of psychic power, is now more

free to relate personal experiences of the many phenomena that puzzle the plain man and to give narratives he has received which describe conditions soon after death."

The "Weekly Dispatch" says that Mr. Vale Owen continues to be one of the busiest of men. "Letters pour into Orford Vicarage from all over the country and from abroad; close upon a thousand have been received since the present series of articles was begun. In them are many requests that he should give addresses; but only for particularly pressing reasons does he make exceptions to his rule that his public appearance should be confined to his parish."

There are probably more "angels seen to-day"—to borrow the title of the Rev. G. Maurice Elliott's well-known book—than is generally supposed. Most of the instances, if recorded at all, appear only in books and periodicals dealing with psychic science, and are not seen by the public at large. There is no doubt that parallels to the following case could be cited. A "Country Parson" writes to the Norwich "Eastern Daily Press" (October 8th): "An old parishioner of mine lay dying—whom I had come to regard as a saint, and of whom her husband said that he had lived with her upwards of sixty years, and had never heard her say an ill word of anyone. The old lady's daughter, a woman of about 60 years, with her two grown-up daughters, sat by her bedside. The former told me afterwards that as she sat there an angel form appeared at the foot of the bed, and remained about an hour, disappearing as her mother passed away. The vision was seen by all three women, so it would be what we call objective, and not merely subjective. No word was spoken. The women, so I was informed, grasped each other's hands when the manifestation came. Personally I have had no such experience, but in the face of the cumulative weight of such evidence one ought to be reverent, and preserve an open mind."

Mr. R. Wolstenholme, the veteran Spiritualist of Blackburn, concludes, in the October "Psychic Gazette," his interesting "Recollections of Early Pioneers." In his reminiscences of James Burns, the Editor of "The Medium and Daybreak," he tells of one occasion when in the course of a lecture at Sowerby Bridge, Burns spoke of the incident where Daniel Dunglas Home placed red-hot cinders out of the fire on the head of Mr. Samuel Carter Hall, without his silky white hair being singed.

He writes: "A man in the audience rose and said, 'I have often heard these cock and bull stories told, but however often I have asked the Spiritualists to do these things, they have always had some excuse ready; either the time has been inopportune, or some other reason why they cannot perform these miracles. Let me see something now, that it may help me to believe what you say.' Of course Mr. Burns had to say that he did not carry mediums about with him, and the man could believe or disbelieve just as he liked. Just at this point a man stood up amongst the audience and said, 'I will handle fire at once.' The man was invited to the platform, the gas was lighted, and the man allowed the flames to play about his hands and face for several minutes, coming out of the ordeal unscathed. This was a great triumph for Burns and Spiritualism, and the cheering was loud and long."

Mrs. Hugh Pollock, a private lady who possesses a psychometric sense, after being brought in contact with the bones of a child recently dug up at Craigie Lodge, Ventnor, Isle of Wight, predicted that further remains would be discovered, and this proved to be correct. Now, as a result of this, the daily papers are making the discovery that there is such a thing as Psychometry. Professor Buchanan wrote about it in 1854, and William Denton's great book on the subject, "The Soul of Things," was published in America in 1863. An English edition, entitled "Nature's Secrets," appeared in the same year.

Miss Scatcherd asks us to make clear, regarding our reference in last issue to Archdeacon Colley and his expression of a wish to convince Sir Oliver Lodge of the truth of psychic photographs, that this occurred during the life-time of the Archdeacon, and was not a post-mortem message.

Writing from Coleraine, Mass., U.S.A., Mrs. Helen Temple Brigham, one of the most eloquent of American inspirational speakers, whose addresses greatly impressed English audiences during her brief stay in this country in 1896, informs us of the transition of Miss Belle V. Cushman, the lady who accompanied her on her visit, and to whom she was greatly attached. A woman of high qualities of mind and character, Miss Cushman has many friends in Great Britain who will remember her with affection. She was the founder of the Spiritual and Ethical Society of New York.

THE COMMUNION OF SAINTS.

DR. ELLIS POWELL ON A LITTLE-UNDERSTOOD FACTOR OF THE ANCIENT FAITH OF MANKIND—SHOULD WE PRAY FOR THE "DEAD"?

(Continued from page 655.)

UNRESTING SENTINELS.

I said a minute ago that they would take with them the inclination for tasks of beneficent solicitude or loving tenderness. Well, what tasks of that kind could be more congenial to the enfranchised spirit than that of watching over those who are still on this side of the veil? Do you imagine that anything could be more congenial to a departed husband than an endeavour to light the terrestrial path of the wife to whom he was passionately devoted, and from whom he is temporarily separated by the fact that they are on different planes of existence? Who of us does not know of the tender mother-love that yearns from the spirit spheres over the children on this side? Most of us have heard of the promise made to mothers still in this life that part of their work on the other side shall be the care of the children prematurely leaving this mortal life. The whole thing follows by necessary deduction from the declaration that the congenial activities of the spirits follow after them into the Summerland. Only the other day, to give one instance out of myriads which I could cite, a lady wrote to me with regard to some mental trouble about reincarnation. She had been absolutely devoted to her husband who was now on the other side. She feared that if reincarnation were true it might involve their separation, and she wanted in a reincarnated life, if it ever happened, to be still the wife of the man she loved. Well, I told her that reincarnation, as far as we know, takes place largely by groups. The same people come back again in circles together, and although the physical relationship may not be the same the opportunities of affectionate intercourse and service are unbounded. Thus, a couple who in this present existence are incarnate as husband and wife, may in a future life be mother and son, and in another brother and sister. But the point is that almost immediately after I had endeavoured to soothe my friend with this explanation she attended a public séance and was there given a description of her departed husband, who told her not to feel troubled as she would belong to him when she reached the spirit world. She thought it was a very wonderful answer to her thoughts and her disquietude, and so did I. But, of course, to me it was only another proof that this particular member of the Communion of Saints was doing his own congenial work in watching over his wife still present in the flesh.

THEY KNOW US "ALL ALONG."

And how well they know us! How deeply does the very fact of communion enable them to probe right down to the depths of our nature and to see us as we are! Many a man and woman who has passed to the other side and whose last thoughts had been of opportunities missed and of tasks imperfectly performed, has wakened up to find that all these difficulties, frailties and weaknesses were understood. So that where they lamented their own failures and expected something in the nature of blame they only got praise, because it was known how hard the struggle had been. We are all on the stage, with angels and men watching our performance, as St. Paul says in one of his most vivid passages. He uses the very word theatre (1 Cor., iv., 9). We are made into a theatre and the spirit spectators are ranged all around to watch us—as they are at this very moment while I speak to you. A beautiful thought, this perfect appreciation of our humble and imperfect efforts on the part of the enfranchised onlookers among the Communion of Saints. Yes, very beautiful, it may be said; and it might have been a comfort to many generations to have known it if our translators had not missed the point of one of the most beautiful verses in the New Testament. I take the Revised Version (1 Cor., xiii., 12): "For now we see in a mirror darkly, but then face to face; now I know in part, but then shall I know even as also I have been known." It is a lovely passage, and one which even in its present form has given unspeakable comfort to countless millions of readers. But when its full pregnancy is brought out by giving it exactly the force which the great Apostle put into it, it means very much more than the Revised Version would suggest. At present, says St. Paul, at present we only see the baffling reflections in a mirror, but then it will be face to face. At present I am learning bit by bit, "but then I shall understand as all along I have myself been fully understood." Then I shall understand as all along I have myself been understood! What a perfectly glorious suggestion is that! While our enfranchised friends of the Communion of Saints are engaged in their congenial activity of watching over our faltering footsteps they understand us. All along, as St. Paul's word suggests, right through our lives, we are understood. All our vague aspirations, all our feeble efforts, all our hopeless struggles, all our weak surrenders, all

are perfectly comprehended by this cloud of witnesses. All are consequently estimated at their exact value—that is to say, our human imperfections are weighed in the balance by the myriad ministers not of a distant and angry Deity, but of Him Who formed us in frailty and knows our every weakness.

ON THE WAY HOMEWARDS.

