

WONDERFUL DIRECT VOICE SEANCES.

SEE PAGES 758 and 765.

# LIGHT

A JOURNAL OF SPIRITUAL  
PROGRESS & PSYCHICAL RESEARCH

## CONTENTS.

The Alleged Fraud with the Crewe Circle. Some necessary observations and comments.

Sir William Barrett and Psychical Research.

Evolutionary Forms of Government.  
By W. Buist Picken.

Direct Voice Phenomena.  
Address by J. D. Graham.

Spiritualism and War.  
By Stanley De Brath.

Zones, Spheres or States—which?  
By A. J. Wood.

Cameos of Spiritual Life.  
The Messages of Anne Simon.

SATURDAY, DEC. 2nd, 1922

No. 2,186 - Vol. XLII.

Registered as a Newspaper.

Price Fourpence.

THE LITTLE PAPER WITH A GREAT MESSAGE

Telephone: PARK 4700  
 Hon. Principal: J. HEWAT MCKENZIE.  
**The British College of Psychic Science,**  
 59, HOLLAND PARK, LONDON W. 11.

New Autumn Syllabus on application to Hon. Secretary.  
**Classes, Lectures, Excellent Library.**  
 Daily Demonstrations and Experiments in Psychic Phenomena  
**Direct Voice.** MRS. B. COOPER - Private appointments.  
**Direct Voice Groups.** (10 persons.) Wednesdays, 8 p.m. Fridays, 5 p.m.  
**Ouija Board and Writing Experiments and Instruction.**  
 Thurs., Dec. 7th, 3.30 p.m. Lecture, "Concentration and Psychical Development," MRS. D. GRENSIDE.  
 Above lecture is open to non-members.  
**PUBLIC CLAIRVOYANCE.** (Open to non-members.)  
 Friday, December 1st, 8 p.m. ... MR. VOUT PETERS.  
 Tuesday, December 5th, 3.30 p.m. ... MRS. CANNOCK.  
 Friday, December 8th, 8 p.m. ... MR. A. PUNTER.  
 Experiments and Guidance in Ouija Board and Automatic Writing.  
 MRS. HESTER TRAVERS SMITH. Apply Hon. Sec. for appointments.

College Quarterly, "Psychic Science" (Editor, MR. BLIGH BOND),  
 2s. 6d; 2s. 9d. post free.

**Marylebone Spiritualist Association, Ltd.,**  
 AEOLIAN HALL, 135, New Bond Street, W.

SUNDAY, DECEMBER 3rd, at 6.30 p.m.  
 Address: MR. F. BRITAIN.  
 Subject: "Mediumship and Common Sense."  
 Spirit Descriptions by MRS. ANNIE BRITAIN.

WEEKDAY MEETINGS at  
 M. S. A. INSTITUTE, 5, Tavistock Square, W.C. 1.  
 MONDAY, DECEMBER 4th, at 8.0 p.m.  
 KHWAJA KAMAL-UD-DIN, B.A.  
 Subject: "Attainments of an evolved Soul" from Islamic point of view.  
 TUESDAY, DECEMBER 5th, at 7.30 p.m.  
 MRS. ANNIE BRITAIN.  
 THURSDAY, DECEMBER 7th, at 8.0 p.m.  
 MR. A. VOUT PETERS.

These meetings are free to Members and Associates, Visitors by ticket, 1s.  
 Meetings for Members only as stated on Syllabus.  
 Membership invited. Subscription, 10s. per annum.  
 All correspondence to Hon. Secretary, 4, Tavistock Square, W.C. 1.

**The "W. T. Stead" Borderland Library,**  
 5, Smith Square, Westminster, S.W. 1.  
 (Entrance in North St. Four minutes from the Houses of Parliament.)

The Lending Library contains hundreds of books on Psychic subjects.  
 There are also many valuable Reference Books which may be studied at the Library.

Hours, 11 to 6. Closed Saturdays and Sundays.

**ACTIVITIES IN CONNECTION WITH THE LIBRARY.**

Monday, December 4th, at 3.30 p.m. Devotional Circle for Healing.  
 MISS VIOLET BURTON.  
 Tuesday, December 5th, 11.30 a.m. Class for Spiritual Development and  
 Psychic Photography. MISS EARLE.  
 Tuesday, December 5th, 3.30 p.m. Self-Mastery Class. MISS BURTON.  
 Wednesday, December 6th, 3 p.m. Circle for Clairvoyance.  
 MADAME SAARIJARVI.  
 Thursday, December 7th, Healing Classes. 3 p.m. & 8 p.m., MRS. OGILVIE.  
 Thursday, December 7th, 6 p.m. Devotional Group. MRS. OGILVIE.  
 Friday, December 8th, 2.30 to 5, Library "At Home" to which Members and  
 friends are cordially invited.  
**Sittings for Psychic Photography.** (By appointment.) MRS. DEANE

Classes for: Psychic Photography, MRS. DEANE.  
 Psychic and Spiritual Development, MISS PHOEBE PAYNE,  
 are being arranged. Please write for particulars.

Every Sunday  
 Open Circle conducted by MRS. OGILVIE for Library Members and  
 friends at The Marylebone Music Studios, 72, High Street,  
 Marylebone.  
 Circle, 3.0 to 4.30. Silver collection. Tea, 4.30 to 6, expense.

The following meeting will be held at  
 42, Jermyn Street, Regent Street.

Monday, December 11th, 7.30 p.m. ... MRS. ANDERSON  
 Library Members free. Non-Members 1s.  
 (Will Members please bring their membership cards.)

For further particulars re Library, Classes, etc., apply to the  
 Hon. Sec., Miss Estelle Stead.

