

# LIGHT

A JOURNAL OF SPIRITUAL  
PROGRESS & PSYCHICAL RESEARCH

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SATURDAY, APRIL 1st, 1922.

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# LIGHT

A JOURNAL OF  
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,151—VOL. XLII. [Registered as] SATURDAY, APRIL 1, 1922. [a Newspaper] PRICE FOURPENCE.

## What "Light" Stands For.

GRAVES AND GOBLINS.

"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!"

There is a type of mind which, when it touches the question of life after death or what is called the "supernatural," is prone to approach it by way of graves and sepulchres—a very old-fashioned way, for it was the custom of our sires always to associate the "ghost" with the churchyard mould. In the current issue of "Hutchinson's Magazine," which of late has made rather a feature of stories of the occult side of life (as indicated by a recent Note), we find a weird story, "The Outcast," by Mr. E. F. Benson. It is founded on a Gnostic legend, and rather recalls the tale of "The Wandering Jew." The heroine is a strange sinister character distasteful to dogs—not a good recommendation—and living contentedly in a haunted house, the haunting spirit being that of one who on earth was a murderer and suicide. The influence of the house while it repels her friends seems to have no ill effect on the mind of the mistress of the place. In the end even the sea turns against this strange woman. She is drowned while on a voyage, but the waves cast the body up near her home. It is buried, but is found afterwards above ground and has to be cremated. The reincarnation of a malignant personality is the theme of the story, which is sufficiently gruesome for the most ardent lover of literary thrills. For ourselves we love the side of health and Nature, the sunshine and fresh air of spirit lore. But there are those who prefer goblins and "spooks" and who, like Youth, "must be served." And a course of goblins may be one way of approach to a more healthy and reasonable type of ghost.

## NOTES BY THE WAY.

I see Thy morning brighten;  
Its floods of splendour spread:  
O gold beyond the purple,  
And green above the red!  
All locks and gates flung backward,  
Behind the radiant tide  
Thy towers and courts are looming,  
The entrance ways look wide.

—ARTHUR E. WAITE ("The Book of the Holy Grail.")

### AGE IN THE SPIRITUAL WORLD.

This is a question continually cropping up, and naturally so, since most people restrict all their ideas of the next life to the standards of this. We were shown recently a newspaper giving a report of an address at a Spiritualist meeting. The speaker stated that child spirits grew until they reached the age of twenty-one, while the old people "went back" until they were of the age of thirty. The idea meant to be conveyed was clear enough, but as a statement to be taken literally it was simply nonsense. There is no question of the number of years in such a matter. Just as there is a moment in the life of a peach when (as the gardeners say) it is perfect as a fruit and ready to be eaten while, beyond that point, it deteriorates, so there is a stage in the life of a man when he reaches the very acme of his natural powers. He grows to that point from birth, and, directly it is passed, begins, in popular speech, to "go down the hill." That is the period which in the spirit world is represented by the men and women of that world—perfect maturity. But that is only the external side of the matter. It refers to the spiritual form—the outward appearance—and what it means, in effect, is that the highest point of the natural or physical world becomes the general average of the spirit world. The spirit body in the flesh, having attained that point, never goes beyond it. It is only the material form that decays and falls away leaving the spirit body like a completely ripe fruit ready to take up its life at that precise stage when it passes to the higher state. But that does not apply to the maturity of the life itself, which is not reached until death occurs naturally from old age.

### A NATURAL VIEW OF THE HEREAFTER.

In a recent letter to us, Miss E. P. Prentice points out that Dryden strongly objected to the "milk and water coloured Elysium," and denounced it in the following lines:—

The heaven their priesthood paints  
A conventicle of gloomy, sullen saints;  
A heaven like Bedlam, slovenly and sad,  
Foredoom'd for souls with false religion mad.

Dryden was a very great poet, and as his Ode on St. Cecilia's Day and others of his poems prove, a great seer. He would naturally be ahead of the gloomy and unnatural theology of his time. In their doctrines of the state of man after death ecclesiastics have nearly always presented views out of harmony with natural and reasonable thinking. As we remarked recently, Walter Pater, the great essayist, maintained that the false theology of the past has tremendously warped the natural course of human thought. To-day we are witnessing the reaction from this distortion of reason, and very strong and violent it is. A natural and human vision of the hereafter comes as a shock to those who have regarded the after-life as something supernatural and beyond the scope of scientific reasoning.

"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.

(Continued from page 179.)

June 3rd, 1917.

### THE INFLUENCE OF A GOOD CHARACTER ON OTHERS.

"This is often not realised to its fullest extent. If we take the life of such a man on earth we shall find that his example spreads, and that many who, if surrounded by others as careless as themselves, would not hesitate to do wrong, yet shrink from it in his presence. But there is more than this, for as the flower sends out its sweet scent upon the air, so the subtle essence or aroma of purity emanates from a good man or woman and permeates the atmosphere, exercising an uplifting effect on all who come within its influence. There is a moral atmosphere as well as a physical one, and often the slum dwellings are responsible for the crimes committed within them, for the very walls give out the essence of sin and crime, which enters into the souls of the unfortunate people who have to live in such places. Few recognise how necessary it is to be careful in the choice of a home. Sanitation may be rigorously looked to, but the moral sanitary conditions of a house are not enquired into, and many a happy disposition has been rendered depressed and melancholy by the adverse influences left by former tenants. How different when good and cheerful personalities have been the occupiers! When you enter such a house you say: 'How bright it seems!' There may have been deep sorrow suffered there, and many tears shed in it as some beloved one was taken from the family group; but there has been no undue repining and no bitterness; the sorrow has not interfered with duty or with the helpfulness of those left to continue their life-work on earth. And so, sorrow borne in this way cannot impress itself for evil on the next inmates, but fades away before resolute cheerfulness and stern practical duty nobly fulfilled. Suppose such a character as the one I began by describing were translated to our spheres; what would happen then? He comes over, fitted for the higher life at once, and has none of the initial stages to go through, but would probably go to the Third Sphere and commence his ministry of usefulness with hardly any delay.

[And does his special influence still survive?]

"Yes, for those around him who have had to arrive at the same point by slower and more painful means, are always in danger of slipping back without constant effort on their part, and to these he may be a tower of strength. His very presence gives hope and courage. His cheery optimism declines to see the chance of failure. He helps and encourages, guides and guards his weaker brethren, till they follow his example of steady belief in the eternal goodness of a Divine Ruler, and the consequent ultimate progression of every man born into the world of earth and afterwards translated to the higher realms of happiness. Is not this an end to strive for: that our passing-over should not only be easy for ourselves, but that on our way we should be able to uplift our fellow-men also? If I had only known the possibilities of both the present and future life while on earth, I should have lived very differently; but I was as untaught as the slum-child and as ignorant as the greatest savage. Can we be responsible for our lives if we have never been taught to make the best use of them? I think so, for if I, for example, had set about getting some useful work to do for my fellow-men, I should not have sunk into excesses and vice as I did, not for love of them, but simply to kill time. Some men, under these circumstances, take to sport, and kill innocent animals. At least I did not do that, and as far as I know I never ruined any life deliberately, except when I wrecked the happiness of my dearest wife and my almost equally dear friend by my selfish sin. Well, I have repented and now hold myself up to others as a warning and example of what a man should not be in his earth-life. May God grant me strength to atone in the present one!"

June 17th, 1917.

### TRUE RELIGION IN LIFE.

"We, from our standpoint here, should define real religion as the perfect harmony between lofty aims and a man's own desires. There should be no conflict when conscience urges him to an unselfish action, between that and his own wishes. When once a man has brought aims, desires, and actions into perfect harmony with the highest

laws, then we should call that man religious. He may hardly ever refer to God, or have His name upon his lips, and yet he will be one of God's servants, and will be living the life which all such should live. I am not speaking now of our world, I am sketching a religious man as he may live on earth, and such a man must have varied qualities to be able to approach to the standard which will be required of him in the future life. He must be self-reliant first of all, for the vine that twines round a support falls when the prop is withdrawn. He must be hopeful and charitable but he must take trouble over his charity and not give lavishly without investigation. It is pushing a drowning man under water to give money to some people, but by trying to raise them and restore their self-respect, much can be done. A loving nature, too, is necessary, so as to feel at peace with all the world. Then we should not be depicting a perfect character unless he were a lover of all nature. He must love mankind first, but hardly less so the animals, birds, and all creatures in God's earth-world. He should have a keen eye for beauty, and a lovely landscape or beautiful sunset should fill him with exquisite joy. When such a man passes over he will have nothing to unlearn and, at first, little to learn. The beautiful scenery, the high ideals, the heavenly music, the angelic faces around him will hardly surprise him. He will only feel that at last he has realised what he has dreamt of all his life, and for which his soul has cried out in longing; and when he meets the loved ones who have gone before him, then he will indeed feel it is his Heavenly Home, and that there can be but one family, on earth and in Heaven, for love embraces all mankind. He will pity the sinner, because they are retarding the bliss that might be theirs, and he will do his utmost to help them to redeem the past and enter upon the joys which he himself is tasting. Stagnation of effort would not appeal to him, but to know that he is called on for ever upward striving arouses in him a joy unspeakable."

June 24th, 1917.

### COULD THE WORLD HAVE BEEN CREATED TO FULFIL ITS END BETTER THAN WITH THE PRESENT LAWS?

"To raise such a question may seem presumptuous, yet I cannot believe that having intellect given us, we are forbidden to use it, and when one begins to consider the meaning of life, and the aim of the creation of the world, it naturally leads to speculation on the meaning of much that to us seems cruel and unnecessary. To begin with, there seems to be in nature no absolute passivity or stagnation. However small and unnoticeable, there is movement of some sort; even the particles that compose the so-called solids, such as iron and other metals, are constantly in movement, which seems to be one of the laws of nature. In sentient creatures this movement should be towards the progression of the race, and even metals may be said to have this tendency, as they attract other particles, when in their natural state, and so form larger strata. But, we may ask, will there ever come a time when the end has been reached and all progress will cease? No, I do not believe that; I think that the infinite possibilities of progression are so great that eternity will be required for this, and that there will always be worlds, and always be people born into those worlds as educational forecourts to the glories of the hereafter. We cannot conceive or imagine eternity, but the mind of God can, and can so arrange that nothing is wasted and nothing is ever lost. Given free-will to mankind to make or mar his own future, could there be a grander scheme than the automatic results of sin and error as we see them exemplified on our side? All punishment inflicted by another, even when by an infinitely higher being, seems to mankind to bear the stamp of revengefulness; but in our spirit-world, as a man has sown on earth so he reaps hereafter; and the perfect justice of it is that a man sees for himself that the punishment is automatic and that he has brought it on himself.

[But pain and sorrow exist?]

"Yes, but everything goes by contrast, and were there no pain there could be no realisation of ease; were there no ill-health in the earth-world, there would be no improvement in sanitation or housing conditions; for men will not try to attain to the highest unless they are made to see that it is for their own good to do so.

[But what about the innocent suffering for the guilty, as in this war?]

"That seems inevitable; but there will be compensation for all undeserved suffering, and therefore I do not think there could have been an alternative here either, for what tells hardly on someone may be for the benefit of another who could be reached in no other way. Say that a man loses a dearly-loved wife, whom he has, however, made unhappy by his selfishness. After she has passed over he realises the misery he has caused her and repents. Had she lived longer on earth, his selfishness would have increased until it would have exacted years and years of penance here. As it is, he will work out his repentance on earth, and then be ready to join his happy and forgiving wife in the higher life. — This terrible war is an object-lesson in the suffering brought upon the innocent by the guilty; and yet I doubt if those who have passed over prematurely in their youth would come back if offered the choice; or if those who love them and mourn for them would dare to wish them back on earth. Yes, there are the refugees from their homes; the women who have suffered a cruel fate; the parents and children torn asunder—all innocent, yet having to suffer for the sins of others. Well, I cannot explain all this, but I hold to a great hope: that no undeserved suffering is ever wasted, and that there will be endless compensation in future happiness hereafter. Did I not believe this then my faith in the justice and mercy of God would be dead, and I should cease to strive upward and onward, but sink back into the grey mists in the borderland of undeveloped souls."

July 1st, 1917.

#### LIFE AND DEATH.

"This is somewhat a commentary on books of a psychic nature, recently published which, I am inclined to think, go too much into detail concerning the life in our spirit-world; especially as they are intended for non-students of the subject as well as for those having previous knowledge. It is lawful to keep some things hidden till the time is ripe. Christ said: 'I have many things to say unto you but ye cannot bear them now.' So it is with many of the details of the life in the future world. On first passing over we may have to undergo many things which would have repelled us had we known of them in earth life, but they are a necessary part of training with some who refused spiritual teaching while on earth. In writing for, or speaking to those who are ignorant of all that concerns the new life, and have rather a fear and dread of the knowledge, I would say: Give them the highest first. Show them the bliss and happiness to which we do attain. Tell them of the love, concord and harmony that reign here, and of the helpful work done for others. Then when they are familiar with this, and seek to know more about the means by which it is brought about, the details may be given little by little. Knowing the spiritual heights to which men can rise, they will care less that the means taken to achieve this end seem possibly to them hard and crude. Were we, in earth-life, going to some beautiful country-place, we would hardly notice if the train took us past dirty and dismal factory towns and through stretches of flat and uninteresting country; for our minds would be set on the goal and not on the approach to it. In the same way should we approach our Heavenly Home. The earthly railway by which we travel to it, may lead us through dismal swamps, and howling storms; and our station, when we arrive at it, may give little forecast of the glories to come; but when once we commence our real journey in the new world, the scenery will grow more and more beautiful, till at last we have to pause in our forward march until our eyes can grow accustomed to the strain of the dazzling beauties that confront us; and so, do not be hasty in giving all the truth that you know, but only such portions as those you wish to convince can assimilate and understand, for you must remember that 'angels' wings' are a part of the belief of our childhood, and that the unwinged angel is to many people as an uncrowned king or unhaloed saint. Discretion is not untruthfulness; you need not deny if questioned, but you need not force information on the minds of the ignorant for which they are not ready."