Well might the woman writer of the Epistle to the Hebrews ask the question, "Are they not all ministering spirits sent forth to do service for the sake of them that shall inherit salvation?" Salvation? Yes, she wrote "salvation," or rather, she wrote the Greek word which is thus translated. But salvation in the modern technical language of theology means deliverance from the wrath of an angry God. We are all, so the traditional theology would tell us, either born in sin or prone to sin, and consequently we must obtain salvation from the wrath of our Maker by believing in certain doctrines presented to us, some of them extremely difficult of credence. Now, to begin with, this is foreign to the spirit of the New Testament, which always lays far more stress upon what a man does than upon what he believes. But when you come to look at the real meaning of the New Testament word for "salvation" you find very little indeed about deliverance from the wrath of an angry God. That word in the original (*soteria*) is among the most beautiful in all the psychic library which makes up the New Testament. And to those who wrote it in the original, as to the Greek writers for hundreds of years before, it meant a safe return home—a safe return home, or, more generally, a keeping safe. So that if we render that passage in the sense in which its authoress wrote it, we get just her wistful question, "Are they not all ministering spirits commissioned for the benefit of those who are to inherit a safe return home?" We are all on our way home. We came down here as spirits from a higher sphere to acquire knowledge and discipline, which we could obtain in no other way, and all our faces, I hope, are steadfastly set towards home again. We should not express it as Dean Alford did when he left instructions that his grave should bear the inscription: "The inn of a traveller on his way to Jerusalem." The earthly traveller stays in the inn whether on his way to Jerusalem or elsewhere. You and I, however, know that the travellers to that higher sphere do not stay in the grave even for the shortest period of time. Still, in the main the idea is beautiful, and when you see that the New Testament word "salvation" in so many cases bears that lovely significance of a safe return home, you can understand once again how mistaken Pearson was in suggesting that Scripture gives us no information either by statement or deduction about our relationship to the Communion of Saints. Here, in the brief excursion we have made into the original, we find that the triumphant section of the great spirit army has for one of its congenial activities the exercise of solicitude for the militant section. We see that in this incessant watchfulness it discerns the very secrets and weaknesses of our hearts, so that all along the whole course of our lives we are understood. Finally, we have the specific declaration that this ministration is undertaken for the express purpose of helping us on our way home, and securing us a safe return thither. Every passage is a bright glimpse of the Communion of Saints.

PRAYER FOR THE "DEAD."

Even this brief survey would lack one of its essential elements if I did not make some allusion to prayers for the so-called dead. All the earlier liturgies contained prayers for the dead. They were a part of that realisation of the eternal one-ness of the Church on this side with its enfranchised brethren within the veil. But when the Church came to be employed as the tool of political schemers (the curse of the world in every age, as in our own), it lost its keen consciousness of psychic proximity to the other planes of existence. The realities of spirit intercourse gave place to the academics and sophistries. The result was that prayers for the dead came to be labelled as superstitious and sacerdotal. At the Reformation—a process so well meant, and yet so full of glaring psychic errors—the compilers of the Anglican Prayer Book were most anxious to exclude from it anything which they imagined to be of Romanising tendency. But even their over-critical zeal failed to exclude the glorious truth altogether. They allowed one or two undoubted allusions to the realities of the Communion of Saints to remain in the beautiful service of Holy Communion. For instance, look at the prayer immediately after the Celebration—"Most humbly beseeching Thee to grant that by the merits and death of Thy Son Jesus Christ . . . we and all Thy Whole Church may obtain remission of our sins and all other benefits of His Passion." Note the words: "We and all Thy Whole Church!"

One family we dwell in Him
One Church, above, beneath,
Though now divided by the stream
The narrow stream of death.

One army of the living God,
To His command we bow;
Part of His Host has crossed the flood,
And part are crossing now."

And here is a prayer that the other half of the Church, the Church on the other side of the stream, may obtain the benefits of Christ's Passion! Again, in the Lord's Prayer—of all prayers—the words, "Thy Kingdom come," surely point to the time when all things shall be subject to Christ, that God may be all in all. But that is a consummation towards which our enfranchised brethren help as well as we, and therefore the petition is a prayer that they may be allowed to aid the mighty process. In other words, the petition, "Thy Kingdom come," is a prayer in relation to the "dead." When he can cite examples like that, the Spiritualist member of the Anglican Communion may well be justified in declaring that his Church not only sanctions prayers for the so-called dead, but herself actually offers them, even in the service which is the crown and climax of all her devotions. And if I am told that those views, carried to the fullness of their import, amount to an open and deliberate advocacy of prayers for the dead, I would reply, as Grace Harvey did in Kingsley's "Two Years Ago," when she spoke of the bodies of shipwrecked sailors cast ashore after a night storm: "Strange, is it not, that it was a duty to pray for all these poor things last night and a sin to pray for them this morning?" Strange, is it not, that there are people so perverse as to tell us that we may pray for a soldier before he has died for his country, but not after?

"How can I cease to pray for thee? Somewhere
In God's great universe thou art to-day.
Can He not reach thee with His tender care?
Can He not hear me when for thee I pray?"

"Somewhere thou livest, and hast need of Him;
Somewhere thy soul sees higher heights to climb;
And somewhere still, there may be valleys dim
That thou must pass to reach the hills sublime.

"Then all the more, because thou canst not hear
Poor human words of blessing, will I pray,
O true, brave heart, God bless thee, wheresoe'er
In His great universe thou art to-day."

A NOBLE PRAYER.

Let me conclude by reading to you one of the most touching prayers for the dead that has ever been written. I am told that the author was Mr. Gladstone, and certainly I do not envy the man or woman who hears me read it—if I can read it—without emotion. As this lecture will be published in "LIGHT" you will all be able to get a copy of the prayer in that way, so as to adapt it to your own devotions if you wish. It is called "A Prayer for a Friend out of Sight," and in beauty, simplicity and pathos I know few petitions that can compare with it:—

"O God, the God of the spirits of all flesh, in whose embrace all creatures live, in whatsoever world or condition they be; I beseech Thee for him whose name and dwelling-place and every need Thou knowest: Lord, vouchsafe him light and rest, peace and refreshment, joy and consolation in the companionship of saints, in the presence of Christ, in the ample folds of Thy great love.

"Grant that his life (so troubled here) may unfold itself in Thy sight, and find a sweet employment in the spacious fields of eternity. If he hath ever been hurt or maimed by any unhappy word or deed of mine, I pray Thee of Thy great pity to heal and restore him, that he may serve Thee without hindrance.

"Tell him, O gracious Lord, if it may be, how much I love him and miss him, and long to see him again; and if there be ways in which he may come, vouchsafe him to me as a guide and guard, and grant me a sense of his nearness in such degree as Thy laws permit.

"If in aught I can minister to his peace, be pleased of Thy love to let this be, and mercifully keep me from every act which may deprive me of the sight of him as soon as our trial-time is over, or mar the fullness of our joy when the end of the days hath come.

"Pardon, O gracious Lord and Father, whatsoever is amiss in this my prayer, and let Thy will be done; for my will is blind and erring, but Thine is able to do exceeding abundantly above all that we ask or think, through Jesus Christ our Lord. Amen."

And while the pathos of that noble supplication is still fresh in your hearts and minds, let me close in words of ancient hope and tender cadence—"We bless Thy Holy Name for all Thy servants departed this life in Thy faith and fear; beseeching Thee to give us grace so to follow their good examples that with them we may be made partakers of Thine everlasting kingdom."

OBITUARY.—SIR E. B. COGHILL.—LIGHT loses a subscriber of several years' standing by the death, at the age of 68, of Sir Egerton Bushe Coghill, fifth baronet, of Glen Barrane, Skibbereen. His father, Sir James Coghill, who passed away in 1905, and his father's brother, the late Colonel Coghill, C.B., were both convinced Spiritualists and old members of the London Spiritualist Alliance.

SIR OLIVER LODGE AND THE ETHER.