**The London Spiritual Mission,**  
 18, Pembroke Place, Bayswater, W.

SUNDAY, DECEMBER 3rd.  
 At 11 a.m. ... DR. W. J. VANSTONE.  
 At 6.30 p.m. ... MR. G. PRIOR.  
 Wednesday, Dec. 6th, ... MR. ERNEST HUNT.  
 Wednesday Concentration Class (Members only), 3.30 p.m.  
 Open Meeting.—Every Thursday at 7.30.  
 Week-day Services, 7.30 p.m.

"Books That Help." By H. ERNEST HUNT. Descrip-  
 tive booklet free.—Secretary, 30, Woodstock Road, Bedford  
 Park, W. 4.

**Wimbledon Spiritualist Mission.**

BROADWAY HALL (through passage between 4 & 5, The Broadway).  
 Sunday, Dec. 3rd, 11 a.m. ... MR. F. J. JONES.  
 " " 6.30 p.m. ... REV. R. KING.  
 Wednesday, Dec. 6th, 7.30 p.m. ... MR. H. DEWHIRST.  
 Healing Tuesdays, 7.0 p.m., Wednesdays, 3.0 p.m.

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

Established 1917. Motto: Onward and Upward.  
 Everybody Welcome.  
 Sundays, 11.30 and 7. Mondays and Thursdays, 7.15. Tuesdays, 3 and 11.  
 DECEMBER 3rd, 11.30 and 7.0. ... MRS. ORLOWSKI

**LONDON MUSLIM HOUSE,**  
 111, CAMPDEN HILL ROAD, NOTTING HILL GATE, W. 8.

Series of Lectures by Khwaja Kamal-ud-Din, B.A. LL.B.,  
 on MUSLIM LAWS OF MARRIAGE, INHERITANCE, DIVORCE,  
 WOMEN AND PARENTHOOD, every Sunday at 5 p.m. sharp.  
 Tea and Light Refreshments, 4.30 p.m. You, with Friends, are  
 cordially invited.

HABEEB ULLAH LOVEGROVE, Secretary.  
 Nearest Tube Station—Notting Hill Gate, Cen. Lon. & Met. Rly.

22, Princes Street, Cavendish Square, W.,  
 LONDON ACADEMY OF MUSIC,

**SUNDAY AFTERNOON ADDRESSES**  
 on Spiritual, Mystic, and Occult Subjects by  
**J. HAROLD CARPENTER**

at 3.15 p.m.  
 A short devotional meeting for those desirous of spiritual  
 help and guidance will be held at the close of each lecture.  
 Admission free. Collection to defray expenses.]

**Mrs. Fairclough Smith**

HIGHER MYSTICISM.  
 Embracing the Human Aura and Colour, etc. Lectures at the  
 Ethical Church, Queen's Rd., Bayswater, W.  
 WEDNESDAYS ONLY.  
 12 noon, Public Healing. Lectures: 3.30 and 8 p.m. Silver collection  
 to defray expenses. MRS. FAIRCLOUGH SMITH visits and receives  
 Patients for Healing, etc.  
 Interviews by appointment only. Write to above address.

**Free Lectures on Theosophy at Bancroft Road Library,**  
 Mile End Road, E. 1. Mondays at 8 p.m. December 11th,  
 "Methods of Concentration" by Mrs. Gardner (Miss Draper).

**HORACE BUSBY.**

Builder, Decorator, Sanitary & Electrical Engineer.  
 Furniture Repairs, Upholstery and Polishing.  
 "The Old Schools," Upper William Street, St. John's Wood, N.W.  
 Work executed by a skilled staff at moderate charges. Estimates and  
 advice gladly given by appointment.

**PERFECTED PLANCHETTE, on Ball Bearings, the**  
 most perfect instrument for obtaining Spirit messages. Beautifully  
 finished, with full instructions, at 8s. each, post free, Weyers Bros.,  
 Scientific Instrument Makers, 50, Church Road, Kingsland, London, N.E.

**Brighton.—Boarding Establishment:** All bedrooms hot & cold  
 water, electric light, gas fires, pure, varied, generous diet, inclusive  
 terms. Write for tariff—Mr. & Mrs. Massingham, 17, Norfolk Terrace.

**Sharing House.—Would any lady care share with**  
 another small detached house in Sandgate (suburb of Folkestone),  
 furnishing own room or rooms, and living quite independently, with use  
 of bath and kitchen? Could be permanent home or made a centre for  
 week-ends and holidays. Vegetarian and animal lover desired; owner  
 keeps several cats. Preference given to one able to suggest remunera-  
 tive and pleasant use for large outside room, 40ft x 20ft., and interested  
 in any of following: Psychic Research, Theosophy, Christian Science,  
 music, gardening. Write first: Mrs. Corral, 15, Bromfelde Rd.,  
 Clapham, S.W. 4.

**Quiet, superior and most comfortable home available**  
 for One Elderly Gentleman as Paying Guest. Only two taken.  
 Three guineas weekly. References exchanged. Charming detached  
 modern country house. Liberal table. Good bed-sitting-room. Bath  
 (geyser). Billiards, chess. Mild winters. Frequent tram and bus  
 service to large town.—Mrs. H. Kenilworth, Purbrook, Hants.

PRICE ONE SHILLING NET.

**ZADKIEL'S ALMANAC FOR 1923.**

Voice of the Stars, General Predictions, Articles on Astrologia  
 Sana, Meteorology, Flammarion's Horoscope, etc. Zadkiel fore-  
 told the Crisis in the East, the troubles in S. Africa, the Revolu-  
 tion in China, etc.