(To be continued.)

#### THE LONDON SPIRITUALIST ALLIANCE.

A READING BY MR. H. W. ENGHOLM.

On Thursday evening, 23rd ulto., Mr. H. W. ENGHOLM occupied the platform of the hall at 5, Queen-square, and gave an impressive reading of an unpublished communication in the Vale Owen Scripts. This was a highly dramatic story of the after-death experiences of a man guilty of many malpractices in his life on earth, and, however it may be regarded—whether as parable or a record of happenings on the spiritual plane—it was a most arresting history. Its earlier passages, which recounted the gloom and horror through which an unrepentant sinner passed, were Dantesque in their grimness. In the end the story ended happily with an account of the redemption of the spirit concerned.

#### CAPITAL PUNISHMENT.

BY MAJOR R. A. MARRIOTT.

Having attended executions in about twelve cases during my prison experience, and having been able to observe the behaviour of the condemned, perhaps my personal view of capital punishment will be of interest. Taking first the material and deterrent aspect of the matter, I have been led to the conclusion that the culpability of the condemned requires far more differential treatment.

In some cases jealousy, the *crime passionel*, was the cause, which should be in quite a different category to the deliberate carrying out of a murderous project. In another case it may be caused by a fit of uncontrollable anger, as in that of a man against a nagging wife, who said that for seventeen years he had never had the peace he experienced during his last three weeks of life. Another, who was reprieved on a quibble of the evidence, was quite upset and said, "Why? I killed her right enough!" He was sent to Broadmoor, though there was apparently no real lack of mental balance. The punishment of crime should presumably act as a deterrent, and I think the extreme penalty does so act, but not in cases of jealousy and sudden uncontrolled anger.

One execution I had to carry out was a peculiar case of deliberate murder. The youth, while under the ministrations of the chaplain, was found to be one of those rare characters—a "mystic," is perhaps the only way to describe him—whose inner life and aspirations were of a high order, and had always insured him love and respect. The fact that his intended had thrown him over was such a shock to his equilibrium, that his act could charitably be attributed to a temporary mental overthrow. I heard subsequently that his parents got into touch with him in the spirit world, and a friend received an accurate description of him and of his last moments, through the clairvoyance of Mr. Vout Peters.

In my experience it seems that the three weeks of waiting is the worst part of the punishment. Always being watched by two warders day and night, and the preliminary visit of the executioner to decide on the length of "drop," must be a prolongation of the agony. One reason for this delay is to enable the soul to prepare for eternity, and for three sermons to be preached to promote a deathbed repentance in orthodox fashion.

We may be confident that the spread of Spiritualism will in time produce a change of view, and instead of dispatching a criminal into the Borderland we shall let him live the term of his life in conditions in which his better character can be developed; and thus deprive hell of a possible inmate. It can scarcely be doubted that such methods would enable crimes now entailing the death penalty to be more frequently detected by clairvoyance, when we shall be co-operating with the higher intelligences, now withheld from aiding us because we pursue a wrong course.

I have often thought what an educating influence imprisonment might be, if only the truths of Spiritualism could be preached at the same time as the Gospel of Christ: the real significance of the words to the thief on the cross, even if believed in, are apt to be wrongly interpreted by his modern representative. I have had the opportunity of thus preaching on several occasions, and on one Armistice Day the chapel seemed to be pervaded by a spiritual presence which was felt by many. A prisoner confessed that he was contemplating suicide, but was now thankful that he had been sent to gaol.\* In my opinion agitation for the abolition of capital punishment now would be premature, but the motive of such criminal acts should be classed in degree, as in the case of convictions for manslaughter. Nor do I think we shall have to wait long, even humanly speaking, for the Church to teach the essence of what has been learned of late about the next world, and to allow it to be preached to the "spirits in prison." The undesirability of capital punishment will be then understood, and its abolition will follow as a matter of course. The steady growth of the knowledge of this transcendent truth will enable prisons to minister, as they aspire to do, towards a real and lasting reformation of character, and these institutions will then be more free to deal properly with all the varying degrees of wrongheaded and weak-minded individuals, more sinned against than sinning, whose congenital constitution has engendered a proneness to vice.

LUTON—A NEW SOCIETY.—We are informed of the opening at Luton of a Spiritual Evidence Society, of which Mr. J. J. Darby, of 122, Dunstable-road, Luton, is the Secretary. Mr. Darby is desirous of hearing from mediums who have open dates.

\* My last prison was exceptionally favoured, since, besides the instance of materialisation in a prison cell, reported in LIGHT (July 2nd, 1921), there was another separate instance of materialisation of the late husband of a woman attendant, temporarily employed in the female prison hospital.

# THE PROCESS OF DYING.

DESCRIBED BY ANDREW JACKSON DAVIS.

The description given by Miss Dorothy Monk and published last week on page 182, of the Process of Dying witnessed by her and seven other members of her family has created considerable attention and, as promised in an Editorial footnote to her article last week, we now give the wonderful passage from Vol. I. of the "Great Harmonia," in which Andrew Jackson Davis describes the process of the separation of the etheric body and the spirit of a departing person from the material body, as seen by him clairvoyantly at the death of a friend. He writes:—

"Death is but a Door which opens into new and more perfect existence. It is a Triumphant Arch through which man's immortal spirit passes at the moment of leaving the outer world to depart for a higher, a sublimer, and a more magnificent country. And there is really nothing more painful or repulsive in the natural process of dying (that which is not induced by disease or accident) than there is in passing into a quiet, pleasant, and dreamless slumber. The truthfulness of this proposition is remarkably illustrated and confirmed by the following observations and investigation into the physiological and psychological phenomena of death; which my spirit was qualified to make upon the person of a diseased individual at the moment of physical dissolution.

"The patient was a female of about sixty years of age. Nearly eight months previous to her death, she visited me for the purpose of receiving a medical examination of her physical system. Although there were no sensations experienced by her, excepting a mere weakness or feebleness located in the duodenum, and a falling of the palate, yet I discovered, and distinctly perceived, that she would die with a cancerous disease of the stomach. This examination was made about eight months previous to her death. Having ascertained the certainty of her speedy removal from our earth, without perceiving the precise period of her departure (for I can not spiritually measure time or space), I internally resolved to be present and watch the progressive development of that interesting but much-dreaded phenomenon. Moved by this resolution, I, at a later period, engaged board in her house, and officiated as her physician.

"When the hour of her death arrived, I was fortunately in a proper state of body and mind to induce the Superior Condition; but, previous to throwing my spirit into that condition, I sought the most convenient and favourable position, that I might be allowed to make the observations entirely unnoticed and undisturbed. (For an explanation of what is meant by the superior condition, and of the nature and character of my spiritual perceptions, I refer the reader to the department of this work which is particularly devoted to the philosophy of psychology.) Thus situated and conditioned, I proceeded to observe and investigate the mysterious processes of dying, and to learn what it is for an individual human spirit to undergo the changes consequent upon physical death or external dissolution. They were these:—

"I saw that the physical organisation could no longer subservise the diversified purposes or requirements of the Spiritual Principle. But the various internal organs of the body appeared to resist the withdrawal of the animating soul. The muscular system struggled to retain the element of Motion; the vascular system strove to retain the element of Life; the nervous system put forth all its powers to retain the element of Sensation; and the cerebral system laboured to retain the principle of Intelligence. The body and the soul, like two friends, strongly resisted the various circumstances which rendered their eternal separation imperative and absolute. These internal conflicts gave rise to manifestations of what seemed to be, to the material senses, the most thrilling and painful sensations; but I was unspeakably thankful and delighted when I perceived and realised the fact that those physical manifestations were indications, not of pain or unhappiness, but simply that the Spirit was eternally dissolving its co-partnership with the material organism.

"Now the head of the body became suddenly enveloped in a fine—soft—luminous atmosphere; and, as instantly, I saw the cerebrum and the cerebellum expand their most interior portions; I saw them discontinue their appropriate galvanic functions; and then I saw that they became highly charged with the vital electricity and vital magnetism which permeate subordinate systems and structures. That is to say, the Brain, as a whole, suddenly declared itself to be tenfold more positive, over the lesser portions of the body, than it ever was during the period

of health. This phenomenon invariably precedes physical dissolution.

"Now the process of dying, or of the spirit's departure from the body, was fully commenced. The brain began to attract the elements of electricity, of magnetism, of motion, of life, and of sensation, into its various and numerous departments. The head became intensely brilliant; and I particularly remarked that just in the same proportion as the extremities of the organism grew dark, and cold, the brain appeared light and glowing.

"Now I saw, in the mellow, spiritual atmosphere, which emanated from, and encircled, her head, the indistinct outlines of the formation of another head! The reader should remember that these super-sensuous processes are not visible to any one except the spiritual perceptions be unfolded, for material eyes can only behold material things, and spiritual eyes can only behold spiritual things.—This is a Law of Nature. This new head unfolded more and more distinctly; and so indescribably compact and intensely brilliant did it become, that I could neither see through it, nor gaze upon it as steadily as I desired. While the spiritual head was being eliminated and organised from out of, and above, the material head, I saw that the surrounding aural atmosphere which had emanated from the material head was in great commotion; but, as the new head became more distinct and perfect, this brilliant atmosphere gradually disappeared. This taught me that those aural elements, which were, in the beginning of the metamorphosis, attracted from the system into the brain, and thence eliminated in the form of an atmosphere, were indissolubly united in accordance with the divine principle of affinity in the universe, which pervades and destines every particle of matter, and developed the spiritual head which I beheld.

"With inexpressible wonder, and with a heavenly utterable reverence, I gazed upon the holy and harmonious processes that were going on before me. In the identical manner in which the spiritual head was eliminated and unchangeably organised I saw, unfolding in their natural, progressive order, the harmonious development of the neck, the shoulders, the breast, and the entire spiritual organisation. It appeared from this, even to an unequivocal demonstration, that the innumerable particles of what might be termed unparticle matter, which constitute the man's Spiritual principle, are constitutionally endowed with certain elective affinities, analogous to an immortal friendship. The innate tendencies, which the elements and essences of her soul manifested by uniting and organising themselves, were the efficient and imminent causes which unfolded and perfected her spiritual organisation. The defects and deformities of her physical body were, in the spiritual body which I saw thus developed, almost completely removed. In other words, it seemed that those hereditary obstructions and influences were now removed, which originally arrested the full and proper development of her physical constitution; and therefore, that her spiritual constitution, being elevated above those obstructions, was enabled to unfold and perfect itself, in accordance with the universal tendencies of all created things.

"While this spiritual formation was going on, which was perfectly visible to my spiritual perceptions, the material body manifested, to the outer vision of observing individuals in the room, many symptoms of uneasiness and pain; but these indications were totally deceptive; they were wholly caused by the departure of the vital or spiritual forces from the extremities and viscera into the brain, and thence into the ascending organism.

"The spirit arose at right angles over the head or brain of the deserted body. But immediately previous to the final dissolution of the relationship which had for so many years subsisted between the two spiritual and material bodies, I saw—playing energetically between the feet of the elevated spiritual body and the head of the prostrate physical body—a bright stream or current of vital electricity. This taught me, that what is customarily termed Death is but a Birth of the spirit from a lower into a higher state; that an inferior body and mode of existence are exchanged for a superior body and corresponding endowments and capabilities of happiness. I learned that the correspondence between the birth of a child into this world, and the birth of a spirit from the material body into a higher world, is absolute and complete—even to the umbilical cord, which was represented by the thread of vital electricity, which, for a few minutes, subsisted between and connected the two organisms together. And here I perceived, what I had never before obtained a knowledge of, that a small portion of this vital electrical element returned to the

deserted body, immediately subsequent to the separation of the umbilical thread; and that that portion of this element which passed back into the earthly organism, instantly diffused itself through the entire structure, and thus prevented immediate decomposition.