In its issue of the 13th inst., "Nature" made the following allusions to Sir Oliver Lodge's recent address to the Glasgow Society for Psychical Research:—

"Following Bergson's theory that memory is a purely spiritual fact which does not depend on the brain for its existence, but requires the intervention of the brain for its expression, and that mind generally, though itself psychical and not physical, needs and uses matter as its instrument, he argued that if mind when dissociated from matter continues to exist, it can only be that there is something else which can perform the function of matter and serve as its instrument. For himself he has told us he is convinced that disembodied spirit personalities do exist in fact, and therefore for him it would seem the ether is a necessary postulate. His acceptance of the principle of relativity does not apparently in the least affect his belief in the real physical existence of the ether; it seems only to have added a few more negative qualities to that exceedingly elusive stuff and made its residual positive reality more than ever difficult to imagine. Still, perhaps the new society may succeed where Michelson and Morley failed, for psychical research, as Sir Oliver conceives it, is purely and essentially physical research, however suspect to some of us its methods may appear."

PUBLIC DEBATE AT ST. ALBANS.

"Is Spiritualism a Delusion?" formed the subject of a spirited debate before the members of the St. Albans Literary and Debating Society on Friday, October 14th, Mr. Frank Beal taking the affirmative and Mr. Horace Leaf the negative. Mr. Beal opened in a speech of twenty-five minutes duration, and Mr. Leaf followed for a similar period. Then the members and visitors, in speeches confined to five minutes each, gave their views, after which the opener and respondent had fifteen minutes each. The utmost good feeling prevailed during the debate. The Rev. H. W. Taylor made a very efficient chairman.

Mr. Beal said that Spiritualism had many ramifications, but he proposed to limit himself to one particular phase which alleged that men had succeeded in establishing communication between the living and the dead, communication both oral and visual. His propositions were, first that such communication had never been made; second, that it would never be established; and third, that if it could be established it would be detrimental to the welfare of the living. Spiritualism he described as the most ancient of delusions. In amplifying his theme the opener brought forward the most ancient and hoary objections. He was not going to believe because Sir Oliver Lodge said certain things. He could bring forward the names of many other eminent scientists who did not believe. If communication were a fact, why did we not get in touch with the spirits of the illustrious dead? Spiritualism failed to pass the test of all true science—it did not confer any benefit on humanity. He sincerely doubted if the alleged craving for messages from the dead really existed. This, with more to the same effect, made up Mr. Beal's case.

Naturally, Mr. Horace Leaf had an easy task in meeting the arguments of such an opponent. He pointed out in the course of his speech what Spiritualism stood for, that it claimed that we had evidence that there existed around us a world which ordinarily was invisible to us. The denizens of that world invaded our world, we did not invade theirs. Supernormal happenings, he said, did not necessarily prove the existence of another world. Mr. Leaf created a very good impression on the audience, and his remarks were frequently applauded.

Mr. Leslie Curnow, in a brief speech, at the invitation of the chairman, replied to some criticism of the Rev. G. Vale Owen made by the opener. He asked his hearers to try to discover for themselves whether what the Spiritualists claimed were, as they said, facts. That was the first step. Afterwards they could consider their bearing on life and conduct. Such a discussion as they were having that night would not convince anyone, but he hoped that what had been said might lead a few, at least, to decide to look into the subject for themselves.

On the question being put to the vote, there was a majority in favour of the opener. A large number of those present, however, were not members of the Society, and were thus unable to vote.

GUIDANCE FOR INQUIRERS.

Amongst the books helpful to those at the beginning of their investigation into the reality of human survival we can strongly commend Miss H. A. Dallas's "Objections to Spiritualism Answered." It deals with the Preliminary Difficulties, the Causes of Confusion, Impersonating Spirits and Frauds, and many other matters on which the inquirer should be informed before commencing his quest. The book is published by G. Bell and Sons, and is to be obtained at LIGHT Office (price 2/-, or 2/3 post free).

THE CHURCH AND THE RESURRECTION.

A Scottish Minister writes:—

One of the most interesting "signs of the times" to me, as a preacher, is the great interest which so many people take in the subject of Spiritualism. Especially is this interest to be found where the late war has claimed its toll of young men—who passed hence in their endeavour to make the world safe for righteousness and truth. It is significant that at funeral services I have conducted anxious enquiry as to my belief has been made. I have been asked such questions as "Do you believe in the Resurrection Day, when soul and body shall be united?" or "Do you believe that the question of living again after bodily death is wrapt in holy mystery—no sign having been given from the Deathless Land as to the fate and mode of life of the departed?" In answering these enquiries I have frankly told the bereaved that for me "death had lost its sting" for the Resurrection of their beloved was at death. This may sound familiar to your readers, and they may attach no significance to it, but I would ask them to remember that countless thousands of professing Christians, especially in Scotland, have been nurtured on a theology as complete and defined as the problems of Euclid, and that Eschatological questions have not had the same prominence given them in the pulpit as the much discussed questions of Sin and Atonement. To endeavour to bring home the truth of Spiritualism in the pulpit one has to remember these facts, and in consequence it is only by a practical knowledge of the subject of Spiritualism can one enter fully into its salient points and bring out the great truths which it not only discloses as facts, but which amply corroborate the Bible narratives of the Old and New Testament.

After fourteen years of practical experience in Spiritualistic phenomena, myself having the gifts of clairaudience and clairvoyance, it is of great service to me to be able to say, not "I believe," but "I know." Alas, so many ministers are content to listen to accounts of and even to witness phenomena without having any real desire to know the truth, whether it be of God or not.

I have heard of an eminent Divine entertaining his fellow ministers in a smoke room of a certain place with humorous recital of what he witnessed at certain circles he attended, ostensibly with the view to know the truth, subconsciously to disbelieve even though one rose from the

dead. This spirit of a *priori* condemnation is one that lies at the heart of all enquiry as to the truth of spirit-return. It is strange how these learned Divines will believe, say, in the Acts of the Apostles, but will wriggle out of any such like phenomena being genuine to-day. Hallucination, demonism, and any other 'ism they will seek refuge in rather than admit the facts. Such is the attitude of the biased and prejudiced against anything that upsets their preconceived notions of what they think ought to be. Still, it is a good sign that there are some within the Church who seek patiently the truth, and it is to them that the congregations of the future will turn for spiritual enlightenment. There is no weapon I know of so powerful as that of Spiritualism, for it not only upholds Jesus Christ, but explains Him. It substantiates the Apostles' psychic experiences, and, above all, it helps to alleviate the fear of death.

Finally, it is only when death has entered the home that its sting is felt, and only to them of the household of faith and knowledge is the fundamental truth revealed that death is not death, but life. "I am the Resurrection and the Life"—not in the future, but in the ever present Now.

It is for the future we who know the truth fight. The world in one sense is a vast grave, in which day by day countless thousands are laid, never, so far as their mortal bodies are concerned, to rise again; and only the glorious gospel of Christ, with its practical and sustained proof of the life after death, can save the world from materialism and spiritual decay.

Much there is we should like to see abolished in the Churches and in Spiritualistic circles—the money element, the phenomena-hunter, the bigot, these are to be found in all walks of life—but with the coming of the fuller demonstration of the Spirit, I believe that, in time, conditions will become so favourable, through the new mental and spiritual attitude of humanity, that communication between the two different states of life, the Seen and Unseen, will be as real and as common as in the days of the Apostles—as common as our intercourse with America, and that the world, instead of being an empty grave, will be even as the upper room of Jerusalem, hearing the words, "Receive ye the Holy Ghost."

I see no hope for the Churches in the future until they readjust their theological tenets and come into line with the principles of Christ's Gospel and the facts of Christ's promise, "Greater works shall ye do." God grant that

LONDON SPIRITUALIST ALLIANCE, LTD. PROGRAMME OF LECTURE CLASSES.

Full particulars and prospectus will be sent post free on receipt of a postcard addressed to the Secretary, L.S.A., Ltd., 5, Queen Square, London, W.C.1.

Lecture Class, Series A., on THE ELEMENTS OF PSYCHICAL RESEARCH

Conducted by MRS. F. E. LEANING,
A Member of the Society for Psychical
Research and Contributor to "Light."

EVERY FRIDAY EVENING at 7 o'clock.

Fee for the Series of 10 Lectures:—

Members of L. S. A., 15s. Non-Members, £1.
Single Lectures 2s. 6d.