LONDON: SIMPKIN, MARSHALL, HAMILTON, KENT & CO.

# LIGHT

A JOURNAL OF  
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,186.—VOL. XLII. [Registered as] SATURDAY, DECEMBER 2, 1922. [a Newspaper.] PRICE FOURPENCE.

## What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. This position it firmly and consistently maintains. Its columns are open to a full and free discussion—conducted in the spirit of honest, courteous and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light!"

## NOTES BY THE WAY.

The year begins in the middle of winter,  
The day begins in the depth of night;  
The body is formed in utter darkness  
But the Soul arrives from the realms of Light.  
—O. J. L.

### DOES THE BODY MATCH THE MIND?

It is a cardinal article of faith with the Spiritualist that every physical thing has an interior or spiritual cause. But it is quite possible to over-state the case, as when a small school of thinkers held that every physical ailment could be traced to some mental infirmity—that, for instance, shortsightedness was due to a lack of mental vision. Things must not be carried to their logical conclusions in this lighthearted way! We have known more than one spectacled philosopher whose defective eyesight was accompanied by a singularly clear and piercing intellectual vision. Dear old Dr. Samuel Johnson is a case in point—very little mental myopia about the sage of Fleet-street for all the singeing of his wig that came of his attempts to read by candle-light. We remember some of the gymnasts of the intellectual world, moving nimbly amongst the steep places of philosophy while in bodily presence they walked with clumsy and uncertain steps—physically heavy and awkward, mentally light and graceful. These superficial analogies are easily broken down. There is a law of correspondences, true, but it is likely to be an edged tool in unskilful hands.

### FACTS AND ABSTRACTIONS.

When we deal in abstractions there is often a comfortable feeling of exactitude. We say that this being so, that must follow, or that, as it is agreed that a certain position is correct, some other position inevitably follows (or does not follow). In short, in the imaginative world we can always make things "fit in" somehow. But when we step into the region of facts this beautiful ease and simplicity vanishes. We find that we have to pay very strict attention to things which flout our reasoning when we have not taken

them into due account. When we have heard many matters in Spiritualism proved to be impossible and absurd on a basis of very closely reasoned hypothesis, we could only smile, knowing that the impossible and absurd things were facts as immovable as mountains. Euclid's theorems are models of exactitude, and they work out in practice, but only approximately, because there is no such thing in Nature as a point, a straight line, or a circle, or indeed any other perfect geometrical figure. These things belong to the intellectual world.

\* \* \* \*

### THE TOO PERFECT SYSTEM.

Some of the sages of the past (and also of the present) fail to realise their limitations in this respect. They have constructed their systems from the stuff of imagination—their little cosmogonies have been built up in the study. They are often tremendously logical and faultlessly precise. If it were objected that the actual world does not present exactly the same appearance, or work on identically the same lines, the philosophers have not been greatly ruffled—something might be wrong, but *not* their systems! They were too consistent and coherent to be at fault. Their attitude was suggestive of the story of the man who became the owner of a valuable chronometer watch of which he was very proud. "Now," said he one evening, drawing out his time-piece, "if the sun is not down behind that hill in five minutes it will be late."

\* \* \* \*

### DANTE AND MYSTICAL NUMBERS.

A correspondent raises the question of Dante's belief in the mystic significance of numbers, and we see, by reference to Longfellow's notes on Dante's "Inferno" in his translation of the Italian poet's work, that he alludes to "the stress which Dante lays on the mystic numbers Nine and Three." It seems that Dante met with Beatrice "at the beginning of her ninth year and the end of his." The number is also connected with Dante's nine days' illness, and the thought of her death which came to him on the ninth day. She died on the ninth day of the ninth month "computed by the Syrian method," but in the year "when the perfect number ten was nine times completed in that century." These coincidences are certainly striking, howbeit on the significance of numbers in general we are in no way qualified to pronounce. We can only say that numerology is a study that calls for close attention and critical judgment, otherwise the results may be very untrustworthy. One has to be careful of unconscious selection of instances that appear to prove a case and to the neglect of examples which would go against it.

Toll on then, Greatness! Thou art in the right,  
However narrow souls may call thee wrong;  
Be as thou wouldst be in thine own clear sight,  
And so thou wilt in all the world's ere long;  
For worldlings cannot, struggle as they may,  
From man's great soul one great thought hide away.  
—J. RUSSELL LOWELL.

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

## EVOLUTIONARY FORMS OF GOVERNMENT.

By W. BUIST PICKEN.

The fundamental idea of Spiritualism is not survival. Spiritualism, in opposition to materialism, primarily postulates a spiritual universe, without which a doctrine of survival would be mere mockery, and all phenomenal evidences no more real than the desert mirage. This postulate is, of course, implicit in the survival definition, and obvious enough; but it should be explicit and positive. For the system of thought and action ensuing from survival as the basic idea is far from being commensurate with that which is the natural outcome of the other idea as fundamental. The former has tendencies to provinciality, to sectarianism, from which the latter tends to set us free. In the one case we have the perennial question: Is Spiritualism a religion? in the other, the circumstances being the same, the question would likely be: What is religion? According to the current concept of Spiritualism, forms of government—evolutionary or other—are plainly *de trop* in the pages of LIGHT; but according to the heretical view here taken not only forms of government but much else besides, of what we at present ban is quite in order, provided the laws of polarity be duly obeyed. Everything in the universe, objective or subjective, is in polar relation to everything else; positive, passive, and negative relations in infinite series. From the primary, positive, postulate of a spiritual universe, comes the corresponding postulate of man as spirit; here, now, everywhere, always. Therefore it is that everything touching his well-being and true welfare as a spirit concerns him in all the relations of his life. Politics are alien to LIGHT simply because they are not spiritual—at best, are more material than spiritual; i.e., are positively material and negatively spiritual, for there is nothing in the universe wholly material or wholly spiritual, everything being always both, infinitely varying in polarity. One may study the evolutionary forms of government in relation to spirit without considering the popular political forms of our time, or of any other time, since the latter mainly concern our material interests, which are not here in question. An evolutionary view of anything is highly helpful to a right understanding of it. The past, with all its imperfections, thus becomes intelligible, and even good; the present is not only understandable but plastic to our will for a greater good that shines near or far in the evolving future.