"It is not proper that a body should be deposited in the earth, until after decomposition has positively commenced; for, should there be no positive evidences of such structural change, even though life seems surely to have departed, it is not right to consign the body to the grave. The umbilical life-cord, of which I speak, is sometimes not severed, but is drawn out into the finest possible medium of sympathetic connection between the body and the spirit. This is invariably the case when individuals apparently die, and, after being absent for a few days or hours, return, as from a peaceful journey, to relate their spiritual experiences. Such phenomena are modernly termed Trances, Catalepsy, Somnambulism, and spiritual Extasis. There are many different stages, or divisions, and subdivisions, of these states. But when the spirit is arrested in its flight from the body, and when it is held in a transitional or mediatorial state, for only a few hours or minutes, then the mind seldom retains a recollection of its experience—this state of forgetfulness seems, to a superficial observer, like annihilation; and this occasional suspension of consciousness (or memory) is frequently made the foundation of many an argument against the soul's immortal existence. It is when the spirit entirely leaves the body—only retaining proprietorship over it, through the medium of the unsevered umbilical thread or electric wire, as it might be called—that the soul is enabled to abandon its earthly tenement and interests, for many hours or days, and afterwards, to return to the earth—laden with bright and happy memories.

"As soon as the spirit, whose departing hour I thus watched, was wholly disengaged from the tenacious physical body, I directed my attention to the movements and emotions of the former; and I saw her begin to breathe the most interior or spiritual portions of the surrounding terrestrial atmosphere. (The reader will find an explanation of what is meant by the 'interior portions of the terrestrial atmosphere,' by referring to the consideration of 'air as a medium,' to be found in the pathological department of this volume.) At first it seemed with difficulty that she could breathe the new medium; but, in a few seconds, she inhaled and exhaled the spiritual elements of nature, with the greatest possible ease and delight. And now I saw that she was in the possession of exterior and physical proportions, which were identical, in every possible particular—improved and beautified—with those proportions which characterised her earthly organisation. That is to say, she possessed a heart, a stomach, a liver, lungs, &c., &c., just as her natural body did previous to (not her, but) its death. This is a wonderful and consoling truth! But I saw that the improvements which were wrought upon, and in, her spiritual organisation, were not so particular and thorough as to destroy or transcend her personality; nor did they materially alter her natural appearance or earthly characteristics. So much like her former self was she, that, had her friends beheld her (*as I did*), they certainly would have exclaimed—as we often do upon the sudden return of a long absent friend, who leaves us in illness and returns in health—'Why, how well you look! How improved you are!' such was the nature—most beautifying in their extent—of the improvements that were wrought upon her.

"I saw her continue to conform, and accustom herself, to the new elements and elevating sensations which belong to the inner life. I did not particularly notice the workings and emotions of her newly awakening and fast unfolding spirit; except, that I was careful to remark, her philosophic tranquillity throughout the entire process, and her non-participation, with the different members of her family, in their unrestrained bewailing of her departure from the earth, to unfold in Love and Wisdom throughout eternal spheres. She understood, at a glance, that they could only grieve upon the cold and lifeless form which she had but just deserted; and she readily comprehended the fact, that it was owing to a want of true knowledge upon their parts, that they thus vehemently regretted her merely physical death.

"The excessive weeping and lamentation of friends and relatives, over the external form of one departed, are mainly caused by the sensuous and superficial mode by which the majority of mankind view the phenomenon of death. For, with but few exceptions, the race is so conditioned and educated on the earth—not yet having grown into spiritual perceptions—not yet progressed to where 'whatsoever is hid shall be revealed'—realising only through the medium of the natural senses, the nearness of the beloved—watching and comprehending only the external signs and processes of physical dissolution—supposing this renunciation to indicate pain, and that expression to indicate anguish—I say, the race is so situated and educated that death of the body (to the majority of the earth's inhabitants) is equivalent to an annihilation of the personality of the individual. But I would comfort the superficial observer, and I can solemnly assure the inquirer after truth, that, when an individual dies naturally, the spirit experiences no pain; nor, should the material body be diseased with disease, or crushed by the fearful avalanche,

is the individuality of the spirit deformed, or in the least degree obscured. Could you but turn your natural gaze from the lifeless body, which can no longer answer to your look of love; and could your spiritual eyes be opened; you would behold—standing in your midst—a form, the same, but more beautiful, and living! Hence, there is great cause to rejoice at the birth of the spirit from this world into the Inner Sphere of Life—yea, it is far more reasonable and appropriate to weep at the majority of marriages which occur in this world, than to lament when man's immortal spirit escapes from its earthly form, to live and unfold in a higher and better country! You may clothe yourselves with the dark habiliments of woe, when you consign at the altar, a heart to a living grave; or when you chain the soul to breathe in an uncongenial atmosphere; but robe yourselves with garments of light to honour the spirit's birth into a higher life!

"The period required to accomplish the entire change, which I saw, was not far from two hours and a half; but this furnishes no rule as to the time required for every spirit to elevate and reorganise itself above the head of the outer form. Without changing my position, or spiritual perceptions, I continued to observe the movements of her new-born spirit. As soon as she became accustomed to the new elements which surrounded her, she descended from her elevated position, which was immediately over the body, by an effort of the will-power, and directly passed out of the door of the bedroom, in which she had lain (in the material form) prostrated with disease for several weeks. It being in a summer month, the doors were all open, and her egress from the house was attended with no obstructions. I saw her pass through the adjoining room, out of the door, and step from the house into the atmosphere! I was overwhelmed with delight and astonishment when, for the first time, I realised the universal truth that the spiritual organisation can tread the atmosphere, which, while in the coarser, earthly form we breathe—so much more refined is man's spiritual constitution. She walked in the atmosphere as easily, and in the same manner, as we tread the earth, and ascend an eminence. Immediately upon her emergence from the house, she was joined by two friendly spirits from the spiritual country; and, after tenderly recognising and communicating with each other, the three, in the most graceful manner, began ascending obliquely through the ethereal envelopment of our globe. They walked so naturally and fraternally together, that I could scarcely realise the fact that they trod the air—they seemed to be walking upon the side of a glorious but familiar mountain! I continued to gaze upon them until the distance shut them from my view; whereupon I returned to my external and ordinary condition.

"O, what a contrast! Instead of beholding that beautiful and youthfully unfolded spirit, I now saw, in common with those about me—the lifeless—cold—and shrouded organism of the caterpillar, which the joyous butterfly had so recently abandoned!"

## LIGHTS AROUND THE DYING.

The Rev. Chas. L. Tweedale writes:—

I have read the account sent by Miss Dorothy Monk with great interest. She and the others present evidently saw a very similar demonstration to that witnessed by my wife, daughter and the nurse on the occasion of the passing of my wife's mother on July 27th, 1921. This was described in LIGHT last August. If Miss Monk would communicate with me I should be glad to compare notes.

OBITUARY: COLONEL ARTHUR, D.S.O.—An announcement of the death and funeral of Colonel B. Arthur, D.S.O., M.M., G.C., who died on March 11th, was received too late for insertion in our last issue. Colonel Arthur was injured on active service in France, and although he carried on long after the Armistice he was compelled to go into hospital at Devonport on November 29th, 1919. From there he came to Torquay and made his home at Preston, which he loved because of its similarity to his own country. He was born in Gisborne, New Zealand, and on the outbreak of the war in South Africa volunteered for service, gaining a commission in the 4th New Zealand Rough Riders. He was mentioned in dispatches four times, and retired with the rank of a captain. He served with the Motor Machine Gun Corps in the late war, was mentioned three times in dispatches and was awarded the D.S.O. for gallantry in the field. Shortly after coming to Paignton, Colonel Arthur became interested in Spiritualism. Its tenets—the Fatherhood of God, the Brotherhood of Man, and the continuity of Life after the change called Death—appealed to him as being the direct teaching of the Christ. He bewailed the popular sombre trappings of woe, and left particular instructions that none belonging to him should wear mourning, or mourn as those without hope. Several members of the local Spiritualist Church were amongst the mourners at the interment, which took place at the Cemetery, Paignton, on the 15th ulto.

# DR. GUSTAVE GELEY AND PSYCHICAL EVIDENCES.

A RECORD OF SOME IMPRESSIVE EXPERIENCES.

BY E. W. DUXBURY.

The severely scientific ideals of the International Metapsychic Institute, Paris, render the under-mentioned quotations from its Journal, the "Revue Metapsychique," of special interest. They are taken from the article of Dr. Gustave Geley, the Director of the Institute, which appeared in the issue of that publication of July-August, 1921, in connection with the mediumship of M. Franek Kluski. I translate below some passages from Dr. Geley's article:—

"This whole scene is impressive. Here is the complete narration of it, given by the Count. We publish it as such, leaving, it is understood, the whole responsibility for the personal details to the Count himself:—

SEANCE OF 20TH NOVEMBER, 1920.

**THIRD INCIDENT:** The medium is seated before the table, outside the dark cabinet. Dr. Geley holds the left hand of the medium, and Potocki holds the right hand. Those present form a chain. The medium quickly falls into the trance state, which is perceived by his characteristic respiration. Appearance of phosphorescent lights above and by the side of the medium. I feel touches, and that there is someone between me and Franek. On my left, the curtains of the dark cabinet begin to move and swell, as though a breeze were filling them.

I feel that someone envelops himself as with a veil, leans over me, and says in my ear very distinctly the word "Thomasch" (Polish for "Thomas.") He afterwards spells this word typologically. I ask: "Is it Thomas Potocki?" (a cousin with whom I was on intimate terms and who died eight years ago). I receive rather strong and repeated pats on the shoulder in confirmation of the reply to my inquiry.

I thank him for having come, and ask him if I can be of any service to him. Silence. I ask him if he sees my sister in the astral world, who died three years ago. Reply: "Yes." And at the same moment I feel a woman's hand placed gently on my brow, making the sign of the Cross surrounded by a circle, as my sister always did in her lifetime, when taking leave of me. I well recognise her hand, slightly illumined by the surface of the luminous slate, placed before me on the table. Her hand passes several times in front of my eyes, and more and more I have the impression that I recognise it. She presses my hand, and pats my face, which she caresses. I have no longer the least doubt; it is, indeed, her hand and I recognise its contact. A little later, a luminous ball forms in front of my face. This ball retreats and then approaches quite close to my face, and I perceive, to my great astonishment and also to my great joy, the perfectly recognisable features of my sister, who smiles at me as in her lifetime. She appears to me much younger, as she was twenty-five years ago (she died at the age of 55). The upper part of the head is enveloped in cloudy veiling. The appearance of the face only lasts a few seconds. I have the time to cry: "It is she!" then everything disappears. The hand still traces several times signs of the Cross on my brow; a sonorous kiss, a few more pappings of the face, and then every manifestation ceases.

— J. POTOCKI.

"We made some attempts to obtain messages by automatic writing, for Kluski is also an admirable writing medium. We renounced them, as soon as we perceived that these manifestations were only obtained at the expense of the materialisation phenomena. The latter became weaker or disappeared, when the medium did not consecrate his whole power exclusively to them.

"The most curious of these attempts at automatism was made by Count Potocki on the 22nd November, 1921. This is the account, under the hand of our collaborator:—

"Franek Kluski came to see me on Monday, the 22nd November, at about three o'clock in the afternoon. We talked of politics, the war, the events in Poland during August, 1920, and then of mediumship, seances, direct writing, etc. Suddenly Franek told me to give him pencil and paper for him to try and get automatic writing. Scarcely was he seated before a sheet of paper than he fell into a light trance, and began to write with surprising rapidity, such as all well know who have been

present at similar sittings. The writing changed rapidly, as if there was being disclosed a dialogue transmitted by the medium between different persons all eager to manifest. . .

"I quote the sentences word for word, each written in a different handwriting, in fact quite dissimilar from each other:—

"As for me, I know nothing about it."

"And yet it is indeed Jules who is here?"

"How old he has grown!"

"Jules, whence and how do you come here?"

"Is this really your house?"

"Jules, is it really you?"

"Can all this be real?"

"Jules, is it really you that I see here?"

"Can you be really with us, or are you still down there?" (on the earth?)

"All the same, this becomes astonishing, it is the second time that I have seen him here."

"My dear Jules, I am so astonished, what does all this mean?"

"All doubt must disappear, it is indeed you, hesitation is no longer possible."

"What good is all this?"

"As for us, all help can come only from . . ."

"Yes, yes, Jules, you have desired it, and desire is the power of light."

"I cannot yet write, I feel like someone fainting!"

"Jules, I cannot believe this phenomena, I find all this fantastic and astonishing."

"Dogmas are not the essence of things."

"Jules, what does all this mean? It is not your house?" (My house in Varsovie.)

"What does this luminous chink mean in the opaque curtain which separates us?"

"Take the hand which holds the pencil."

"Jules, I feel you, it is really astonishing!"

"Jules, can you still doubt?"

"Now I shall no longer reproach you!"

"Forgive me the violent scene at Maurice's house. We disputed so often about what is reality itself, the thing most real. Jules, forgive me! You wish to see Thomas? He was quite close to you. He cannot yet write, but I can replace him. Jules, do you wish to ask him for some detail, as a proof?" (I ask for this proof.)

THOMAS: "Do you remember our conversation at the Palais Bleu about the theatre? It was you who were more than right. It was not a theatre that we needed then!"

"(This relates to 1910. At that time my cousin, Count Thomas Potocki, was at the head of a Committee for the erection of a large model theatre at Varsovie, a matter which largely filled his mind. I was taking part at that period in mediumistic seances for materialisations. Now, one evening, at the Palais Bleu (the house of Count Zamoycki), Thomas Potocki spoke to me about his theatre. It was to this conversation that the remark taken down referred, and this private conversation could only have been known to myself.)"