Lecture Class, Series B., on Psychic Phenomena and their Relation to Science and Religion.

Conducted by G. E. WRIGHT,
Author of "The Church and Psychical Research,"
Member of the Society for Psychical Research.

EVERY WEDNESDAY at 7 o'clock.

Fee for the Series of 10 Lectures:

Members of L. S. A., 15s. Non-Members £1.
Single Lectures 2s. 6d.

Lecture Class, Series C., on The Mind in Relation to Psychic Research.

Conducted by H. ERNEST HUNT,
Author of "Self Training," "The
Influence of Thought," Etc., etc.,

EVERY TUESDAY EVENING, at 7.30 o'clock.

Fee for the Series of 10 Lectures:

Members of L. S. A., 15s. Non-Members, £1.
Single Lectures 2s. 6d.

Demonstration Lecture Class D. CLAIRVOYANCE EVERY TUESDAY AFTERNOON at 3 o'clock.

When accredited Mediums will give
demonstrations of their gifts.

These meetings will be presided over by qualified
lecturers who will give short addresses and
answer questions.

Admission for these classes:

Members 1s. Non-Members 2s.
No admittance after the door is closed at 3.30.

New evidence and
explanations not
yet made public will
be given during the
readings by Mr. H.
W. Engholm.

LECTURE CLASS SERIES E.
Readings, from the Vale Owen Script,
Conducted by H. W. Engholm.
EVERY WEDNESDAY EVENING at 7.30.
in the Large Hall, 6, Queen Square.

Discussion and
questions are in-
vited at this series.

This Series of Readings will be free to all. Readers of the Vale Owen Script are specially invited.

(Silver Collection.)

her ministers may all become mediums—mediums not only of ecclesiastical knowledge, but of the spirit world, willing to be used by the inspiration and guidance of those who, having put off the mortal for the immortal, can bring back to the world, through their instrumentality, the knowledge and confirmation of man's eternal destiny. Until the whole Church—ministers, elders, members and adherents—realise that the Church stands for individual immortality, they will be lost in a maze of pious hopes, wavering fears, and doubting facts, but when the last volley of ecclesiastical and scientific criticism has been silenced by the overwhelming fire from the guns on "the other side," the truth of Christ's words and the solution of the world's agony will be found in the message that He gave to the world nearly two thousand years ago when He declared that He was and is the Resurrection and the Life.

SOME NOTES ON THE KILNER AURA.

By J. BARKER SMITH, L.R.C.P.

It seems twenty years ago since I saw at a publisher's a book on the aura by Dr. Kilner, and with the book were coloured screens. About this time the book was reviewed by one of our medical journals, but scarcely taken seriously. Afterwards, perhaps ten years ago, I saw the aura at Dr. Kilner's house, the demonstration was given to me and another medical man, a nude "model" being secured for the occasion. We looked through glasses provided by Dr. Kilner and we both were satisfied that we had seen the aura. I saw a haze like the attenuated steam from a kettle spout just before the water boils, extending parallel down the arm about an inch deep, and some faint sparklets at right angles to the aura. I asked Dr. Kilner whether what I saw was the aura, and he answered me affirmatively. He then asked the lady to send out the aura from the fingers, and at will she sent it out about a foot; she was next asked to give colour to the aura sent out from the fingers, and at will the aura took on a nuance of blue, and then a nuance of red. The same colorations were determined in the armpit of the extended arm. Dr. Kilner then called attention to the aura between his own fingers when his hands were approximated at the finger tips.

I noticed that the aura was *cohesive*; its significance only struck me recently. In the summer of 1919, a year before his death, Dr. Kilner again, having removed from Ladbroke Grove to Bury St. Edmunds, showed me and another medical friend the aura from a nude "model." We were both convinced of the reality of the aura. In passing his finger around the loin aura, I was silently gratified to find that it passed along the same contour which I was observing. At my first visit to Dr. Kilner I asked him how long the eyes retained the power of seeing the aura; he replied that it was uncertain, from an hour to a lifetime. I asked what happened, and he told me it was apparently a disturbance of the colour focus. I have since found "what happens," a very important question which concerns the eyes of the observer, the validity of the aura inspected, and future diagnosis and therapy. I obtained some glasses at the office of *LIGHT* for myself and my doctor friend, urging him to inspect his abdominal aura, as he had been suffering from duodenal ulcer. He and a friend were quite successful in seeing the aura by first looking through those glasses. I, too, was successful, but anxious to investigate how far other blue colours would serve my purpose in an emergency, I used a stock bottle of Fehling's alkaline solution of copper for sugar testing, with this result that, after a fortnight, a blue tint seems to come readily, marking the contours of people and animals, and a nuance of blue is seen by me in the eye itself. The consequence is that I am left to differentiate that which is from that which is *not* the aura; and this is difficult and important. According to the light and often through the clothes, regulated also by distance, I see too distinctly the apparent aura. A Swedish friend of mine, the Rev. Uno Almgren, informed me a few days ago that a Swedish scientist had succeeded in photographing the aura. As regards the interesting remarks made by Mr. Whately Smith (*LIGHT*, page 647) I think for two reasons we must be careful in reasoning about the source of the aura. In Dr. Kilner's book, mentioned in the footnote of page just given, he gives hipjoint disease as modifying the aura (page 222). Again, in the twilight, without any preparation of the eyes at all, I have seen the whole skull as it were luminous, the flesh, as in Röntgen rays, diaphanous. I have just called attention in "The Medical Press and Circular" of October 5th, to a phenomenon which is associated with the aura and which requires elucidation. When able to see the aura, view the hand of aura between the two thumbs, or make a sort of V aperture with the knuckles of the two thumbs; look intently into this aura in subdued light, and myriads of small glistening particles will be seen darting about as we see the radio-activity of collosol substances under the microscope. Some of these must be the granules in the humours of our eyes reflected by the background of the aura, some may be dust in fine division, others may be formed from the nebulous aura, as worlds are. However, they need elucidation.

ARE THE DEAD ALIVE?

What comes after death?

Is there an open door between the living and the dead?

Is the prevailing interest in Spiritualism merely a symptom of minds unbalanced by the war, or is it premonition of coming knowledge?

All thinking people are eagerly awaiting a reliable inquiry into the evidence—the unbiased scrutiny of an open and not unsympathetic mind which will not hesitate to investigate the whole subject, from every standpoint.

Mr. James Douglas, Editor of the *Sunday Express*, has undertaken the task. His conclusions on his first investigation will appear in Sunday's issue of the great home newspaper—*The Sunday Express*.



Mr. James Douglas.

Order your
Sunday Express
at once.

PSYCHIC PHOTOGRAPHY.

To the Editor of LIGHT.

SIR,—May I be allowed a corner of your space in which to reply to your criticisms which appeared in LIGHT, September the 17th, 1921, page 604, of my remarks in the "Journal of the American S.P.R." The first point is the question of the "smudges," which I say have been recognised by devout Spiritualists. I suppose I have seen as many of Mr. Hope's pictures as most other investigators, and I cannot say I remember one single example in which there was a recognisable face which was not obviously an almost exact replica of a photograph or picture. The secret of this recognition is due to two main causes. Firstly, the influence of the mind's eye which reads into a face what is not there; and secondly, to the foolish method of being satisfied with unanalysed total effects, and not with a careful analysis of each independent feature.

Let a dozen of Mr. Hope's best effects be compared by an expert with the photographs of people they are supposed to represent, and let us await the result. I do not pretend to be able to judge. All I can say is that I cannot see any resemblance whatever in many of the photographs that have been submitted to me as examples of perfect likenesses. I quite agree that it is very difficult to believe that hundreds of people have been hoodwinked by the modern spirit-photographer, but it is also very difficult to believe that numbers of intelligent people are hoodwinked every year by P. L. O. Keeler's slate writings, which are done in full light, right under the sitter's nose. Such, however, is the case. I do not say for one moment that Mr. Hope and Mrs. Deane are frauds. All I ask is that their powers shall be tested by the English S.P.R. as well as by other societies. What Mr. Whately Smith or I think does not matter at all. But it is foolish to accuse critics of lack of experience, as Mr. Roberts does in the same issue of LIGHT (page 606), when experiments are denied to those very critics. Nor is it good sense to deny the S.P.R. opportunities for investigation when a favourable verdict would be forthcoming without a shadow of doubt if Mr. Hope were genuine, and if conditions were suitable for the experiments.