### ORDEELY PROGRESSION.

From a chapter on the "Penalties of Institutionalism," in his "Penetralia, or Harmonial Answers to Important Questions," Andrew Jackson Davis gives us the benefit of specialised spiritual perception directed upon historical forms of government. "Governments procreate and reproduce themselves," he says; "they come in the natural course of things. The first human government was like an acorn. When it was planted, out of human necessity, then began the historical series of Institutions which have marked the pathway of mankind. The last shall be as the first in quality, but infinitely superior in degree." He then proceeds to describe seven progressive forms of government, the first being negative, Anarchy, or no government at all. This was the germ. "The last will be even so—with this difference, that each individual at first was actuated by his passions; at last, each individual will move by the light of Reason. At first, each considered might as right; at last each will esteem right as might. At first, the people worshipped the god of Wealth and Power; at last, they will venerate the god of Love and Wisdom. But the Individualism of mankind will at last stand out even more absolutely against Institutions than at first. The Anarchy of the first days was Confusion; the Anarchy of the last days will be Harmony."

It is more than curious that a distinguished Russian, Prince Kropotkin, contributed to the "Nineteenth Century," nearly forty years ago, a remarkable article advocating *Anarchy* as the true form of government, this term being the title of the contribution, and meaning just what it does in the "Penetralia," which was published in 1872.

The second form of government was Patriarchal, each tribe having its own Father, who was arbiter and absolute governor. This form gradually changed into a Theocracy, the government of a people by supposed direction of God, in reality the priests having control through the formula: "Thus saith the Lord." The fourth form is monarchy, in which, properly so called, a single person rules. The fifth form is Republicanism, in which majorities rule: the sovereign power is vested by the people in their representatives. The sixth form is Democracy, the people themselves

exercising the supreme power. Davis asserts that "America is not a Democracy; it is Republican." No reader need suffer any degree of confusion from collisions of such terms. Clear sequential thinking is as rare as it is precious. The common thought of the world abounds in nominalisms; but the special characteristic of spiritual perception dissociated from ordinary psychological states is its directness and interior clarity, so wonderfully exemplified by the great seer of the Nineteenth Century. It is the spiritual essence and form that engage his attention. He declares, after interior scientific investigation, that "a real democratic form of government has never been developed on earth. The government of Athens, in Greece, was an approach to it." Referring to America, he writes: "We aspire after a Democratic form of government. It is superior to Republicanism. It will secure the rights of working men; the rights of Free labourers; the rights of the Slave; the rights of Women; the rights of Children." Taken in conjunction with the daring prediction of Labour supremacy, published in "The Fountain," more than fifty years ago, it is quite easy to see where the world now stands socially, and even politically, in the cosmic programme of events. Up to the present time our view is open over the long vista of history. We positively know where we are. It may seem foolhardy to claim knowledge of whither the social world is bound, but the claim could be substantiated as fully as in the nature of things is possible.

The most positive knowledge attainable by human mind in the ordinary state is derived from impersonal study of the impersonal Principles of Nature in their continuous operations. This is the response of the human to the Universal Mind—the answer of the perfectable finite to the call of the Infinite Perfection.

### THE FINAL FORM OF GOVERNMENT.

According to this mode of knowing one may foreknow the future at least in a general way, as we determine unknown geometrical form by known geometrical law. When deductions thus effected coincide with immediate perceptions of the higher spirit al state, the latter can have no better warrant. What, then, does the selfless seer say about the seventh form of government, the evolutionary development of Democracy? Even the sixth form, with all its progressions, is too formal for coming Humanity; he asserts: "The people are governed too much. They will rebel. They will gradually become ungovernable. They will demand at each other's hands *absolute, supreme individual sovereignty*." The seventh form will be Autocracy. An Autocratic form of government is that in which a ruler, a sovereign, holds and exercises the powers of regulation by inherent right—subject to no restriction. This is *perfect Individualism*—independent or absolute power of self-government. This is Kropotkin's Anarchy. In answer to obvious objections the Seer adds: "I tell you that Individualism will eventually develop out of Democracy—just as Republicanism was developed out of Monarchy—naturally, as blooming Summer comes out of rigid Winter."

Well, the world has first to bring about a cosmopolitan democracy, after which achievement the way to universal autocracy may appear.

**THE LIVING SILENCE.**—Sometimes in the country on a night in early summer you may shut the cottage door to step out into an immense darkness which palls heaven and earth. Going forward into the embrace of the great gloom, you are as a babe swaddled by the hands of night into helpless quiescence. Your feet tread an unseen path, your hands grasp at a void, or shrink from the contact they cannot realise; your eyes are holden; your voice would die in your throat did you seek to rend the veil of that impenetrable silence. Shut in by the impenetrable dark we are brought up against those worlds within worlds blotted out by our concrete daily life. The working of the great microcosm at which we peer dimly through the little window of science; the pulsing, throbbing sap; the growing fragrance shut in the calyx of to-morrow's flower; the heart-beat of a sleeping world that we dream we know; and around, above, and interpenetrating all, the world of dreams, of angels and of spirits. . . . For the moment we have left behind the realm of question and explanation, of power over matter, and the exercise of bodily faculties; and passed into darkness alight with visions we cannot see, into silence alive with voices we cannot hear.—"The Roadmender," by MICHAEL FAIRLESS.