This kind of dialogue, registered through the channel of the medium as by a phonograph, has something in it truly impressive and arresting. Everything occurs as if this dialogue had really taken place, between several invisible entities, who sometimes manifest their mutual surprise at seeing their relation again, and sometimes address him with hesitation.

There is, in this manifestation, a stamp of truth, an undeniable spiritistic realism.

If that is the result of a comedy of the subconsciousness, it must be avowed that it is profoundly disconcerting."

GUSTAVE GELEY.

BERMONDSEY SPIRITUALIST TEMPLE, FORT-ROAD INSTITUTE.—Last Sunday Mr. H. Wright spoke on "Retribution." His clairvoyant descriptions, except where a relative had passed over when the survivor was too young for him now to remember such relative, were recognised. Helpers badly needed.

### SIR WILLIAM BARRETT ON THE "SCINTILLATING PARTICLES."

I have read with interest my friend, Dr. Lindsay Johnson's, letter in your last issue (p. 181) on the scintillations in the eye, referred to in your columns some time ago. Dr. Lindsay Johnson is correct in saying that these scintillations—noticed by many persons as bright spots rapidly moving across the field of vision when a bright sky is observed—are due to the motion of the blood-corpuscles in the capillaries of the retina. They are not, however, due to the red blood-corpuscles, but to the white or transparent blood-corpuscles. If Dr. Lindsay Johnson will turn to Part IV. of my researches on Entoptic Vision, published in the Proceedings of the Royal Dublin Society for 1906 (a copy of which I sent him long ago, and which he has doubtless forgotten), he will find on pp. 129, *et seq.* a record of my investigations of the whole subject.

These rapidly-moving scintillations were first noticed on the Continent by Vierordt, and subsequently by Professor Ogden Rood, Dr. Reuben, and Dr. Pope in America. Helmholtz also saw these moving corpuscles, and, like others, attributed them to the circulation of the blood in the retinal capillaries. I happened to discover them independently when viewing a bright sky through a cobalt blue glass.

As for some years I had been engaged in the investigation of Entoptic phenomena\* I was led to examine the subject more fully, and found a means of measuring these corpuscles, their exact size, their numbers in a given area and their velocity. The result showed they were about twice the size of the red corpuscles, that is they averaged  $\frac{1}{2500}$ th of an inch in diameter, and were much fewer in number than the red corpuscles; the proportion being about one to the thousand red corpuscles after fasting, and one to four hundred red after a meal. They were distinguished also by their solitariness, their refractive power, their shape and their transparency. I found also that they followed the direction of the capillaries in the macula—which is the region of most distinct vision in the retina. In the Royal Dublin Society paper referred to, I give a drawing of Purkinje's figures (referred to by Dr. Lindsay Johnson) which depict the shadows of the retinal vessels, and a drawing is also given of these moving bright corpuscles, and how best to see them.

WILLIAM F. BARRETT, F.R.S.

### THE EVIDENCES OF PUBLIC CLAIRVOYANCE.

Mrs. Hewat McKenzie writes:—

I feel that the excellent evidences of supernormal powers received through our public clairvoyants ought to be much more widely noticed in Light. Spiritualists take them as a matter of course, whereas to the world in general, if they but knew it, they are of the profoundest significance, as indications of man's finer faculties, leaving outside altogether the question of spirit return. The Scriptures are full of such happenings, and a brief record from time to time of present-day experiences would bring revelation up-to-date.

Recently in public clairvoyance at the College, Mrs. Annie Brittain, turning quickly to a lady in the audience, said "I see such a strange thing with you." She then proceeded to describe two children, who were not recognised, and said, "I see a very tall man and I seem to be climbing, climbing, with ropes. I can imagine I am mountaineering or something similar; now I find myself falling, falling; I am so dizzy I could fall down. I feel this man met his death in this way, and that his body was never recovered by his friends. I seem to see where it fell, and yet there is nothing to be found. I don't know whether this is in the Alps or Snowdon, but I get a brown bear looking at me not far away." The lady who received this message gave instant public acknowledgment, saying the message was not for her but for the man's friends; that he lost his life in an expedition and that the body was never found.

I made it my business afterwards to speak to this woman—who was a stranger to me—and asked her whether she knew Mrs. Brittain or had ever received any message before regarding this affair. She answered in the negative as to both, and told me further that this man was a well-known explorer, that the accident happened in the Himalayas—probably the "brown bear" would fit this—and that she had spent the previous day with a sister-in-law of the man.

We learn that Mr. R. J. Lees is to speak on Spiritualism at Howard's Assembly Rooms, Beckenham, on Thursday, 5th inst. at 8 p.m. The Rev. C. Drayton Thomas will occupy the chair.

\* The perception of phenomena, the seat of which is within the eye, may be called Entoptic vision; whereas our usual perception of phenomena the seat of which is outside the eye may be called Exoptopic vision.

### RAYS AND REFLECTIONS.

We have a goodly number of teetotalers amongst our readers, but I am sure that a little anecdote—which I cull from the "S. Jude-on-the-Hill Parish Paper"—will amuse them as well as the others. Here it is: The Vicar of a South London Church was asked not long ago to preach a special sermon on the subject of temperance. After announcing this request, he continued, "There are only two drinks mentioned in the Book of Psalms. One is wine that maketh glad the heart of man, and the other is water, with which the wild asses quench their thirst. You can take your choice of either."

In Pittsburgh recently, Houdini, that prince of conjurers, gave an exhibition of his skill in releasing himself from a strait jacket in the public street before a concourse of many thousands of spectators. Hanging head downwards from the end of a rope, and "trussed up" in a strait jacket fastened upon him by officials of a local lunatic asylum, Houdini freed himself in less than a minute and a half, tossing the garment "down to the gaping crowds below."

If you ask me what this particular feat has to do with psychic phenomena I can only answer, nothing at all. I merely record it because, knowing Houdini personally, I know that he is deeply interested in Spiritualism, its phenomenal side in particular. In some of his more astounding feats he tells me there is an element which even he cannot understand. His description of his sensations and experiences suggests that at a certain point in his legerdemain his own personal psychic powers come into play. Of the higher side of Spiritualism he knows little; he seems quite unable to take it in, and I have heard him bemoan the fact. He is pathetically anxious to know that his departed friends still live. Some strange premonitory dreams and occasional flashes of clairvoyance have convinced him of the interior reality of Spiritualism, but just what that reality is he is never able to discover.

The appointment of Sir Ernest Wild, K.C., M.P., as Recorder of the City of London is a well-deserved promotion. It will be remembered that he presided at one of Sir Arthur Conan Doyle's meetings at the Queen's Hall. He defended Mrs. Brockway, the medium, at the West London Police Court, in January, 1917, and later appeared at the Mansion House as counsel for the defence of the late Mr. Alan Leo, the astrologer, who was prosecuted for fortune telling. Sir Ernest is a poet of no mean powers and has published a volume of his lyrical work.

Dr. Walter Franklin Prince's investigation of the poltergeist case at Antigonish, Nova Scotia, has been the theme of long articles in the American and Canadian papers. Brief echoes of it have reached the British Press, and it is gravely recorded in some London papers that the manifestations, which include spontaneous outbreaks of fire, were due to "dream states" on the part of the girl, Mary Ellen Macdonald, a resident in the haunted house. And yet some of the fires broke out when the girl was not in the house, and in one instance a wet rag was burned in a pool of water—if the reports are to be believed. However, "dream states" may be good enough as an "explanation"; it is a kind of variant on the eternal "Telepathy." When, centuries ago, an old wisacre in Kent was asked what caused the Goodwin Sands, he replied that they were due to "Tenterden steeple." The story is often quoted as an example of the non sequitur. But it would be quite sufficient explanation to satisfy that kind of mind which is content with words, without troubling itself as to whether there is any idea behind them. As to the Antigonish case, we must clearly wait for Dr. Prince's own account and ignore the misleading fragments of it furnished by the popular Press. So far as I have read, it seems that all the explanations turn on the question as to how the phenomena might have been produced, on the principle, it might have been, therefore it was!

D. G.

SPIRITUALIST FELLOWSHIP CENTRE.—A special general meeting of members was held on Thursday evening, March 23rd last, Mr. Fred G. Palmer in the chair. A retrospective review of the Centre's proceedings to date was briefly given by the hon. secretary, in which it was stated that in view of the difficulty in securing suitable headquarters, the Hendon Town Hall Library had been utilised for the weekly meetings until other accommodation could be obtained. Addresses, lectures, and special papers have been contributed by Dr. Ellis T. Powell, LL.B., D.Sc.; Mrs. M. H. Wallis, Mrs. M. Winstanley Shadwell, Mr. C. W. Child, Rev. George Ward, Mr. Thos. Blyton, Mr. Horace Leaf, Miss Lilian Whiting (U.S.A.), Mr. Stanley De Brath, M.I.C.E., Miss Violet Burton, Mrs. M. Golden, and Mr. Vivian E. Robson, B.Sc.

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## SPACE AND TIME IN THE SPIRIT WORLD.

The "Two Worlds," in a recent leading article on "Bewildering Messages," refers to the numerous apparently contradictory messages concerning the number of spheres in the spiritual world, and also to the question of locations and distances. Frequently when the distances between the various zones or strata of the spirit regions are set down in miles (as by Andrew Jackson Davis), we hear such ideas denounced as "materialistic." On the other hand, the computations are warmly defended as having a basis in fact, and being necessary for definiteness of view. We rarely interpose in these disputes. It seems so clear that there are two sides to every idea. The excited transcendentalist who proclaimed that there was no such thing as space, and then accidentally stepped off the platform discovered, when he arose bruised and shaken, that there was a flaw in his reasoning! Our contemporary very wisely points out that while "space and time have not the same meaning in the spirit world as they have here," that is not to say they have no meaning, "for there are degrees of separateness between individuals which are quite as effective as the miles which separate us from some of our friends." That is well observed. It puts into a sentence the conclusions of those of us who approach the question thoughtfully and do not expect to settle the problem of space relations in the next world with a foot rule.

There is admittedly one great riddle in regard to the conditions of the next world which will never be solved by any of us while on earth. It is so clear that the physical brain effectively bars the mind from any true realisation of the essential reality. It is something which can never be solved until the physical machinery is finally laid aside. But there are a multitude of lesser matters which can be dealt with in a tolerably effectual way by translating physical standards into higher terms. We have the keys to these things already with us. We know how subjective a matter is time. In ecstatic states hours fly like moments—in times of anxiety and distress the moments creep leaden-footed—an hour seems like an age. We know, too, how that when near the point of death, the subject of the experience, if he survives, will sometimes recount the strange sensation of reliving all his previous life in the course of a few moments. Also we observe that our ideas of space take two forms. Two friends living one in Australia and one in England are distant from each other. Yet they are "near friends." But when they are together, having in the meantime become estranged from each other, they may sit side by side and yet be "distant." It is more than a figure of speech, this—it indicates a real sundering on another plane of life. It has a direct application to the realities of the next world, where we are continually informed that two spirits may be in the same room as the earthly friend they are visiting and yet be unconscious each of the other's presence—

close together as far as physical standards are concerned, but countless leagues apart when it is a question of the particular grades of consciousness concerned.

We have the matter illustrated in this life in an infinite number of ways. If we fail to learn the lesson the fault is ours.

The fact is that we can, so to speak, only measure ourselves by ourselves. A man is only "bad" or "good" by contrast or comparison with others of his fellows. It goes beyond a question of observing commandments and rules. These only receive their authority from the attitude of Society towards them. A man of one religious persuasion becomes a holy man amongst his fellows by the doing of things which are strongly reprobated by the followers of some other religion. But when we look deeply into the matter we find there are certain principles which prevail all through the race. They do not arise from the observance of any kind of Scripture or moral teaching. They are implanted in the human spirit; they arise in the course of Nature. Hence the kind man, the honest man, is respected in every community whether civilised or uncivilised. His qualities are inborn, they belong to life and not to creeds or books, or anything outside the central springs of consciousness.

These standards of judgment apply equally when we are considering what may be called the chronology or geography of the spirit world. We must take an interior gauge—the clock, the chart and the compasses are almost useless here. Yet must there still be a double standard, a balanced combination of the two ideas of measurement—the physical and the super-physical. So may we say that a spirit who passed from this world in 1822 has been one hundred years in the spirit world, from our standpoint, also that he is in a region distant so many thousands of miles from our planet. But to leave the matter there is to bring in confusion and to deserve the charge of "materialism." We have to take in the spirit's own view of the matter—so far as we can, which amounts to very little. To him the passage of time, as we understand time, may represent just nothing at all—a zero point—and the question of distance be entirely a matter of sympathy and the affections, and consequently the idea of actual separation from his friends on earth by miles and furlongs merely ludicrous. He has had an interior and practical experience of those extensions and changes about which we can only imagine and speculate. Nothing of the essential realities about him has changed, but simply the method of perceiving them. And that is what it all comes down to in the end, whether for spirits in the flesh or out of it.

## 'TWTX SCYLLA AND CHARYBDIS.

**MATERIALIST:** None of the so-called phenomena of Spiritualism ever happen in fact. They are all imagination and deception.