I have never assumed, as you suggest, that it is necessary to be a devout Spiritualist to believe in psychic photography. It is merely a question of good evidence, but that evidence has yet, in my opinion, to be forthcoming. It ought not to be surprising that the existing evidence is not seriously considered. Take, for example, the famous Rose psychograph. I do not know who wrote the article on it in LIGHT on October 20th, 1920. All I do know is that in the transcription of the psychograph there are over one dozen errors! That is to say, that the so-called investigator is incapable of even copying a message when he has it in front of him in black and white. How much more capable is he, then, of observing a series of complicated movements in a "spiritual atmosphere"? It is a curious coincidence that in a recent volume on Slate Writings, the author, who also assures us of the impossibility of fraud, is likewise incapable of copying the writings on his own slate, photographs of which he includes in his book.

Yours, etc.,

ERIC J. DINGWALL,
Department of Physical Phenomena.

The American Institute for Scientific Research,
Section B,

American Society for Psychical Research,
44, East 23rd Street, New York.
September 30th, 1921.

THE BRITISH COLLEGE OF PSYCHIC SCIENCE.

One of the periodical visits of the Crewe Circle has just been completed at the College. The results, mostly with complete strangers, have been clearer perhaps than on any former visit, and several very remarkable recognitions have been made and verified by comparison with existing photographs. Two professional photographers have been present on different occasions; they have carried through the process completely for themselves in the presence of the mediums, and have expressed themselves as being perfectly satisfied with the method. Their amazement on seeing the "extra" spring up under the developer has been noteworthy.

The new lectures by Mr. Bligh Bond on "The Message of the Scripts" have been delightful. On Tuesday, the 11th inst., he dealt with the new messages relating to Glastonbury received last August. "Only through your love for that which we also loved can we converse with you, and only when you love and your desires are very great can we with sacrifice and striving collect and together speak with you." So says wise old Johannes in the Script, and it remains true for all who would wisely communicate with the Unseen.

ERRATUM.—A confusing misprint occurs in the second column of Mr. Wood's article on "Vale Owen and Swedenborg" in LIGHT of the 8th (page 650). In the second sentence of the paragraph beginning "Needless to say," the words "he got" should read "we get"—the "we," of course, referring to the readers of the Yale Owen script.

THE UNDISCOVERED COUNTRY

A Sequence of Spirit-messages describing Death and the After-world.

Selected from Published and Unpublished Automatic Writings (1874 to 1918).

Edited by Harold Bayley,
with an introduction by
Sir Arthur Conan Doyle.

This work will prove a revelation to those who are not familiar with the beautiful and ennobling character of many spirit messages. "The Undiscovered Country" is a standard work of reference concerning the "Life Beyond the Veil."

Mr. Harold Bayley has presented the whole Edition to the "Light" Development Fund, so every copy sold will, in future, help this fund. Post free 6/6.

Office of "Light":

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

PAMPHLETS THAT WILL HELP YOU

POST FREE AT PRICES QUOTED.

Office of "Light,"

5, QUEEN SQUARE, LONDON, W.C.1.

- | | |
|---|-----|
| Spiritualism, Its Position and Prospects. | |
| By David Gow (Editor of Light). | 5d. |
| Jesus of Nazareth and Modern Scientific Investigation, from the Spiritualist Standpoint. | |
| By Abraham Wallace, M.D. | 8d. |
| The Relation of Spiritualism to Christianity and of Spiritualists to Christ. | |
| By Rev. F. Fielding-Ould, M.A. | 7d. |
| Some Practical Hints | |
| for those Investigating the Phenomena of Spiritualism. By W. J. Crawford, D.Sc. | 7d. |
| Some Practical Aspects of Spiritualism. | |
| By Stanley De Brath, M.Inst.C.E. | 4d. |
| Present Day Spirit Phenomena and the Churches. | |
| By Rev. Charles L. Tweedale. | 3d. |
| What Spiritualism Is: | |
| Hints for Inquirers and Students. By E. W. Wallis. | 4d. |
| Death and Beyond: | |
| A Spirit's Experiences. Trance Addresses by E. W. Wallis. | 4d. |
| Is Spiritualism Dangerous? | |
| By E. W. & M. H. Wallis. | 3d. |
| Death's Chiefest Surprise. | |
| Trance Address through E. W. Wallis. | 4d. |
| Forty Years of Mediumship. | |
| Interesting Incidents, by E. W. Wallis. | 4d. |
| Spiritualism, Its Principles Defined. | |
| By Richard A. Bush, F.C.S. | 3d. |
| Materialisations. | |
| By Horace Leaf. | 4d. |
| Spirit Teachings | |
| Some Chapters from the Writings of M. A. Oxon (William Stainton Moses). | 2d. |

"Why ring the bell for evensong when life is just begun? Your rose has climbed the garden wall to greet the morning sun."—E. P. P.

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.

PRACTICE AND THEORY IN PSYCHIC RESEARCH.

V. P.—We agree with you that theory in itself is generally insufficient; but, in every kind of work, involving the need of understanding the principles in operation, a sound theoretical training is essential in addition to the practical experience. A man who knows only the practical side of this avocation can never rise to that full understanding of it necessary if he is to take a high position in the direction of his business. It is soon apt to become for him mere mechanical task-work. That is why we so strongly urge that all who investigate Spiritualism shall make themselves acquainted with its literature. Even if the inquiry stops there, the student is in a much better position than the person who, knowing nothing of the subject, becomes acquainted at firsthand with the phenomenal evidences, and who, although he can speak with assurance concerning them, is unable to deal with the nature of the forces at work or to account for the perplexing experiences which sometimes arise. Many people find it unnecessary to go into the practical side of the matter at all. They find the testimonies of those who have investigated sufficient for their purpose, just as they would in regard to scientific discoveries. They accept these as a matter of course, and do not demand that they shall have demonstrations of each discovered fact before they will believe.

HYPNOTISM AND THE WILL.

H. W. H.—That a hypnotic subject is under the absolute control of the operator is not true. Many things in hypnotic experiments have proved this. The subject may be influenced to do many things disagreeable to him personally, but there is always a point, dependent on the character of the subject, beyond which he will not pass. If he is honest he will not consent to commit an actual theft. If he is humane he will not be influenced to cruelty. In other words, the will of the subject does not cease to operate in the hypnotic trance. Examples of this could be quoted if necessary. As to the dangers of hypnotism, these arise generally from the same causes of danger which reside in everything else—excess and abuse. Thus, excessive use of one subject may bring about a weakening of his will. It is well to remember that there is a good deal of hypnotism in everyday life as seen in the countless examples of the influence of a strong will over the weaker ones. True, it is not called hypnotism, but in principle it is practically the same process as that employed in hypnotism proper. The

chief difference is that in the one case we have a general operation of mental forces, and in the other a special and deliberate one.

LIGHT IN THE SPIRITUAL WORLD.

“EARNEST SEEKER.”—Your question prompts us to remark that there is a clear distinction between physical light and that which is described as light in supermundane conditions. It seems that what it is a figure of speech in this world to call light—as, for instance, mental illumination or spiritual radiance—becomes to the spirit very much what the physical form of it is to us on earth. Then there is a psychical form of light, and we observe that spirit communicators find earthly darkness no obstacle to them. They are unaware of it, being in another condition of life governed by other laws. None the less they live in a world as objective to them as this world is to us, except that they only see so much of it as their degree of spiritual consciousness allows. That, of course, is the same here, but in a much lower degree. To the poet and the peasant a sunny day on earth is about equally bright. But there is a wide difference in what they make of it. The sage may be made happy by the light and beauty about him. The peasant may be more or less unconscious of it, and find it a dull world. But the light is the same for each. The difference is simply in the man. That, in a shadowy way, we think, gives us some idea of this question of light in the spiritual world.

SPIRITS AS SPECTATORS OF EARTH LIFE.