## THE IMPORTANCE OF FAITH.

A COMMUNICATION THROUGH THE MEDIUMSHIP OF MRS. HOPE HUNTER.

We do not speak only of faith in God and an after life, but of faith as a quality in ordinary life. To have that quality is good even should it consist merely of faith in oneself. A chief fault of the present generation is its intense materialism. The past few generations have lived and thought of all things materially. Material things are of course of immense importance, to all appearance of the first importance on the earth, and justly so, did death end life. But it does not. And material things cannot be brought to this next life, though many of the masterpieces of scientific achievement, of music, of art, of architecture, are first conceived here and given to man for his use and his uplifting. They suffer somewhat in the transit. Seldom is one of our creations received on earth intact. It always loses some of its beauty.

Let us try and explain our meaning. A great artist creates a thought picture. He really creates from the ether, as we have explained before. He would like to give it to the world. He has first to choose a medium on earth through whom he will work. He impresses the outline of his picture on the medium's consciousness. But never in its first beauty. A voice heard over a telephone is not so clear as the original speaking voice. So is the mind picture which the artist tries to convey. Perhaps the receiver also is not in perfect accord with the sender. The ethereal currents by which it travels may also interfere with its message. Why not? Ethereal telephones often fail as do earthly ones. The vibrations are much more delicate. The sender and receiver are not even in the same environment. At times it seems wonderful that we should get anything through to you. But we have great faith. We never cease to try. And often our faith is justified.

To a materialistic age and a materialistic generation, we on this side struggle to give by almost material processes some sign of our continued existences. We continually knock at the earth's portal. This gross materialism must be broken; it is at this moment being broken. Spirit phenomena are so varied, and are now so widely known that thinking persons cannot readily consign Spiritualism to oblivion.

Only the utterly foolish deny the existence of facts. We are facts. We cannot be explained away. By giving time and common sense to the investigation of the spirit state the world would gain enormously. We could double the rate of progress of the world were we only given the chance. Do not misunderstand us. We would not wish men blindly to rely on spirit leading, but had you a little faith in us we could teach you much of the interaction of spirit and matter. We could indicate the lines research should follow. At least we have travelled one step further than you. By actual experience we have gained some knowledge of spirit life, its conditions and limitations are familiar to us by daily usage.

There are souls on earth (and at one time some of us were among them) who firmly believe that after the spirit leaves its earthly body it stands immediately in God's presence. That any sane man could think it possible! Yet did we. Yet do you. We have learned our error and would give the knowledge we have gained to the world, but how to do it when our efforts are so misjudged and criticised. Oh, for a little faith in spiritual things! All we ask is for investigators with an open mind, who will admit there are mysteries they cannot understand and patiently examine the spiritual truths we are able to reveal to men with such heart-breaking difficulty. We indeed have a divine faith that eventually the earth will realise us, our living presence, our ability to render services to mankind.

The greatest difficulty we have to face is the incredulity with which spirit communication is received. If we speak of purely spiritual things the medium is immediately accused of manufacturing all that is received. If we give any kind of spirit phenomena the medium is supposed by some ingenious and often incredible trick to produce this also. We speak materially to a material people. If a medium is so gifted, why in Heaven's name does he or she not go and make a fortune as a public entertainer? Such gifts of legerdemain would be a veritable gold mine. No! spirits can and do communicate from the lower spheres with the earth plane. For years now the earth has tried to reach Mars. Why not try to reach us? It would prove less difficult. Oh, for a little faith!

During the late war many marvelled at the spirit in which the men went out to fight. They felt they had right on their side, but do you think this would have upheld them through that morass of suffering? No, they had faith also. They believed in something higher than themselves at the back of things. They had a splendid faith. Have a little faith in us. Our difficulties are great enough. Do not increase them tenfold by doubting us at every turn. Consider all we are able to give. Analyse it, compare it with information gained from other sources, in short, treat as you would any other experimental work and judge us and it by the results obtained.

## SIR WILLIAM BARRETT AND THE GOLIGHER CIRCLE.

We take the following extracts from a letter of Sir William Barrett, published in the "Church of Ireland Gazette," of 17th ulto. It is a reply to statements by "Boreas," a contributor to that journal:—

(1) "Boreas," in reply to my friend, the Rev. Professor Drury, implies that I was "one of the investigators who vouched for the genuineness of the phenomena performed by the notorious Eusapia Paladino." I have never sat with, nor seen, much less vouched for, the genuineness of that objectionable medium. If your readers care to see a summary of the evidence for and against Eusapia, they will find it given in an appendix to my book, "On the Threshold of the Unseen" (Kegan Paul and Co.).

(2) "Boreas" says: "Even Sir William Crookes was utterly deceived. Spiritualists still profess belief in the integrity of the unsavoury D. D. Home." This is absurdly incorrect. Sir William Crookes was far too cautious and clever an investigator "to be utterly deceived." Where did "Boreas" get his information from? As for D. D. Home, Frederic Myers and myself made the most searching enquiry into Home's career, and found absolutely nothing to invalidate the genuineness of the remarkable phenomena associated with him. These phenomena were witnessed in full light (as Home refused to sit in the dark) by numerous eminent and shrewd people who were not Spiritualists. The late and the present Lord Dunraven had Home staying with them for long periods, and published a minute record of the marvellous phenomena they and their sceptical friends witnessed.