**SPIRITUALIST:** Many people, however, say they are not. For instance, John Brown.

**MATERIALIST:** John Brown! Who ever heard of him! You don't expect me to believe what he says, do you?

**SPIRITUALIST:** Well, there is Sir A. B., Lord C., Dr. D., Professor E., and scores of other scientists who likewise testify to the truth of Spiritualism.

**MATERIALIST:** My dear fellow, these are geniuses, and you know as well as I do that all geniuses are afflicted with some eccentricity. This is theirs!

F. O. B.

## ANTICIPATION.

And while in life's long afternoon,  
Where cool and long the shadows grow,  
I walk to meet the night that soon  
Shall shape and shadow overflow,  
I cannot feel that thou art far,  
Since near at need the angels are;  
And when the sunset gates unbar,  
Shall I not see thee waiting stand,  
And, white against the evening star,  
The welcome of Thy beckoning hand?

—JOHN GREENLEAF WHITTIER.

## THE OBSERVATORY.

### LIGHT ON THINGS IN GENERAL.

Her Majesty the Queen, on March 22nd, visited the institute in the Tottenham Court-road, London, of the Incorporated Association for Promoting the General Welfare of the Blind. The "Daily Mirror" the next day reported the following incident: "At one point, addressing the Queen, Lady Astor exclaimed: 'Oh, ma'am, I have found a most interesting man in this department. He says he is a Spiritualist.' This man had been arguing with Lady Astor about her assertion that it was better to be blind than to have a bad disposition. Asked why he differed from her, he replied, 'If you are blind there is no hope, but there is hope of improving a bad disposition.'"

The "Birmingham Post" of March 24th reports that Mr. George E. Wright, Organising Secretary of the London Spiritualist Alliance, in addressing a meeting at Queen's College, Birmingham, last evening, said: "I disagree with a statement made by Major Hall-Edwards that 'after sitting for five minutes in darkness people could not tell from what quarter of a room a sound came from.' The ability of the human ear to detect small differences in the intensity of sound was actually greater in the dark than in the light. Conjuring was no possible general explanation for psychical phenomena."

Sir Oliver Lodge, in the course of a lecture on March 21st, at the Institute of Electrical Engineers, on "Magnetism and the Ether," is reported by the "Daily Chronicle" to have said: "It was becoming customary or fashionable in a few quarters to doubt the existence of the ether of space, and to suppose that Einstein had exploded it. That was contrary to the truth."

The "Evening News," according to the Sydney correspondent of the Central News, reports that a large two-storey house in New South Head-road, Sydney, is supposed to have had a "ghost" which caused outbreaks of fire. One night three or four mysterious spurts of flame appeared in different parts of the house and the fire brigade was called. The spurts of flame continued to appear at intervals, and the following night, while a fire brigade officer was speaking at the telephone, the curtain at his elbow burst into flames. A fireman who was trying to solve the mystery sat down in an armchair, but as he did so it caught fire. During the night, under the eyes of the police and firemen, all manner of things spouted flames. Some rare chemical is supposed to have been the cause, although people in the neighbourhood believe it was a "ghost."

Dr. L. P. Jacks, editor of the "Hibbert Journal" and Principal of Manchester College, Oxford, and at one time President of the Society for Psychical Research, lecturing in the Manchester Memorial Hall, on March 24th, at the invitation of the Hibbert trustees, on "Religious Perplexities of To-day," sought to reduce Christianity to its simplest and most intelligible form, to free it from its theological doctrines and ecclesiastical interests, and to show that this classification would not make Christianity easier to follow. According to the "Liverpool Echo" the Professor said: "When Christ proclaimed the Kingdom of God He made it perfectly clear that His Kingdom was not of this world, but there came a fatal moment when the kingdoms that were of this world captured the idea and made it a part of their own apparatus. Kings and emperors took it up: Governments absorbed it, and the rulers of mankind began to declare God was their ally. The divine friend of the slave became the divine friend of the slave's master. This was the influence which turned the God and Father of our Lord Jesus Christ into a cosmic potentate made in the image of the rulers of men."

Dr. Jacks, in conclusion, remarked that: "When Christianity made its first alliance with the secular side it was hoped that the effect of it would be to Christianise secularism. Unfortunately, the effect was to secularise Christianity. Christianity began to police men's souls with law instead of saving them through love. The Gospel which was intended to make men free became the instrument for keeping them in order. Christianity became entangled in a multitude of interests with which it had nothing whatever to do, and coloured with habits of mind and obsessions and prejudices and fears and ambitions which characterised the kingdoms of this world. That fatal thing called policy entered into its life. No wonder that plain men and women, when they were confronted with the present spectacle of Christianity, should feel themselves very sorely perplexed. The thing itself has become a perplexity. Genuine spiritual elements have become so mixed up with alien and sometimes opposite elements that one can rarely tell which is which. The very creeds have become puzzles, not only intellectually difficult, but difficult in the deeper sense that

they seemed to point both ways at once—to the kingdoms that are of this world and to the kingdoms that are of the other."

Bishop Mercer, who has said some hard things at times on the subject of Spiritualism, is becoming very moderate in his views, which are even rational and helpful, according to the "Warrington Examiner," in its report of a recent address delivered by the Rt. Rev. Bishop at one of the Lenten services at the parish church in that city. The Bishop expressed himself as follows: "Personally, he did not think Spiritualism was proved, but he did not ask them to accept his view. He did say, however, that unless we were very careful it might lead us into excitable situations that might be dangerous rather than helpful. If we allowed ourselves to get too much into many of the practices which were connected with Spiritualism, we were apt to lose that quiet feeling. He had not said one word of condemnation against Spiritualism or psychology, but he thought we would have to be very careful to distinguish from emotion and true steady feeling."

The "Daily Mail" correspondent cables from Milan the doings of a nine-year-old medium who bewitches the kitchen utensils. The cable states that an extraordinary psychic phenomenon is reported in the "Corriere della Sera." Impressed by the wonderful stories which have been circulating about a medium at Asti, Piedmont, some serious students of psychology went to the spot and found a little blonde peasant girl, nine years old, who was really endowed with prodigious powers. They report that when the girl entered the kitchen pieces of wood from the fireplace jumped to her feet, an iron pot where soup was boiling was flung against the wall, potatoes which were cooking in another pot were thrown out, and other kitchen utensils were wildly cast out of the window.

Remarkable figures are given in the "Record" of March 23rd in connection with the Spiritual Revival Campaign in Gateshead. According to the Vicar of Gateshead, who supplies the information to the "Record," some idea of the crowds attending is gathered from the fact that in the first two weeks the estimated aggregate attendance is about 38,000 people. Every night hundreds, and many nights thousands, are turned away. The building, which is the largest in the town, holds 1,600. Several policemen have had to be on duty every night; vast queues of people are lined up by the police as early as 5.30 every night for the 7.30 service, which commences always three-quarters of an hour before the advertised time. Two services are held daily, and four services on Sundays. On Sunday and Wednesday nights meetings are at 6.30 and 8 o'clock, and those in the first service are not allowed into the second.

"Where Spiritualism and Christianity Meet," was the subject of an address by Mr. Frank T. Blake, of Bourne-mouth, President of the Southern Counties' Union of Spiritualists, given in the Barnfield Hall, Exeter, recently. The "Express and Echo," Exeter, reported the following remarks of Mr. Blake: "There was a feeling abroad that the Spiritualist movement was antagonistic to the teachings of Christianity, but that was not so. Spiritualism was a philosophy founded upon those experiences which had come to man all through the ages of human history, and as an extension of his knowledge through inquiry into those realms which had hitherto been regarded as subjective. Man had a dual personality, one associated with his material body, and another with the ethereal body. It had been said that the influences arising from getting in touch with those other world entities were evil in design and purpose. He had been in touch personally with hundreds of residents of that other realm of life, and he had never yet met a wholly evil influence. He had met those who were ignorant; he had met those who might have been at times prompted by motives of revenge, but at no time in the long years of his close touch with denizens of the spirit world had he found his mind influenced by evil. He had, on the contrary, found himself in touch with influences that were noble, good and true. He had looked into the faces of his own; he had held their living forms in his arms; he had felt their breath, and he could say with all truthfulness and conscientiousness that he had been in touch with those who in former times were companions of his on this earth. Where there was close contact between inhabitants of the spirit-world and those here, they would find the influence was for the bettering of mankind."

From the "Sunday Illustrated" last Sunday we learn that: "Lieut.-Col. Sir Walter Gibbons, who entertains a good deal at his house in Regent's Park, is largely interested in super-kinemas, and is now turning his attention to politics, in the hope of entering the next Parliament. Sir Walter is a man of great organising ability, and made his mark during the war. Though it is not generally known, he is a confirmed Spiritualist, and so strong are his convictions that he rarely discusses the subject. Lady Gibbons, who is a very pretty woman, shares his views."

# THE VALE OWEN SCRIPT AND THE SPIRAL.

## STRIKING CONFIRMATION OF "ARNEL'S" STATEMENTS.

BY A. J. WOOD.

In returning once more to the subject of the Spiral,\* I must confess to a certain hesitation in doing so, lest I be charged with too ready an assumption that other people's interest in it is as great as my own. Indeed, I do not think I should have done so, had I not felt reasonably sure that what I have got to say on this occasion is of more than usual interest; especially to those who are anxious to see the scientific side of Spiritualism more fully developed, and who are able to discern in what are called the Laws of Nature something more than mere formulas of certain orderly and invariable physical processes, but, in addition, other and more fundamental truths in the realm of mind or spirit; and of which the former are but the physical signs or symbols—*half-truths*, in short, of a more comprehensive but elusive whole.

That there is no gap, or sudden break in the continuity of law between the realms of matter and spirit, and that the fundamental principles which are at work in the one, are also at work in the other, in spite of seeming differences, is a demand of reason. There is obvious truth, therefore, in the words of "Arnel" when he says:—

The principles which govern material things—that is, the manifestation of life outwardly in Nature—are applicable also to realms spiritual.

The same communicator, drawing attention to the evidences in Nature of one of these principles, the Spiral, says, "This could not be so, unless it was also found to be active in these spheres." We, who live on the outer or external boundary of those spheres, and who are mostly blind to their existence, are nevertheless endowed with faculties, more or less developed, by means of which we may, to some extent, penetrate them, and perceive the relation between them and ourselves. And yet, for all that, there are some things which, essential to our growing intellectual and spiritual needs, we are not able of ourselves to reach out to; and these must of necessity, and as we are prepared for them, be revealed from the Other Side. Only so shall we arrive at perfection and unity of knowledge, and our half-truths be united to their complements in an illuminated whole.

Having said so much by way of preface, let us now proceed with our main object.

Readers of my two previous papers on the Spiral, will no doubt recollect that they were the outcome of certain remarks by "Arnel" in the Vale Owen Script. In describing certain scenes he had witnessed relative to creative processes, he spoke at some length of the universality of this Spiral principle; and, *inter alia*, remarked how necessary it was for those on the Other Side who deal with matter creatively, to learn to "think in spirals"—obviously something very different from thinking of spirals! When he made that statement he probably foresaw that so extraordinary a remark would arouse something more than mere curiosity and interest. What sort of feelings it would conjure up in the mind of a Mr. Clodd, or a Mr. McCabe can be more easily imagined than described! Speaking for myself, and following Lord Bacon's advice, I read it, not to "contradict and refute"—which would have been futile in the circumstances—but to "weigh and consider" its true inwardness, if, peradventure, it had any. I cannot say that I have "thought spirally," but I have certainly thought a lot about spirals; and I have wondered how far "Arnel's" remarks on the importance of this principle in Nature could be borne out by facts on this side. I am now in a position to say, thanks to the labours of an eminent Scottish scientist.

### THE SPIRAL IN NATURE

In the two previous papers\* dealing with this subject I referred only very briefly to the part which the Spiral plays in the world of nature, devoting most of my attention to the spiritual side of the problem as revealed in the Vale Owen Script and Swedenborg. Certainly, "Arnel's" reference to "spiral thinking" was not more startling in its way than Swedenborg's allusion to the "spiral formation" of the human mind. Yet, taken together, surely something more than mere coincidence is needed to account

for so close an approximation of ideas on the part of two such different minds, and which reveal to us undreamed of mental qualities and attributes; for "spiral thinking" seems closely associated in its bearings with a "spiral formation" of that mental organism which does the thinking!

I spoke above of the importance of this spiral principle; and this is evident if we are to accept "Arnel's" description of what he saw in a representative demonstration of creative processes; *i.e.*, how the "thought of God" (as he expresses it) "vibrating and pulsing outward," gradually became of denser element (*i.e.*, ethereal) so that he was able to see the movement, and "to observe that it was spiral."

From these ethereal spiral formations the atom of matter is formed out of which the material universe is built up. The researches of our physicists show that this material atom is, as a matter of probable fact, closely associated with the ether, and that it consists of particles of electricity, one a central nucleus, with others varying in number revolving round it like planets in their orbits, in whorls or spirals. That, at least, is the physical theory, and if they could only see the actual movements they would probably be witnessing the effects of the first emergence into the denser ethereal element of those spiritual forces responsible for the formation of the material atom—those *spiral movements*, in short, which create that *stress* in the ether which many of our physicists declare the material atom to be. Out of these first simple forms the various elements would be built up by combinations and recombinations of mathematical precision to form the varied material out of which the visible universe and its manifold contents are evolved. But until our physicists have become *metaphysicists* (scientific Spiritualists) and are able to speak with authority, perhaps it were better to confine ourselves to the physical facts so far as we know them, and to consider them in relation to the alleged spiritual facts so far as revealed by "Arnel" in the Vale Owen Script.