THYRZA MAYFIELD.—“Do the dead know our sorrows?” Sometimes, not always. It depends on the nature and circumstances of the spirits concerned. Some are too dazed by their experience, when, morally and spiritually undeveloped, they pass into a world of which they have been told nothing or concerning which they have been utterly misled by false teaching, to feel much concern about anything but their own condition. This state is, of course, outgrown in time, but as regards the majority of spirits there is little doubt that even if they do not form part of the “great cloud of witnesses” they are still interested in the welfare of those they have left behind. Those of them who are not wise enough to understand the true meaning of earth-experience are no doubt distressed by the sufferings of their friends in the body. But as we have heard it said, most of them are sensible enough to realise that the earth experience is relatively a very brief one, and are consoled by the reflection that in a few years at most there will come emancipation and reunion with those from whom they have been temporarily separated.

LITTLE TRAINING COURSES IN THE ART OF WRITING AND SPEAKING

By SHERWIN CODY.

Story Writing and Journalism—A valuable little course full of useful hints for all who would get more power and punch into stories, advertisements, letters, booklets, speeches, sales talks, etc. Take up journalism, short story writing, material, ideas, plot, how to write, etc., etc. Cloth bound, 26 pages, 3s. 6d. post paid.

How and What to Read—Study of Literature—what constitutes a good Poem? Essay? Novel? Modern Literature. How to Read the Best Poetry—How to Study Shakespeare—The Romantic Novelists. Scott, Hugo, Dumas—The Realistic Novelists, Dickens, Thackeray, Balzac. The Short Story, Poe, Hawthorne, Maupassant. Classics for young people, etc. Cloth, 130 pages, 3s. 6d. post paid.

Grammar—Practical and intensely interesting. He makes the study of grammar delightfully attractive. Invaluable as an ever-handly little reference book. Cloth, 127 pages, 3s. 6d. post paid.

Word Study—The Study of Spelling Letters and Sounds—Word Building Rules and Applications—Pronunciation—A Spelling Drill, etc. Cloth, 128 pages, 3s. 6d. post paid.

Composition—A wonderfully comprehensive little course in writing. Takes up the methods of the masters—diction, figures of speech, style, humour, ridicule. The rhetorical, impassioned, and lofty styles. Imagination and reality. Contrast, etc., etc. Cloth, 128 pages, 3s. 6d. post paid.

Dictionary of Errors—Errors of Grammar, Capitalization. Pronunciation, Spelling. Errors in Letter Writing, etc.

ORDER FORM

To
FUNK & WAGNALLS
CO., 134, Salisbury Sq.,
London, E.C. 4.

Please send me, on three clear days' approval, one set Little Training Courses in the Art of Writing and Speaking. If, after approval, I retain the volumes, I will remit 3s. 6d., and 5 further instalments of 3s. 6d., making 21s. total.

Name.....

Address

Single volumes 3s. 6d.
each and postage.
LIGHT.

HANDY DEPENDABLE AUTHORITATIVE
GUIDES TO GOOD ENGLISH

3/6 EACH
& POST

ANSWERS TO CORRESPONDENTS.

M. S.—The mystical side of numbers has a fascination for some, although it is not always possible to work out the principles of the subject closely, and state them as demonstrated facts in the small affairs of life. We will deal with the matter briefly in Notes.

F. R. MELTON.—A valuable and suggestive article. We fully agree with your remark about "educated ignorance." A great need of to-day is the simplification of much which has been obscured by wrong thinking and further "obfuscated" by an artificial jargon of words.

P. B. B.—We have written to the reverend gentleman as you suggest. Thank you. His statement that Spiritualism is anti-Christian is impossible to reconcile with the facts. Large numbers of Church people are followers of the movement, seeing how great a message it has for the Church.

G. C.—Yes, but in our experience a good many descriptions given by clairvoyants but unrecognised at the time, are afterwards remembered and identified, although the medium very rarely hears of it. We have seen it over and over again. Some people have very short memories.

LILIAN WHITING.—Your letter conveys welcome tidings, and we are announcing your approaching visit to Europe. Alfred Korzybski's "Manhood of Humanity" seems to carry an important message of practical service to humanity judging by the notices you send. We have not yet seen the book.

G. D. N. (Nebraska).—Thank you. You will see we have used the cutting.

O. L. B.—We suggest "Meditations and Maunderings." They are very mixed in quality.

J. H. SHARPE.—We have your letter. We should like to see a copy of the valse-song to which you refer.

C. S. CARTER.—Many thanks. It was an interesting episode in the life of Mr. Benjamin Harrison, but hardly important enough to publish.

W. A. GOULD.—Thank you for the cutting, to which we will refer if space permits.

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.*—11.15, public circle; 6.30, Mr. R. Boddington. Wednesday, 8, lecture by Rev. Drayton Thomas.

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

Brighton.—*Athenaeum Hall.*—11.15 and 7, Mr. G. R. Symons; 3, Lyceum. Monday, 8, healing. Wednesday, 8, Mrs. Curry.

Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mrs. Bloodworth. Thursday, 8, Mr. and Mrs. Muspratt.

Holloway.—*Grovedale Hall, Grovedale-road (near High-gate Tube Station).*—11, Mr. W. North, address and clairvoyance; 3, Lyceum (Mr. Drinkwater); 7, Mr. P. Smyth. Monday, 8, public circle (members only). Wednesday, 8, Mr. Maunder, floral readings. Thursday, lantern lecture by Mr. H. J. Osborn, "Picture Marvels from the Spirit World." Friday, 8, free healing class. Saturday, 29th, whist drive in aid of Building Fund.

Peckham.—*Lausanne-road.*—7, Mr. and Mrs. Brownjohn, address and clairvoyance. Thursday, 8.15, public meeting.

St. John's Spiritual Mission, Woodberry Grove, North Finchley (opposite tram depot).—7, Mrs. Podmore. Wednesday, 8, Dr. W. J. Vanstone.

CROYDON.—The Church of the Spirit, Croydon, held its Harvest Festival on the 16th inst. Mr. Percy Scholey spoke in the morning upon the "Eternal Promise," and in the evening upon the "Spirit of the Harvest." The hall, which had been beautifully decorated by an earnest band of workers, led by Mrs. Scholey, the minister's wife, was well filled on both occasions, and the collections for the day were a record. Part was given to the Croydon out of work ex-soldiers and sailors, and part to the sick of the Church and the Croydon Infirmary.

"TELEPATHIC MUSIC."—At the Savoy Hotel, on Monday last, Mercedes and Mlle. Stanton gave to the members of the Press and several persons prominent in Psychical Research, a demonstration of what are claimed to be telepathic powers. Seated at the piano, blindfolded, and with her back to the spectators, Mlle. Stanton played various pieces of music indicated by members of the audience, who wrote down their selections and handed them to Mercedes, who stood among the audience. There was no appearance of the use of any code and indeed, in one case, a clergyman present, the Rev. St. John Mildmay, was found to have the power of influencing the performer, who played a few bars from an opera, a particular passage in which was selected mentally by him without the knowledge of Mercedes. The demonstration was given as a preliminary to the appearance of the performers at the Victoria Palace.

A REMARKABLE BOOK BY A BAPTIST MINISTER.

"TRY THE SPIRITS"

By the Rev. W. Bickle Haynes,
of Chudleigh, Devon.

With Forewords by Rev. T. E. Ruth of
Melbourne, and Robert James Lees.

It is an astonishing and bewilderingly interesting comment on modern Spiritualism. Price 5s. net, post free 5s. 6d. Can be obtained through any bookseller, at any railway stall, or direct by return of post from the Kingsley Press, Ltd., 81, Temple House, Tallis Street, London, E.C.4.

WHITE STAR LINE.

S.S. "Majestic" (building) 56,000 tons.

The Largest Steamer in the World.

R.M.S. "Olympic," 46,439 tons.

SERVICES TO ALL PARTS OF THE WORLD.

Apply to—

WHITE STAR LINE, 30, James Street, Liverpool;
Canute Road, Southampton; 1, Cockspur Street,
London, S.W., and 38, Leadenhall Street, London, E.C.;
and Union Chambers, Temple Row, Birmingham.