(3) As regards the experiments with the Goligher Circle in Belfast made by the late Dr. Crawford, Professor Drury is right, and "Boreas" is quite mistaken. Like Professor Drury's friend, the late Mr. Robinson—who was lecturer in mental and moral science at the University of Belfast—I can testify to the genuineness of the phenomena that occurred with the Goligher Circle some years ago. At that time the medium and her family were simple-minded, religious folk, and never received any payment for the inconvenience and loss of time they suffered from the protracted investigation to which they were subjected.

It is quite possible that of late, when they were paid, and as so often happens, when they found their psychic power failing or fitful, they resorted to trickery. My friend and former assistant, Dr. Fournier d'Albe—an able and unprejudiced investigator—was convinced that the phenomena he witnessed, and for which he paid the Circle, were not genuine. That may well be, though the evidence he adduces is by no means as conclusive, nor his investigation as long, as was desirable.

## A PERSIAN'S FAREWELL.

The following lines are translated from the writings of a Persian poet of the twelfth century. They were written when death was about to darken the windows of his earthly habitation.

"Tell thou to my friends when weeping  
They my words descry;  
Here you find my body sleeping,  
But it is not I.  
Now in life immortal hovering,  
Far away I roam.  
This was but my house, my covering,  
'Tis no more my home;  
This was but the cage that bound me,  
I, the bird, have flown;  
This was but the shell around me,  
I, the pearl, am gone.  
Over me, as o'er a treasure,  
Had a spell been cast;  
God hath spoken at His pleasure,  
I am free at last.

"Toiling through the plain I leave you,  
I have journeyed on,  
From your tents, why should it grieve you,  
Friends, to find me gone?  
Let the house forsaken perish,  
Let the shell decay.  
Break the cage, destroy the garment,  
I am far away.  
Call not this my death, I pray you,  
'Tis my life of life;  
Goal of all my weary wanderings,  
End of all my strife.  
Think of God with love for ever,  
Know His name is Love;  
Come to Him, distrust Him never,  
He rewards above.  
I behold each deathless spirit,  
All your ways I view.  
Lo! the portion I inherit,  
Is reserved for you."

## THE ALLEGED FRAUD WITH THE CREWE CIRCLE.

SOME NECESSARY OBSERVATIONS AND COMMENTS.

The evidence provided by Mr. J. Hewat McKenzie and his Committee and published by us last week gave the final blow to the charge of fraud against Mr. Hope, the Crewe medium for Psychic Photography, and completely substantiated the opinion we have held during the past few months that the test conducted by Price and Seymour, on behalf of the Society for Psychical Research on the morning of February 24th, was such that no honest and unprejudiced investigator could uphold a charge of fraud on a test so loosely conducted and so unscientifically planned.

The outstanding feature of this test is the fact that Messrs. Price and Seymour obtained a psychic extra on one of the plates they brought to the British College of Psychic Science and the proof that they did so was published in the May issue of the "Journal" of the S.P.R. and was referred to by them as Plate I. in the test, a reproduction of which we gave on page 501 in our issue of August 12th.

That the packet containing the six X-ray marked plates sent by the Imperial Dry Plate Company, Limited, to Price was tampered with before it entered the British College of Psychic Science on February 24th was one of a number of possibilities put forward by us during our investigation of this case. It now appears that this actually did happen, therefore it is quite reasonable to suppose that the person or persons who tampered with the packet extracted all the six X-ray marked plates, replacing them with ordinary plates. Price, when selecting the two plates in the dark room at Hope's invitation, though selecting the two top plates, would have obtained the result desired by the person or persons who planned the fraud, whatever two plates he selected, the plotters would naturally take no chances of any X-ray plates being used at all at the British College. It is true that Messrs. Price, Seymour and Dingwall the same afternoon of the test, developed four X-ray marked plates alleged to have been the remaining four left over from the test, but in view of the fact that we now have to deal with a tampered packet, evidence very much stronger than that put forward in the report of the May "Journal" of the S.P.R. must be forthcoming, and that evidence fully corroborated, before it can now be accepted that the plates they developed ever went to the British College at all.

It is now, of course, the business of the officials of the S.P.R. to find out who tricked them. This is a matter in which we cannot interfere nor are we greatly concerned. The officials of the S.P.R. have behaved in such an extraordinary manner throughout the whole of this case that their present difficult position hardly invites the sympathy it otherwise might have done if they had in the first place shown some consideration at least to the many persons who were directly affected by the charge they brought against Hope. Mr. Eric J. Dingwall, the Research Officer of the S.P.R., who has been behind the scenes throughout this case, undoubtedly has a good deal to answer for as to its conduct. It will be news to many of our readers that between the last week in April this year and the first week in May, Mr. Dingwall was endeavouring to persuade Mr. Hope, on behalf of the S.P.R., to give him a test sitting, having at that time the Price-Seymour report before him and preparing for press the "Journal" that was to contain the story of the test of February 24th with its charge of fraud set out against Hope who, it must be remembered, at the time was entirely ignorant that such a charge against him was on the eve of publication or that an X-ray plate test had been planned to trap him. The letters that passed between Messrs. Hope and Dingwall are as follows:—

Dear Sir,—I am writing to ask you whether you would be willing under any conditions to give a series of sittings for psychic photography with me and one assistant, or with a small committee chosen by the council. It certainly seems desirable in view of the incessant controversy over your mediumship to have a report by so distinguished a society as that of which I have the honour to be an officer.

Trusting for a favourable reply.

I am,

Faithfully yours,

E. J. DINGWALL.

Research Officer.

April 27th, 1922.