If, then, his statements are correct, they are of prime importance, so much so that, in view of the principle of the continuity of law, we should expect to find evidence of this spiral principle in every department of the created universe, and this is exactly what we do find.

### A REMARKABLE BOOK.

By an extraordinary concatenation of circumstances (too long to detail here, but which are fully known to our good friend, Mr. H. W. Engholm) I have recently been led to the discovery of a work of remarkable value and interest, but unfortunately out of the reach of any but the most opulent purse in these hard times. It is a work replete with information on the subject of the Spiral in Nature, which it treats most exhaustively, and must have cost an immense amount of labour to its learned compiler. In addition to a wealth of letterpress, it contains nearly two thousand exquisite illustrations of natural objects, including some hundreds devoted to various spiral formations found in the three kingdoms of Nature. The work which is in three large and sumptuous volumes, is entitled "Design in Nature, illustrated by spiral and other arrangements in the organic and inorganic Kingdoms, as exemplified in Matter, Force, Life, Growth, Rhythm, etc.," by James Bell Pettigrew, M.D., LL.D., F.R.S., F.R.C.P., etc. The work was published in 1908 by Longmans, Green and Co. Referring to its object in the introduction the author says: "It attempts to show that atoms and molecules are *under control*, and arrange and group themselves in straight lines radiating and otherwise; in curves and circles, concentric and otherwise; in *spirals*, single, double, and multiple, in the several forms common in crystals, plants, and animals." (Italics mine.)

In the course of his enquiry, the author has been so struck with the universality of the spiral principle, and its pre-eminence over all other forms, that he declares its movements are "predetermined, inherent, and fundamental," a conclusion which certainly forms a striking testimony to the truth of "Arnel's" statement, in which, explaining to Mr. Vale Owen his reason for dwelling at so much length on this spiral principle, he says: "I told you of that, because it seemed so simple to explain, and also it is *fundamental*."

I purpose in the remainder of this paper to quote some

\* Previous articles on the spiral by Mr. A. J. Wood will be found in LIGHT, September 17th, 1921, page 602, and January 7th, 1922, page 10.

of Mr. Pettigrew's most arresting statements. Taken together with my two previous essays on this subject, I think it will be obvious to the dullest intelligence that this spiral principle is, indeed, *fundamental*, appearing as it does in such a variety of forms on the mental, spiritual, and material planes.

#### SOME STRIKING QUOTATIONS.

All the quotations which follow are taken from Vol. I. of the author's work, and where italics occur they are mine:

Spiral formations and movements reveal themselves in the physical universe in a variety of forms; in the spiral distribution of the nebulae, in the spiral water-spout, and in the spiral sandstorm, etc.

We have spiral formations and movements in the very beginning of plant and animal life; these are multiplied and emphasised as growth and development proceed, the highest representatives of the organic Kingdoms providing the most numerous and striking examples. Thus, in plants we find spiral cells, spiral hairs, spiral vessels, spiral stems, spiral branches, spiral leaves, spiral flowers, spiral fruits, etc. Also spiral movements in climbing and other plants.

Similarly with animals. In these, the muscles, bones, and joints are spirally constructed and arranged; the heart, stomach, bladder, uterus, etc., also display spiral structure. All exhibit spiral movement.

Locomotion for the most part consists of spiral, sinuous, double-curve figure-of-eight movements. Such movements make their appearance in bacteria and the lower plant and animal forms.

Spiral structures, and movements, as already stated, are fundamental—that is, they are not dependent on fortuitous circumstances, or any form of simulation or irritation.

Spiral formations are symmetrical when two or four opposite spirals are employed. They are non-symmetrical or lop-sided when only one is employed. The unaccountable thing is that spiral formations and movements occur both in inorganic dead matter and in organic living matter.

With regard to this latter statement, I would suggest that they occur in inorganic matter for the reason that such matter is simply the crystallised mass formation of the ultimate atoms, which, as we have seen, are continuously in spiral motion, and such motion would tend to leave its impress upon the more solid substances formed from them; even as the receding tide often leaves the impress of its movements in the form of little ripples upon the sands of the sea-shore. In the latter case, we see the result of wave motion; in the former, the result of the motion of pure energy acting upon its physical media. By "pure energy" I mean the operation of those forces *from within* which "Arnel" witnessed as "spiral movements" in the ether.

#### FROM THE BEGINNING OF LIFE.

Spiral arrangements make their appearance at the *very dawn of life*, being found in seeds, seed-cases, flowers, fruit, adult plants and the parts thereof; in the ova and spermatozooids of animals; in young and adult animals, and in many parts of animals, especially in the more complex and highly differentiated animals.

The spiral arrangements in animals are, if possible, more remarkable than those witnessed in plants. Nothing short of *design and pre-arrangement and fundamental bias* can account for the occurrence of spiral arrangements in such a great variety of substances. We are obliged to fall back upon Design, and Law, and Order.

The spiral is a fundamental factor in structure and movement, *behind which we cannot get*. Spiral formations . . . are all, in my opinion, directly traceable to growth and original endowment, and to the *spiral distribution of the atoms and molecules* which constitute each particular form of growth, and each particular kind of movement.

In summing up the result of his enquiries, Mr. Pettigrew says:—

The question to be finally put is, How are spiral structures and movements produced? They are, so far as I can make out, the result of independent growth and endowment. *The atoms and molecules of the growing and moving parts are distributed in spirals and move in spirals*. Thus they are under the influence and guidance of a First Cause of life.

No stronger confirmation of an independent kind from a scientist on this side of the truth of "Arnel's" statement with regard to the atomic spiral could be adduced.

In another striking passage, Mr. Pettigrew again returns to the question of origin, in which he says:—

The origin of spiral movements is by no means on the surface. From a wide survey of the subject I am disposed to regard them as *predetermined, inherent, and fundamental movements*. This belief is favoured by the new electric theory of matter . . . according to which, the sub-atoms, corpuscles, or electrons are subject to

various kinds of strain, and are in a perpetual whirl of movement spiral and otherwise; *the movement being as important as the thing moving*.

This is interesting, because when we get to the material atom, the nature of which we have already referred to, we are, without doubt, in the borderlands of the spiritual and material in respect to *substance*; and it does not seem a very hazardous assumption to make that electricity and magnetism are the proximate instruments of spirit for the building up of the material universe, and its myriad phenomena, as we have come to know them. Mr. Pettigrew has even experimented along these lines, and with a glance at the results obtained we will conclude our quotations from this deeply interesting and informative writer.

In a series of remarkable pictorial illustrations of various magnetic lines of force obtained by experiments with natural and artificial magnets, the author points out that the resultant figures—

remarkably resemble in their general arrangement, and even in their details, similar figures met with in crystals, and in the several parts of plants and animals. They point to general laws which govern equally the inorganic and organic kingdoms.

These lines of force, he says, reveal "radiating, or stellate, curve, concentric, circular, and spiral arrangements." Again:

All substances are magnetic (dia-magnetic and para-magnetic) and it is difficult to say what part magnetism and electricity play in the disposal, arrangement, and movements of the ultimate atoms and molecules of animate and inanimate bodies. *That the rôle is an important one cannot be doubted*.

With this latter remark no one who has carefully studied the subject will feel disposed to quarrel. And so we will take our grateful leave of Mr. Pettigrew; and I of my patient readers.

#### HINTS ON SPIRIT COMMUNICATION.

Those wishing to communicate with their spirit friends by any mechanical device or in any way, should always approach the matter in a reverent frame of mind. This does not mean a solemn or sanctimonious attitude, but in a reverent, respectful, albeit cheerful and natural frame of mind.

Communication should be sought, not as a pastime, but either as a consolation or for the enlightenment and advancement of the communicator, his friends, or the spirits themselves.

In order to establish safe communication without fear of interference from "outsiders" in the Spirit World, it is advisable, wherever possible, to ascertain who are one's guides, and having done this, to enlist their aid and protection.

A planchette, ouija board, alpha pointer or any other device may be "dedicated" to a particular spirit, who may be authorised to allow others to speak under his auspices. Before so dedicating an instrument the spirit's advice and permission should be obtained.

Unless an instrument is dedicated, the strongest spirits have great difficulty in keeping away the crowds who seek to make their presence known to, and through, anybody who is in communication with the other side.

These interlopers are by no means always misguided or evil spirits. They are merely very naturally anxious to make their presence known. Sometimes they are playfully mischievous, and delight in tormenting a would-be communicator by "butting in" where they are not expected. It is quite easy to get rid of them.

The ceremony of dedication consists of solemnly and reverently placing upon the instrument a crucifix, at the same time saying, "In the Holy Name of Jesus Christ and by this Sacred Sign I dedicate this [name the instrument] to [name of spirit friend] for his sole use and for that of those to whom he shall delegate this authority."

The banishment of a troublesome spirit can be effected by this formula: [Name the Interloper] "I command you in the Holy Name of Jesus Christ and by this Sacred Sign [hold up the crucifix] to leave me, and never return unless requested to do so."

No spirit dares disobey commands made in the Holy Name or by the Sacred Sign, but the formula must be used with the heart and head and not only by the lips.

VANESSA.

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## ANGELS IN MODERN LIFE.

BY EDITH L. WILLIS.

An ever-increasing number of people to-day are bearing witness to the fact of having both seen and been spoken to by angels. We need not here enquire too closely into their definition of the term angel, if by it is included spiritual beings who once lived on earth, or if it is confined to its stricter sense of exalted superhuman beings only, as we are here dealing only with the significance of the fact itself that men's minds, and, perhaps, in consequence, their physical senses also, are becoming more responsive to the invisible world.

The following stories, all vouched for by reliable witnesses, come to hand from varying periods of life, but it is on the whole in childhood, when, as Wordsworth says, "Heaven lies about us in our infancy," that we are more liable to see the vision splendid before it fades into the light of common day; and also at death, when we are gradually slipping off the earthly body altogether, that we should expect, and indeed have, a large percentage of the stories of angels. Many of the stories told by children are often, perhaps too often, put down to imagination. That they may be sometimes founded on fact the following seems to show. A clergyman of the Church of England at Orford tells the following incident, which happened in his church about four years ago. He was feeling so ill that when the time came for delivering the sermon he feared he would not be able to do so, but as he mounted the pulpit steps he sent out a prayer that help and strength should be given him, and at once he felt conscious of an influx of strength and vigour. After the service was over and the congregation had departed, a little girl, who had been waiting behind, came timidly up to him and asked if angels ever came into church. He answered yes, and she then told him that she had seen an angel with him when he went up into the pulpit, and that the angel had smiled at her—the clairvoyant vision of the child thus confirming his own impression of the help given him in his time of need.\*

In that delightful book of Lady Glenconner's called the "Sayings of the Children," where each child is referred to by the number in which he stands in the family, we are told that:

"Two was clairvoyant for a certain period, until six or seven years of age"; and we also find that Four was clairaudient as well. "Who was that talking to me? Someone was telling me new prayers last night." "What was he telling you?"

"Showers of love for Jesus' sake, Angels round me;  
Bless the sheep and lambs I pass, on the road so near,  
Showers of love for Jesus' sake, Hoops of light about  
their heads,  
Showers of love."

"What makes you think of the sheep and the lambs?"  
"The angel told me about them." A little later he said,  
"You know I see them quite plain—the angels—when they come in the night. They look like red fire, and I always know them by their little eye of golden."

Then we feel very sure that when our time comes to die there are likely to be angelic attendants, and a great many stories are recorded of where these have been seen. The present Bishop of London recently told the following story of the vision of a girl guide at death. He said that the girl was the idol of the Guides in the town in which she lived. She had always been haunted by the fear of death, but when it came to her at the age of 22, she sat up in bed, stretched out her hands exclaiming: "How lovely!" evidently seeing some vision which was hidden from others.

A country parson in Norfolk, writing the other day in the "Eastern Daily Press," said:—

"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 upward of sixty years and had never heard her say an ill word of anyone. The old lady's daughter, a woman of about sixty 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 others' hands when the manifestation came."

There is a little book entitled "The Ministry of Angels," written a few years ago by a hospital nurse, with a preface by the Rev. Arthur Chambers. The book is full of anecdotes of the visions this nurse declares she has seen again and again at the death beds of her patients, as well as at other times.

"Often I have longed to tell the weeping ones at the bedside what I have seen, but I seldom did so because I felt they would not believe that it was possible I could have seen that which was invisible to them. Earnestly I have wished at such times that they too could have beheld the etherialised form of the one they mourned and have carried away from the death chamber stamped for ever on their memories the picture of the radiant spirit face. Some glimpse of it would have robbed death of much of its sting, and sometimes I am sure it would have turned mourning into joy."

Of one scene she writes:—

"The two angels remained by the bedside during the brief space that elapsed before the spirit form took shape above the body in which physical life had ceased. Then they arose and stood for a few moments one on each side of her, and then three angel forms went from the room where a short time before there had been only two."