R. M. S. P.

SERVICES

TO

NEW YORK
SOUTH AMERICA

&

FRANCE, SPAIN, PORTUGAL, MADEIRA, CANARY IS., MOROCCO, ETC.

THE ROYAL MAIL STEAM PACKET COMPANY,

LONDON: Atlantic House, Moorgate Street, E.C.4.
32, Cockspur Street, S.W.1.

ORIENT LINE TO AUSTRALIA.

SERVICE OF FAST MAIL STEAMERS

Calling at

GIBRALTAR, TOULON, NAPLES, PORT SAID,
COLOMBO, FREMANTLE, ADELAIDE,
MELBOURNE, SYDNEY, and BRISBANE.

Through Tickets to NEW ZEALAND and TASMANIA.
Saloon Tickets interchangeable with P. & O. Line.

Managers—ANDERSON, GREEN & Co., Ltd.,
Head Office: 5, Fenchurch Av., London, E.C.3.

Branch Offices:

14, Cockspur St., S.W.1.; No. 1, Australia House, Strand.

"Home Circles" (3rd Thousand). "Just what is wanted at the present time."—Rev. Vale Owen. Post free 4d.

"The Larger Spiritualism" (4th Thousand). "The author has contrived to crowd into a small compass material that should stimulate interested inquiry into the wider issues of a subject as exhaustless as it is fascinating."—"Occult Review." Post free 5d.

"Spiritualism—Its Principles Defined." First Edition 5,000. Post free 3d.

"The Place of Jesus Christ in Spiritualism" (7th Thousand). "The greatest question for all time, 'What think ye of Christ?' is ably and sincerely considered at this address."—"International Psychic Gazette." Post free 5d.

By RICHARD A. BUSH, F.C.S. Obtainable from author, Morden, Surrey. The four booklets post free 1/2d.

THE BOOKS THAT WILL HELP YOU

LIST AND PRICES OF SOME OF THE LATEST WORKS ON

Spiritualism & Psychic Science

SPIRIT TEACHINGS.

Through the Mediumship of WM. STAINTON MOSES (M.A. Oxon.),
By Automatic or Passive Writing. With a Biography by CHARLTON
T. SPEER, and two full-page portraits.
Ninth Edition. Cloth, 324 pages, 6s. 6d., post free.

THE LOWLANDS OF HEAVEN: LIFE BEYOND THE VEIL.
Spirit Messages Received by the Rev. G. VALE OWEN.
Cloth, 191 pages, 8/- post free.

THE HIGHLANDS OF HEAVEN: LIFE BEYOND THE VEIL.
Spirit Messages Received by the Rev. G. VALE OWEN.
Cloth, 253 pages, 8/- post free.

THE MINISTRY OF HEAVEN. LIFE BEYOND THE VEIL.
Being Vol. III. of the above series.
Cloth 250 pages, 8/- post free.

THE BATTALIONS OF HEAVEN: LIFE BEYOND THE VEIL.

Spirit Messages Received by the Rev. G. VALE OWEN.
Being Vol. IV. of the above series.
Cloth, 252 pages, 8s., post free.

THE DAWN OF HOPE.
By the hand of EDITH LEALE.
A Record of Life in Spirit Land.
Cloth, 6s. 6d., post free.

AFTER DEATH.

New Enlarged Edition of Letters from Julia. Given through
the hand of Wm. T. Stead. Cloth, 5s. 6d.

SPIRITUALISM: ITS IDEAS AND IDEALS.

A Selection of Leading Articles, Sketches, and Fables by DAVID
GOW, Editor of "Light."
102 pages, 2s. 3d., post free.

A GUIDE TO MEDIUMSHIP AND PSYCHICAL UNFOLDMENT.

By E. W. and M. H. WALLIS.
I. Mediumship Explained. II. How to Develop Mediumship.
III. Psychical Powers; How to Cultivate Them.
Cloth, 312 pages, 7s. 3d., post free, or in 3 separate parts, 2s. 2½d.
each, post free.

THROUGH THE MISTS.

Or LEAVES from the AUTOBIOGRAPHY of a SOUL in PARADISE.
Recorded for the Author. By J. R. LEES.
Cloth, 5s.

SEEING THE INVISIBLE.

Practical Studies in Psychometry, Thought Transference, Telepathy,
and Allied Phenomena. By JAMES COATES, Ph.D., F.A.S.
Cloth, 6s. 6d.

CAROLS OF SPIRITUAL LIFE AND HYMNS OF SERVICE AND PRAISE.

Words and Musical Settings. Price 1s. 6d. post free.

COMMUNICATION WITH THE NEXT WORLD. The Right and the Wrong Methods.

A Text Book Given by W. T. Stead through Madame Hyver. Edit.
by Estelle W. Stead. 3s. 8d. post free. With a Symposium of opinions

THE WANDERINGS OF A SPIRITUALIST.

By SIR A. CONAN DOYLE.
Illustrated, cloth, 317 pages, 13s. 3d., post free.

THE NEW REVELATION.

By SIR ARTHUR CONAN DOYLE.
Fifth Edition, Cloth, 5s. 4d. net; Paper, 2s. 10d., post free.

THE VITAL MESSAGE.

By SIR ARTHUR CONAN DOYLE.
Cloth, 228 pages, 5s. 4d.

SPEAKING ACROSS THE BORDER-LINE.

Letters from a Husband in Spirit Life to His Wife on Earth.
By F. HESLOP.
Eighth edition, post free 2/4.

TEACHINGS OF LOVE.

Transmitted by writing through M. E. from a Temple Priestess of
Nineveh. With an introduction by Dr. ELLIS T. POWELL, LL.B., D.Sc.,
56 pages, 1s. 8d.

SPIRITUALISM IN THE BIBLE.

By E. W. and M. H. WALLIS.
Boards, 104 pages, 1s. 8½d., post free.

THE NURSERIES OF HEAVEN.

A Series of Essays by Various Writers on Future Life of Children,
with Experiences of their Manifestations after Death
Edited by Rev. G. VALE OWEN and H. A. DALLAS.
Cloth, 174 pages, 5s. 6d., post free.

PSYCHIC RESEARCH IN THE NEW TESTAMENT.

Scientific Justification of some of the Fundamental Claims of
Christianity.

By ELLIS T. POWELL, LL.B., D.Sc.
1s. 2d., post free

THE TRUTH OF SPIRITUALISM.

Verbatim Report of Debate between SIR ARTHUR CONAN DOYLE
and JOSEPH McCABE. Revised by both Disputants.
Paper covers, 64 pages, 1s. 2d. net, post free.

SPIRITUALISM AND RATIONALISM.

With a Drastic Examination of Mr. JOSEPH McCABE.
By SIR A. CONAN DOYLE.
1s. 2d., post free.

ON THE THRESHOLD OF THE UNSEEN.

By SIR WILLIAM BARRETT, F.R.S.
It is an expert physicist's Examination of the Phenomena of
Spiritualism and of the Evidence for Survival after Death.
Cloth, 336 pages, 2s. net, post free.

THE ARCANA OF SPIRITUALISM.

A Text-Book of Spiritualism. By HUDSON TUTTLE.
Cloth, 300 pages, 7s. 6d., post free.

MAN'S SURVIVAL AFTER DEATH.

Or the OTHER SIDE OF LIFE in the LIGHT of SCRIPTURE, HUMAN
EXPERIENCE and MODERN RESEARCH.
By Rev. CHAS. L. TWEEDALE.
Cloth, 582 pages, 11s. 3d.

"GONE WEST."

Three Narratives of After-Death Experiences. Communicated to
J. S. M. WARD, B.A.
Cloth, 359 pages, 5s. 6d.

THE REALITY OF PSYCHIC PHENOMENA, Raps, Levitations, &c.

By W. J. CRAWFORD, D.Sc.,
Lecturer in Mechanical Engineering, the Municipal Technical
Institute, Belfast; Extra-Mural Lecturer in Mechanical Engineering,
Queen's University of Belfast, &c.
The absorbing record of a long series of scientific experiments,
giving astonishing results, and leading to most remarkable conclu-
sions. The book will surely mark an epoch in scientific literature.
Cloth, illustrated, 246 pages, 6s. 6d., post free.