### MR. HOPE'S REPLY.

DEAR SIR,—In answer to your letter re sittings, don't you think it would have been better and more straightforward had you written your letter to me before you wrote

to people and asked them to send you cards of work done by us, and also before you found fault with commas and dots being in the wrong place and putting our work down as smudges; however, you know the old saying, where ignorance is bliss, etc.

However, we may forgive you, but we are at present negotiating with Dr. Geley, of Paris, for a visit to him, and before we can accept any more invitations of any sort we must see this through, for he has, to my mind, acted the gentleman towards us, for don't forget we are human beings and we have our feelings. You see, he came to Crewe, had a sitting with us under our own conditions, and obtained a good recognised result, and now he wishes us to visit him. Also I may just say that we are getting sick of tests and committees; we have met many of them and satisfied them, still the controversy you mention goes on, and were we to give you the satisfaction you wish, do you think the outside people would believe you any more than they believe others? I have much sympathy and regard for the Society for Psychical Research and may sometimes help them, but at the present we have enough to go on with.

By the same post that your letter came to us we have one from a gentleman over the sea who had been to Crewe, obtained a really good photo of his dear one, not a smudge but a really good likeness, and his letter was full of gratitude.

Don't you think it is only likely we would do all we possibly could for these people, than be humbugged by carping critics? We are not, nor ever will be, professional mediums, but all we want is to do good and give hope to those who need it.

In conclusion I will not say I will not help you at some time, but I shall have to talk it over with my friends first.

Yours respectfully,

W. HOPE.

Dear Sir,—Thank you for your letter of May 3rd. I do not know to what you are referring when you speak of my asking for cards of work done by you. It is true that I asked one or two people to get me some examples of your work, but that was simply for the reason that I thought they had a good many copies and could send them without trouble. As to the dots and the commas, you ought to be angry with the people responsible as anyone. It was not your work that was being criticised but the carelessness of your friends, who because they have little appreciation of evidence spoil case after case of yours in this manner. I am sorry you are thinking of going to France instead of sitting for the Society here. I think if you come to see us one day instead of listening to all sorts of rubbish people tell you about us it would be better. However, as I understand from your letter that you still refuse to have sittings with the only scientific society in Great Britain investigating these subjects, I shall be obliged in my coming report on psychic photography to publish certain facts which may not be of advantage to yourself.—Yours faithfully,

4/5/22.

E. J. DINGWALL.

### MR. HOPE'S REPLY.

Dear Mr. Dingwall—In answer to your letter, I would refer you to the last paragraph in my last letter to you.—Yours respectfully,

W. HOPE.

In view of all the facts that have come to light, the letter written by Mr. Dingwall to Mr. Hope, dated, 4/5/22, makes very strange reading when one remembers that it is an official letter written on behalf of the S.P.R. by its Research Officer. The letter bears only one construction, viz., that Hope's refusal to consent to give the Research Officer of the S.P.R. a sitting justified this officer in publishing a report that would apparently condemn the medium as a fraud. At the time he wrote this letter, Mr. Dingwall had in his possession all the evidence and proof of Hope's innocence, viz., the two packets sent to his Society anonymously and the wrappers of the tampered test packet. Mr. Dingwall's threat (no other expression fits the case) to publish the report, as is well known, was not an idle one. Not only did he do so in face of the evidence in Hope's favour, but permis-

(Continued at foot of next column.)

## SPIRITUALISM AT THE LYCEUM CLUB.

### A DINNER AND A FRIENDLY DEBATE.

On Monday evening, November 20th, a most interesting function took place at the well-known Lyceum Club. It was entitled a "Psychic Experience Dinner," and among the guests who enjoyed the hospitality of the Club were several well-known Spiritualists, such as Sir Arthur and Lady Conan Doyle, Mr. Ernest Hunt, Miss Scatterd, Miss Estelle Stead, the Rev. Drayton Thomas, and Mr. George E. Wright, Organising Secretary of the L.S.A.

Mrs. Kelway Bamber, who is so well-known to all Spiritualists, presided. After dinner, a number of short addresses, nominally limited to ten minutes each, were given by speakers, both on the positive and negative sides of the controversy, as to the reality of psychical phenomena.

Mrs. Kelway Bamber opened with an admirable introduction, which emphasised the need for "hard and clear thinking" in this difficult subject. Sir Arthur Conan Doyle next spoke, taking as his subject, psychic Photography. He said it was interesting to recall that when the possibility of this phenomenon was first mooted, many leading Spiritualists disbelieved in its genuineness. It was only the accumulation of evidence, under unimpeachable conditions, that caused them to modify their opinion.

Sir Arthur recounted in his usual lucid manner one or two of his own personal experiences with the Crewe Circle. He gave it as his opinion that in most cases of psychic photography the process was something quite different from that which operated in normal photography. There was apparently no action by light on the photographic plate. It appeared to be some direct action on the surface of the plate itself. He referred to the "Cushman" case as being one in which the possibility of fraud was effectually excluded.

Dr. Montagu Lomax, who is so widely known for his courageous condemnation of our treatment of the insane, set forth in his remarkable book, "The Experiences of an Asylum Doctor," was the next speaker. He said that his experience as an alienist had led him to feel that the ideas of orthodox psychology as to the subconscious were in need of radical revision. He felt sure that in certain abnormal conditions the subconscious was non-responsible, and might even be under the obsession of external intelligences. He instanced a case from his own practice in which it seemed impossible to believe that the words and actions of the patient at certain times could in any sense be due to herself. He felt sure that in cases of disintegration of consciousness the "mental envelope" became permeable to external stimuli. He thought it was here that the danger of mediumship arose. In mediumship there was admittedly always dissociation, and the dissociated personality lay open to influence, or even obsession, by incarnate entities.