Of yet another vision at a death-bed she writes:—

"It was indeed a glorious sight. It made death, which nearly everybody regards as something awesome, enshrouded in dark impenetrable mystery, appear beautiful and even beneficent, indeed as the crowning proof of the infinite mercy and unfathomable love of the Heavenly Father. Had it not been for the presence of the weeping widow I could have clapped my hands and have sung for very joy."

That Dorothy Kerin was instantaneously cured after a long illness in 1912, when her death was expected any moment, there is no doubt. The case was fully investigated at the time and reports submitted. This is how she herself describes the incident:—

"I suddenly heard a voice saying, 'Dorothy.' Then I woke up and sat up in bed and that great beautiful light came all over the bed again from the foot until it came right up and around me; and then in the middle it opened and there was a beautiful, beautiful woman's face, with a beautiful halo all round her head, and then she said, 'Dorothy, you are quite well.'"

Lastly we have the evidence of such men as the Rev. G. Maurice Elliott and his wife, both of whom affirm that angels frequently appear to them. They have published several books of their experiences, they themselves being known personally by many leading men of the day, whose opinion as to their honesty and truthfulness cannot be lightly set aside. That these visions are not merely subjective, but objective, and of very practical significance sometimes, the following story, as told for the first time on a recent visit to Norwich, tends to show. Mr. and Mrs. Elliott were very troubled as to whether a very serious operation was necessary or not for Mrs. Elliott, as medical opinion was divided on the subject. Mr. Elliott says:—

"My wife and I prayed to our Father in God that an angel might be sent to tell us distinctly whether an operation was required. The angel came to us, we both saw him. He was of the male sex, bright and shining in appearance and dressed in white. He spoke to us as plainly as I am speaking to you. He said, 'In answer to your prayer, the Lord has sent me to tell you that the specialist who advises an operation is wrong in his diagnosis and that such an operation would be fatal.' I said to this guardian angel, 'Will you now lead me to some medical man or surgeon who will prove to me scientifically that you are right.' The angel replied, 'Yes,' and told me to take my wife to Brighton. The angel said he would meet us at the station. We went to Brighton and the angel was our heavenly guide. He led us to a certain hotel, and told us to take rooms there, and said that seated next to us at table would be a leading London surgeon, and that after dinner he would go

\* This is, of course, the now well-known experience narrated by the Rev. G. Vale Owen.—Ed.

up into the drawing-room and that I was to follow him and engage him in conversation until I extracted a promise from him that he would examine my wife that night. All this actually happened. The surgeon, who was a Harley-street man, examined my wife that night and assured me that no operation was needed, and that everything would come all right. He then said to me, 'Now, sir, why did you speak to me in the drawing-room?' I replied that I really did not like to tell him because if I did I was sure he would question my sanity. To my amazement he said he did not think he should. I then told him I was told to speak to him by an angel, to which he replied, 'I am not in the least surprised, because before I left London to come here for a few weeks' rest by the sea I knelt down and asked God to lead me to someone to whom my knowledge and skill could be of real help.' We grasped hands and gloried in the fact that there was such a thing as a lively faith."

Since this story first appeared in the Press as a thing incredible, it has been further corroborated by the evidence of the specialist, to whom Mr. and Mrs. Elliott were directed by the angel, who has written a preface to their book, "A Modern Miracle."

That such miracles are likely to be of greater frequency in the coming days it is easy to prophesy, for though the unseen world may still remain the unseen for most of us, yet its presence can be felt increasingly near as we open our minds to it, for the Kingdom of Heaven and the inhabitants thereof are not in any distant age or far away sphere alone, but ready at any time and in any place to shine in upon us as we give them welcome. For the shut doors are closed from man's side only, and the key is ever in his hand.

"The drift of pinions, would we hearken,  
Beats at our own clay-shuttered doors.

The angels keep their ancient places—  
Turn but a stone, and start a wing!  
'Tis ye, 'tis your estranged faces,  
That miss the many-splendoured thing.

But (when so sad thou canst not sadder)  
Cry; and upon thy so sore loss  
Shall shine the traffic of Jacob's ladder,  
Pitched betwixt Heaven and Charing Cross."

[Some of the stories in the above article have already appeared in LIGHT, but they will bear repetition, especially as we have now so many new readers.—Ed.]

### "A SOLEMN QUESTION."

P. F. G. (Chester) writes in reference to the note under this heading in LIGHT of 25th ulto.:

I have not the privilege of acquaintance with Mr. B. Macdonald Hastings, nor do I peruse the pages of the "Referee," but as History has a habit of repeating itself one can picture an ancestor of his about the year A.D. 33 putting a similar query:—

"Will any enlightened Christian tell me why it is that I, a Pagan, who am sane and excessively broad-minded, cannot regard this Christianity without experiencing the emotion of contempt, or of anger, or of laughter? What is the matter with a creed with such powers of repulsion?"

MRS. M. MILLS: OBITUARY.—We regret to record the decease of Mrs. M. Mills, of St. Albans, formerly of Bray County, Wicklow, who passed away of heart failure on the 21st ulto. Mrs. Mills was one of the oldest members of the L. S. A. and also a member of the Dublin Society for Psychical Research. At Bray she kept open house for all visitors interested in psychical matters, and many experimental circles were held under her roof.

A NEW MAGAZINE.—The first issue of the "Quarterly Transactions of the British College of Psychic Science" has reached us. Its principal contents are articles by Mr. Stanley De Brath on "The Value and Bearing of Psychical Research"; by Mr. J. Hewat McKenzie, on Miss Ada Bessinet's mediumship; by Major Spencer, on Psychic Photography; and by the Rev. C. Drayton Thomas on "General Laws Underlying Trance Communication." The magazine, which is admirably produced, is edited by Mr. F. Bligh Bond, and published by Messrs. Simpkin Marshall and Co., at 2s. 6d.

NEW CHURCH AT BOWES PARK.—The opening service at the new Spiritualist Church at Bowes Park on Sunday evening last attracted so large a congregation that it was difficult to find seats for all. Mr. Richard Boddington delivered a forcible and inspiring address on "The Message of Spiritualism," and Mrs. Edith Clements gave clairvoyant descriptions. Mr. Leslie Curnow presided. The new church, which was so successfully inaugurated, promises to fill a need in a district hitherto unprovided for. The Hon. Secretary is Mrs. Stuart, 13, Parkhurst-road, Friern Barnet, N.11.

### AN IMPROMPTU BOOK TEST.

Mr. Norman Hunt (Abergavenny) writes:—

The following may be of interest to you or your readers, though no doubt less striking than some similar instances of "book-tests."

I had been reading LIGHT when something seemed to suggest to me that I should try a "book-test." I wrote down at once the numbers of shelf, volume, page, etc., which seemed to be suggested to my mind. The page was one hundred and eighty-three, the shelf the third from the bottom on the left hand. (I should say that one end of my room is entirely occupied with eight long shelves containing nearly 1,000 books.) I found the book and page indicated (apparently), could make nothing of it at all, and gave up the attempt as a waste of time. An hour later, whilst reading quietly a volume of Ruskin, I seemed to hear an inner voice remark, quite plainly: "I did not get what I wanted through properly last time. Look at the third shelf from top, on right hand, the eighteenth volume, page eighty-three—(not 183)." I said: "What line, and what shall I find?" but I could get nothing clear or definite in reply.

I should say here that so far as I can remember there is not on all these shelves a single volume having reference to Spirits, Spiritualism or the Occult (barring one volume of the Proceedings of the Psychical Research Society on the second shelf) except the eighteenth volume which I now took down. I had never read this nor examined it, and, in fact, did not know till that moment that it had any reference to a belief in spirits. It is a curious old book acquired by accident amongst others at a sale, put away on my shelves and never consulted. Its title is, "A Geographical, Historical and Religious Account of the Parish of Aberystruth, in the County of Monmouth, etc.," printed in 1779 at a small press then existing within twenty miles of my present home on the Welsh border.

Page eighty-three (with trifling omissions to save your space) reads as follows:—

I also reasonably apprehend that a well-attested relation of Apparitions and Agencies of Spirits in the world, is a great means, perhaps the most effectual of any external means, to prevent the Capital Infidelties of Atheism and Sadduceism; which get much ground in some Countries: for in Wales where such things have often happened, and sometimes still do in some places, though but seldom, now we scarce meet with any who question the being and Apparition of Spirits. Wales, indeed, is in general, happily free from this capital Infidelity, of bad tendency towards Atheism; though it is to be wished that those who are free from this Infidelity, stood more in awe of the world to come, not far off; and made a greater preparation for Eternity.

Many indeed of the Gentry, and some others in imitation of them, here in Wales, as well as in England, affect to disbelieve, dispute against, and ridicule the account of Apparitions and Agencies of Evil Spirits in the World . . . .

I have seen some who would hardly believe such things, which yet they heard from many, till by sensible experience they were oblig'd to believe. Among others I met with one, and he a man of probity and great sense, who indeed questioned not the being of spirits, good and bad, in the world, but would hardly believe that they appeared, or at least that it was but seldom. But some time after he was, by very sensible experience, convinced, and owned his mistake.

This may be coincidence, but I should like to know if, granting the existence of spirits anxious to convince by a "sign" a person still doubtful of the possibilities of their holding any communication with him (as I was) if, I say, one could devise any more striking piece of evidence than what I have related.

Out of nearly 1,000 books on these shelves there was only one other having any reference to a belief in Spiritualism, and nowhere in that is a belief enunciated. I had never examined the volume selected, did not even know it dealt with these matters, so that finally what my "coincidence" comes to is that out of hundreds of thousands of pages of literature on my shelves the one selected by "chance" is probably the only one to contain a passage dealing precisely with my state of mind, and bearing reference even, as if to clinch the matter, to my residence in Wales!

I feel that an ingrained scepticism will not last much longer under such attacks as these!

\*. Certainly a very curious coincidence and perhaps something more. Further experience in the same direction may tend to throw light on the true nature of the incident. But in any case the quaint passage quoted by our correspondent, as revealed by the experiment, is well worth reproducing.—ED. LIGHT.

"WHEN I get some money I shall buy me some Greek books, and afterwards some clothes."—ERASMUS.

## ON COINCIDENCES.

BY HORACE LEAF.

The so-called "law of chance," although it seems to be a contradiction in terms, is a very real thing. This can often be demonstrated by the spinning of two coins of the same size and weight, when it will be found, if continued long enough, that the number of times they both fall heads or both fall tails will be about half the number of times they fall heads and tails.

If observant the average individual will discover coincidence working constantly in connection with his affairs. In my own case it is frequently so. To take the latest instance, is it not remarkable that of all the ships from which I could have chosen to go to Australia in connection with my mission, I unintentionally chose one, two of whose principal officers are seriously interested in Spiritualism!

I knew a man of world-wide experience who admitted that the chief events of his life had been determined by the spin of a coin. Once he stood alone in the centre of America possessing only a ten cent piece. Everything had failed him. He spun the coin, determined that if it fell one way, he would go east; if it fell the other, he would go west. In this way he went to China and made his fortune.

During my voyage to Australia I met a gentleman who is almost without imagination, a "happy-go-lucky" business man, who has openly shown his disbelief in Spiritualism, yet he is impressed with his "luck" as if a good genius presided over his affairs helping him when possible. A remarkable example of coincidence in his case, he tells me, occurred a short time ago when he was travelling through America to England. His wife fell seriously ill on the way, involving him in considerable worry and expense. During the voyage across the Atlantic he entered a number of sweepstakes, taking first prize three times in succession, and second and third prizes subsequently. The result was that he arrived at Plymouth having won a sum of money corresponding exactly with the expense incurred by his wife's indisposition!

Coincidence often happens in connection with sweepstakes. I knew a case where one person so often won the prize in an annual trade sweepstake, that the promoters had to request him not to subscribe, owing to the fact that his presence caused others to refrain from participating. So persistent was this gentleman's good fortune that one year, being too ill to be present, to make his own "draw," he sent his son, who drew the winning number.

Although most people deny the existence of any law by which these interesting experiences can be accounted for, it is not illogical to believe in such a law, otherwise there would be at least one great anomaly in the universe. Cause and effect are constantly being confirmed as inseparable things. Astronomy, physics, chemistry, and, as far as can be judged, such complex and elusive sciences as biology and psychology, are all subject to rigid law. Absolute order is the rule of the universe. Let law fail at any point and it may fail at all points; then the cosmos will become chaos.

Psychic science certainly tends to support this undeviating principle of nature. Phenomena which had hitherto been regarded as purely uncontrolled, and even violations of nature's laws, are now known to be subject to immutable law. It is often difficult to conceive; but a serious consideration of the principles of nature will show, that just as the remotest speck of dust floating in the air is hedged around by fixed and unalterable necessity, so too must be the apparently most disconnected of human experiences.