EXPERIMENTS IN PSYCHICAL SCIENCE,

LEVITATION, "CONTACT" and the "DIRECT VOICE."
By W. J. CRAWFORD, D.Sc.
Cloth, 101 pages, 6s. 6d. net.

THE PSYCHIC STRUCTURES AT THE COLICHER CIRCLE.

By W. J. CRAWFORD, D.Sc.
Further experiments which followed those described in his two
former books. The results obtained are worthy to rank in importance
with any scientific discovery of the nineteenth or twentieth century,
and justify the great interest shown in the previous work of this
capable and gifted investigator. With Introductory Note by Editor
of "Light."
Cloth, 151 pages. Many plate photographs showing some of the more
important phenomena. 11s. net, post free.

THE GATE OF REMEMBRANCE.

The Story of the Psychological Experiment which resulted in the
Discovery of the Edgar Chapel at Glastonbury.
By FREDERICK BLIGH BOND.
Cloth, illustrated. 176 pages, 8s. 3d., post free.

THE EARTHEN VESSEL.

A Volume dealing with Spirit Communications received in the form
of Book-Tests. By LADY GLENCONNER. With a Preface by SIR
OLIVER LODGE.

Cloth, 155 pages, 6s. 6d., post free.

THE MINISTRY OF ANGELS.

Here and Beyond.

By Mrs. JOY SNELL (A Hospital Nurse).
Fifth Edition, 174 pages, 2s. 2½d., post free.

PHOTOGRAPHING THE INVISIBLE.

Practical Studies in Spirit Photography, Spirit Portraiture, and
other Rare and Allied Phenomena. By JAMES COATES, Ph.D., F.A.S.
With 90 photographs. Cloth, 11s.

PRIVATE DOWING.

A plain record of the after-death experiences of a soldier killed in
the Great War. And some questions on world issues answered by the
messenger who taught him wider truths.

With Notes by W. T. P.
Cloth, 2s. 6d. net, post free.

THE CHURCH AND PSYCHICAL RESEARCH.

A Layman's View. By GEORGE E. WRIGHT.
Cloth, 147 pages, 3s. 6d., post free.

*The above works can be obtained at the Offices of "LIGHT," 5, Queen
Square, London, W.C.1. Send Remittance with Order.*

APPALLING HORROR OF RUSSIAN FAMINE

PITEOUS PLIGHT OF INNOCENT CHILDREN

Have Mercy Upon These Victims of the Most Terrible Visitation of Our Age

Actions—not Words—are Needed, and at Once, for while we talk Children Perish who might have otherwise been Saved.

IMEDIATE action only can save the lives of Russia's stricken little ones. While the situation is discussed, while the man in the street talks, while committees are formed, children die in thousands. While you read these words of appeal—while the awful story is being unfolded to you—children are dying, and in their death agony they turn their eyes towards you in piteous and mute appeal! Must babies languish and perish while the eternal talk and conversations go on?

No! a thousand times No!

Prejudices and Politics must be relegated to the scrap heap while we Save the Children.

Was ever human story more pitiable or heartrending than the following extract? It is not the vapid outpouring of a political fanatic, but the cool studied story of an independent eyewitness who writes in *The Times*:—

TOO EXHAUSTED TO MOVE.

Usually there is no protection from the sky whatever. In uncouth tents the whole family is herded together; old men with emaciated bodies and eyes that are scarcely seen in their death's heads of what ought to be faces, women hardly able to step from one side of the shelter to the other, and children—*innumerable children sitting listlessly on the ground too exhausted to move, to talk or to play.* . . . and all the time they grow thinner and thinner. Some of them die and the rest get ready to follow them—*The Times*, September 19th.

BRITISH DISTRESS.

The "Save the Children Fund" now as hitherto is distributing funds for the relief of British Children. All who send money earmarked "British Relief" may rest assured that it is used exclusively for British Child Relief.

The plight of Russia's children is deplorable. It has never been equalled in the history of the world. *Famine is not an instantaneous disaster, but a slow inevitable machine of death gradually but surely taking off its victims. In some parts there has been a fraction of a crop—less than the seed corn sown being garnered.*

This has but mocked and extended the sufferings of the children by postponing their end by but a week or two.

Thousands of peasant families after wandering aimlessly across the wastes in search of food return to their homes to die. They are already lessened in number, for many have dropped expiring by the wayside—succumbing to the pangs of hunger.

Some have met death in the awful pestilence that sweeps the land, and the terrible cries of children in the excruciating pains of dysentery ring in the ears of those who are left. And what of these poor remaining souls? They stagger to all that remains of their homes, and passers-by see

WHOLE FAMILIES DEAD UPON THEIR DOORSTEPS.

The sight is revolting and terrible. Those who now look on know that as surely as night follows day their own end cannot be one whit less shocking.

Of the internal conditions in Russia there is perhaps no man more qualified to speak authoritatively than Doctor Nansen. Charged with the control of the International Commission of Relief, Doctor Nansen has studied Russian famine conditions first and his statement thereon is emphatic and pitiful.

"Hundreds of thousands of Russian children are dying and millions more are threatened with the same fate. I am persuaded that only by unprecedented effort made at once, can they be saved."

Such is the verdict on Russia's plight, of Doctor Nansen, one of the world's most famous men. Knowing the conditions prevalent in that stricken country, knowing how little children hourly go to their death, can you for one moment longer stand on one side and let them die when your mercy gift can save them from a horrible doom?

Such is the piteous plight of innocent children that they eat the filth of the streets and consume the withered roots which they tear from the parched earth. Have mercy on them and give of your worldly wealth.

In Russia the children are victims of DROUGHT. Famine sweeps over the land, hand in hand with dread and terrible pestilence because the rains of heaven have been withheld. A once vast and fertile area is comparable only to a sandy desert.

Well might "The Times" of London say "Not Samara but Sahara." That the famous Steppes of Russia should be as barren as a desert waste is dreadful in itself, but to think that tiny children, famished and tortured, should wait in millions for certain death is a thousand times more terrible and appalling. Have mercy on the children! Listen not to party cries and the reports of interested politicians! Open out your heart and let the well of sympathy therein be tapped to the uttermost to help starving, diseaseridden, perishing children. Their voices grow weaker as Death steals closer, but faint and famished though they be their piteous cry is like a clarion call echoing across the Wastes to you.

BRITISH ADMINISTRATORS AND BRITISH METHODS.

The administrators of the "Save the Children Fund" in Russia are all Britons with an expert knowledge of Russia. They are there to feed the children and will not brook interference. The solemn pledge

of Lord Weardale is a definite guarantee that the food will only go to starving children. You know that whatever you give through the "Save the Children Fund" will feed the helpless babes just as surely as you yourself would feed them if the tiny mites were clamouring at your knee. With such an assurance you surely cannot hesitate one moment longer. You cannot possibly delay your gift another hour, for delay dooms more children to an early and horrible death.

"SAVE THE CHILDREN FUND."

(Registered under the War Charities Act, 1916.)

PATRONS: His Grace the Archbishop of Canterbury; His Eminence the Cardinal Archbishop of Westminster; His Grace the Archbishop of Wales; The Very Rev. the Chief Rabbi; The Most Noble Marquis Curzon of Kedleston, K.G.; The Rev. R. C. Gillie.

BANKERS: London County Westminster & Parr's Bank, Ltd. To Lord Weardale, Chairman of Committee of "Save the Children" Fund, (Room 557), 26, Golden Square, Regent Street, London, W. 1.

SIR,—I would like to make a gift to help the Starving Children of Russia and enclose.....as a donation to the "Save the Children Fund."

Name

Address.....

"LIGHT," October 22nd, 1921.

Printed by the FRIARS PRINTING ASSOCIATION, LIMITED, 26A, Tudor Street, Fleet Street, and Published for the Proprietors at 5, Queen Square, Southampton Row, W.C. 1.—Saturday, October 22nd, 1921.

Continental Agents: Messageries Hachette et Cie., Paris: Messrs. Dawson & Sons (Low's Export), London: Australasia; Messrs. Gordon and Gotch, Ltd., London: Australasia and S. Africa: Messrs. Dawson & Sons, London.