**PSYCHIC PHOTOGRAPHY: LECTURE BY MR. FRED BARLOW.**  
—At the Ethical and Psychical Spiritualists' Church, Tindal-street Schools, Birmingham, on Wednesday, 15th ulto., a lecture was given by Mr. Fred Barlow on Spirit Photography, accompanied by limelight views. The audience were extremely interested in the excellent slides shown on the screen and in the lucid explanations offered by the lecturer. Mr. Barlow has an exceptionally wide and varied experience in the subject of Supernormal Photography, and has obtained some excellent results in his research work. Among the large audience were numerous professional and scientific men.—**THURSTON R. FLETCHER, President.**

**"SWALLOW" FLIGHTS.**—At a recent anti-Spiritualist lecture delivered in London by a self-advertising conjurer who has proved to his own satisfaction that all psychic phenomena are the results of fraud and that all mediums are impostors, the lecturer said: "And so we find that this so-called ectoplasm or ectoplasma, a substance by which so many credulous scientists have been easily deceived, is simply chewed gauze mixed with tissue-paper, which the fraudulent medium is able to vomit forth from her stomach so that it runs down her clothes and then vanishes by being sucked back into her mouth: these mediums, by constant practice, have the power to again swallow this nauseous mass of matter. Ugh! how horrible, how disgusting!" One scarcely knows which would be the more remarkable swallowing feat—the medium's trick, or that of an audience of sensible people "swallowing" such stuff as that offered to them by the lecturer.—**H.**

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## QUESTIONS AND ANSWERS.

Conducted by the Editor.

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.

### A NOTE TO INQUIRERS.

Will those who send questions kindly note that as the reply to one inquirer sometimes answers the queries asked by others we do not in such cases reply specifically to each question sent.

### PROPAGANDA METHODS.

**COLONEL.**—We are much at one with you on the question of indiscriminate propaganda, although we imagine that no propagandist would ever admit that his methods were indiscriminate. However, we try to take very broad views on the matter. We see cases in which the fiery untamed propagandist seems, by his impetuosity, to do a good deal of mischief, but may we not regard that as somewhat like the breaking of eggs to make an omelette? We have so many different points of view to take into account. To one man Spiritualism is not only a matter of immense, but also of urgent, importance. There is no time to waste—the truth must be driven home without delay and without being too fastidious over methods. To another man it is a mere academic study to be carried on quietly and without vulgar and obtrusive attempts to convince others. Each man has, of course, got hold of a quite different end of the matter, and each is probably right from his own personal standpoint. We find it necessary, therefore, to take a large view in regarding the diverse methods of approach and to balance one against the other, remembering that there are all sorts of work to be done by all sorts of people, all different, but all, doubtless, converging to one great end.

### PROOF OF SPIRIT EXISTENCE.

**F. E. K.**—You admit psychic phenomena but dispute the proof they afford of spirit existence. Why this deperate effort to exclude discarnate minds? If there is a constant interchange of mental energy between each mind and all other minds upon the earth, why may not this interchange take place between minds in the flesh and liberated minds? If, through this muddy vesture of decay, messages, ideas and pictures can be transmitted irrespective of distance, may we not assume that this could be more readily achieved by beings who have got rid of the vesture and the mud? You feel that "a crowd of difficulties at once arise when the spirit theory is adopted." We would rather say that the difficulties begin precisely when "the spirit theory" is excluded, and continue just in proportion as we persist in barring it out. Admit "the spirit theory" and the whole thing is explained: or, at all events, everything can be referred to an adequate cause. Deny it, and there is nothing for it but to make up excuses and hypotheses, some of them even more incredible than the spirit theory!

### THE BODY—PHYSICAL AND SPIRITUAL.

**J. W.**—It is improbable that personal appearance is retained in the future stages of life, except possibly in the transition stage, when a "ghost" of the physical still clings to the ego, to be shed on further progress. It should be recognised that superphysical conditions cannot be visualised, either in personality or environment; consequently there is no reason, or need, for assuming any physical resemblance where physical matters hold no further interest. Such resemblance can, however, be temporarily assumed for purposes of recognition, but like materialisations they are but temporary. Man is not physically the perfect being, but only the animal machine through which the ego functions, and as such, is but a machine in process of evolution towards physical perfection. To assume the indefinite continuance of present appearance would be to limit the possibilities of this ego in every direction. This subject has been dealt with by "Lieut.-Colonel," "Questor Vitae," and Mrs. Leaning in recent issues of LIGHT.

### HOW SPIRITS AFFECT THE MATERIAL WORLD.

**OUTIDANOS.**—Many of the questions which trouble inquirers could be settled by themselves if they would only enlarge their thinking. Much of the difficulty in these matters arises from setting up the idea of a boundary between the two worlds—a boundary which does not and cannot exist. Spirits are affecting the material world all the time. You, as a spirit, are affecting the material world every time you lift a chair or pick up a book. You employ the agencies necessary, at first hand—you use physical powers relating you directly to the physical world. If you look at the question in this way you will see that you already live in a world of spirit and spirit manifestations. But, of course, you are thinking exclusively of psychic phenomena, where the human spirit separated from the physical organism affects matter in the "supernormal" way. Here it is a question of the spirit working at second hand—indirectly. The prime agency in all human actions is the will working through intermediaries. The discarnate spirit therefore proceeds by the exercise of the will acting upon material forces through the agency of a medium. The forces employed are magnetic and electrical, but we know so little about them that it is only possible to speak of them in general terms. A great forward step was taken in the discovery of ectoplasma, a substance that seems to form the link between the spiritual and material worlds. It is too large a question to enter upon here except thus briefly. Join the L. S. A. Library and read its books.

## THE BOOK OF THE WEEK.

### MORE MEMOIRS AND SOME TRAVELS.

By G. B. BURGIN.

Author of "Memoirs of a Clubman." (2nd Edition.)

*The Times.*—Even Mr. Burgin's sad stories have a way of ending happily. . . Here, as in his "Memoirs of a Clubman," he is at his best in describing the Canadian village which he calls "our Corners." . . . From Fleet Street to Canada, from Canada to Turkey, to Holland and Belgium he pusses gaily. The book is very like its predecessor, and with so much reminiscence at his command, there seems no reason why Mr. Burgin should not extend the series indefinitely.

*Daily Sketch.*—Mr. Burgin has played so important a part in the life and management of the literary clubs of London that he has no lack of material as a pleasant gossip to set before his readers.

*The Daily Chronicle.*—Into the second volume of his anecdotes, Mr. G. B. Burgin—father of 63 novels—has picked the early experiences of a number of his friends and fellow penmen.

*The Daily Mail.*—Anecdotes of the ups and downs of literary life form the main fare in Mr. Burgin's new volume. Mr. Burgin reveals an interesting glimpse of George Meredith's "hill-top" view on marriage.

*The Daily News.*—This is the best book about Fleet Street, its strange ways and delightful personalities, that has yet appeared.

*Sunday Times.*—The greater part of the work is devoted to the "More Memories" section, which is fortunate, for they give the author an opportunity of working off some really delightful humour.

*Liverpool Evening Express.*—Altogether a very charming book of memories—one to read after supper by a cosy fire.

*The Spectator.*—Mr. Burgin confesses himself an optimist and denounces the fashionable pessimism which he humorously suggests Mr. Archibald introduced by translating Ibsen.

*The Watlington Gazette.*—To many people Mr. Burgin's new book will be most interesting for what he tells us about how well-known authors began to write.

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*Daily Dispatch.*—It does not seem possible that Mr. Burgin has any more memories to recall, but if he has, let him get busy on another book like this.

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## ANSWERS TO CORRESPONDENTS.

**INCOGNITO.**—You require us either to print every word of your communication, "or not at all." Not at all.

**O. V. G.**—The term "Parthian shot" is derived from the custom of the Parthians (a Scythian race) who were accustomed to discharge their arrows when in retreat—an unexpected kind of warfare that inflicted great damage on their enemies. The phrase is used nowadays to denote some stinging remark made by a person just as he is leaving you.

**G. C.**—A rough distinction would be that the physicist deals with matter and its laws, and the biologist with the science of life. "Philosophy" has a larger meaning than the idea of moral wisdom. There is natural Philosophy, which takes in the science of the material world.

**M. B. D. (Cromer).**—Thank you for mentioning the book, although we fear it does not precisely represent the kind of book asked for by some of our correspondents. However, we will obtain a copy and ascertain.

**W. G. K. (Hendon).**—Thank you for the extracts, from which we have made a selection for use.

**MARGUERITE DU PONT LEE.**—Thank you. We agree with the verdict of the late Dr. Hyslop, and on the case, as stated, we see no possibility of chance-coincidence. It is a good case, but lacking in some points that would make it suitable for addition to published evidences.

**POPPEY.**—There is little doubt about the opposition of which you speak—the enmity of "principalities and powers." If you care to write to E. M. S. we can forward the letter.

**E. A. C.**—Your letter and enclosures were sent on as desired.

**L. G. W. (Hastings).**—We have your long and interesting letter, and although we recommend you to proceed very carefully, we shall be interested to learn the result of the predictions made. If they are verified the evidence will be very good. But if you are writing an account for publication it must be written on only one side of the paper.

**G.**—Thank you, but we can only deal with letters in which the full name of the writer as well as the address is given.

**W. E. REYNOLDS (Dunedin, N.Z.).**—Very glad to have your letter and to know of your safe return home. All here heartily reciprocate your good wishes.

**A CONSTANT READER.**—We cannot notice anonymous communications. These also are amongst the things "to be avoided."

## 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.—Saturday, April 1st, 7, last social of the season; tickets, 1/3. Sunday, 11.15, open circle (Mr. Cowlan); 6.30, Mr. A. Maskell.

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

**Church of the Spirit, Windsor-road, Denmark Hill, S.E.**—11, Mrs. Checketts; 6.30, Mr. John Osborn.

**Holloway.**—Grove-dale Hall, Grove-dale-road (near High-gate Tube Station).—To-day (Saturday), 7.30, whist drive in aid of Building Fund. Sunday, 11, Mr. and Mrs. Pulham; 7, Mr. T. W. Ella; 3, Lyceum. Monday, 8, developing circle (members only). Wednesday, 8, Mrs. Annie Boddington, address and clairvoyance. Friday, 8, free healing centre. Membership invited: subscription, 6/- per annum.

**St. John's Spiritual Mission, Woodberry Grove, North Finchley (opposite tram depot).**—7, the Rev. J. W. Potter. Thursday, 8, service and address.

**Shepherd's Bush.**—73, Becklow-road.—11, public circle; 7, Mr. W. E. Walker. Thursday, 8, Mr. E. W. Whitman.

**Brighton.**—Athenaeum Hall.—11.15 and 7, Mrs. Clare O. Haxley; 3, Lyceum. Monday, 8, healing. Wednesday, 8, President, Mr. H. S. Everett. Thursday, 8.15, Mrs. Partner.

**Peckham.**—Lauzanne-road.—7, Mrs. Mary Clempson. Bowes Park.—Shafesbury Hall, adjoining Bowes Park Station (Down Side).—Sunday, April 2nd, at 7, Mr. W. North, address and clairvoyance.

**St. Leonard's Christian Spiritual Mission (Bottom of West Hill-street, St. Leonard-on-Sea).**—To-day, Saturday, at 7; Sunday at 11 and 6.30; Monday at 3, Mrs. Prior, from London.

**Wanted, Useful Sewing Maid; good references; one lady, middle-aged; Bromley, Kent.**—Full particulars to "H." care of Advert. Dept., Hutchinson & Co., 34, Paternoster Row, E.C.4.

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The Library and Offices of the Alliance will be closed on WEDNESDAY EVENING, APRIL 12TH, for the Easter Holidays, and will re-open on THURSDAY MORNING, APRIL 20TH.

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It is so hard for us at home to comprehend the travail of these stricken countries, of the agonies of body and spirit which these helpless little ones are called upon to endure—but surely you do know and admit that never in the whole history of the world did such despairing conditions prevail.

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—THROUGH NO FAULT OF THEIR OWN—should be threatened with death from starvation was not to be tolerated for one moment—and help was rushed to them.

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But pity of pities! Funds were insufficient and, daily, scores of starved children were carried to their yawning graves. The bodies were pitched into common graves—while those who still lived stood by, knowing that their doom also was near at last.

There are hundreds of thousands of children in Russia to-day living agonised lives—passing through torture daily—experiencing all the pangs of Hunger—the gnawing, incessant pains of Starvation. Misery indescribable, pitiless torment of body and mind, endless anguish of soul, never-ceasing torture of want, unrelieved by any hope of salvation; in this village and town alike, but feebly portrays the pitiable condition of the Russian people.

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Their weakened bodies daily grow thinner—their bones become more prominent, and with despairing resignation they simply lie

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and wait for Death—aye, welcoming the coming of grim death for they are too feeble to struggle longer for the vegetable refuse, the noxious plague-creating fragments of decayed matter which they have hitherto scraped from holes and hidden corners.

## YOU CAN HELP IF YOU WILL.

You are not asked to give to a fantastic cause—your money is wanted to stave off starvation—1/- will feed a child for a week—one pound will save a life!

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IMMEDIATE ACTION ALONE CAN SAVE THE LIVES OF RUSSIA'S STRICKEN LITTLE ONES!!!

But more money is wanted immediately!

It is a true but terrible fact that unless we send money immediately the doors of our Kitchens will have to be closed. The

children come to them, crying piteously in their despair, and WILL BE TURNED AWAY. No more bread, no more hot soup, no more rice and cocoa—not a broken scrap, not a mouthful of food.

Give without fail now direct to the "Save the Children Fund," and let your kindness supply food to-morrow to a needy child. Neglect not the call, for its very insistence shows its pressing need.

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Name .....

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