Mrs. Philip Champion De Crespigny followed with an extraordinarily interesting account of some fire phenomena, which she had witnessed through the mediumship of Mrs. Annie Hunter. The phenomena were similar to those exhibited by the famous D. D. Home. The medium handled a red-hot log of wood with impunity, and for a short period Mrs. De Crespigny, by making a special mental effort, was able to do the same.

The next to speak was the Rev. Father S. J. Thurston. He began by drawing attention to an article which had appeared in "The Lancet" a few weeks ago, which stated that the possibility of obsession was one which medical science should not dismiss as impossible. The Rev. Father next proceeded to dilate upon the dangers of Spiritualism. He did not, however, give any evidences in support of his

(Continued from previous page.)

sion was given to Price to reprint the report and issue it broadcast in pamphlet form. And there, but for the publicity created by us and the energy of Mr. McKenzie and Hope's friends, Mr. Dingwall would have been content to let the matter rest. As we have said, Mr. Dingwall has a good deal to answer for. His reticence and extreme lack of straightforwardness in this case have been most deplorable and deeply regretted by all true psychical researchers and honest investigators. We still hope, however, that the Research Officer of the S.P.R. will make the *amende honorable*, and we offer him the columns of LIGHT in which to state his reasons for his strange behaviour in this case. Many of his actions are at present beyond any feasible explanation, so far as we can see, and some of them liable to a construction that we feel sure it is not desirable or politic to ignore. The Research Officer of such an honoured Society as the S.P.R., which is looked to by the Church and the people for true evidence and information of the most important investigation yet entered into by science, must be one that is always and at all times to be likened unto Caesar's wife. The Society for Psychical Research is not a detective agency or yet a conjurer's bureau; it is a Society that conducts its quest in regions that reach far beyond the realms of physical science, and we trust its council will see to it that this quest in the future will always be conducted in the reverent and open manner shown by the records of its honourable past.

statements, except a misquotation from one of Dr. Hereward Carrington's books, to the effect that the use of autoscopes in private sittings led to insanity. He also stated that a belief in Spiritualism led to mental and moral deterioration. Father Thurston's speech was a most disappointing performance, as from his connection with the S.P.R. one had been led to hope from him a greater impartiality and breadth of view.

The next speaker furnished a dramatic contrast—she was Miss MacCreadie, who is so very well-known to all Spiritualists. Starting somewhat diffidently, her speech gathered strength as she gave case after case from her own experience where she had been privileged to bring an assurance of survival and communication to those whose grief at the loss of some dear one would otherwise have crushed them. Gently, yet most effectually, she demolished the previous speaker's statement, that Spiritualism led men and women away from Christianity. She agreed that there were dangers in mediumship, if pursued in a worldly or frivolous spirit, but if carried out with a humble desire to be an instrument for good in the hands of the Divine Will, it could be nothing but a boon to suffering humanity. Miss MacCreadie's brief address was marked with such a depth of feeling and sincerity that it received hearty applause even from those of her audience who were obviously by no means favourably disposed towards the Spiritualistic belief.

The next speaker was Miss Estelle Stead, who described at some length her own recent experiences in psychic photography, and handed round a number of photographs, some bearing extras of her father.

The last speaker was the Rev. Dr. Geikie-Cobb, who imparted a touch of dry humour to the proceedings. He admitted that he was a sceptic, but only in the true sense of the word, namely, that he was a cautious inquirer and a careful critic. He had no doubt as to the reality of many psychical phenomena, and he was sure that the man who dismissed these phenomena off-hand as rubbish, did not deserve the honourable name of a sceptic, but should be called something far less complimentary. He laid stress on the need of an accurate and intelligible terminology in these subjects. Many of our misunderstandings arose from the fact that we used different words to mean the same thing, or the same words to mean different things.

After Dr. Geikie-Cobb's speech the proceedings terminated with a very hearty vote of thanks to the hostesses of the evening for their generous provision, both of physical and psychical nourishment, which was proposed by the Rev. C. Drayton Thomas.

Spiritualists are greatly indebted to the members of the Lyceum Club, not only for their hospitality, but also for providing opportunities for Spiritualism to be debated. In a crowded gathering which must have contained a large majority of those who were by no means in sympathy with Spiritualism, it was both notable and gratifying to see with what attention our speakers were followed, and with what appreciation their remarks were received.

G. E. W.

## THE SUPERNORMAL IN DAILY LIFE.

Several interesting experiences have been received from a correspondent in Botisdale who asks for an explanation, he having little or no experience in these matters. Our correspondent states that on certain occasions his little girl had seen a man in shirt sleeves in various rooms in the house, a man with a curious resemblance to himself, although the child recognised that it was only a resemblance and not himself. Unfortunately, he does not state if he had knowledge of anyone to whom this appearance could refer. The case, then, is inconclusive. On another occasion he awoke in the night to hear his wife talking fluently in Spanish, she knowing no word of this language, and on waking, she informed him that she had dreamed that she was in a foreign restaurant in some southern town, and had had an excited discussion with a man who annoyed her.

He also mentions the case of a personal friend who was taking a holiday in Oxfordshire with a little daughter, and the child unexpectedly described a house on the blind side of a hill, giving most minute details, which were perfectly correct, although the child had certainly never seen the house at any time. The only explanation he can suggest is the fact that her grandmother had at one time lived there. Perhaps this fact may have assisted clairvoyance on the part of the child.

There are probably many evidences of this kind, far more than the ordinary man suspects, but they never reach publicity, owing to intimate details, or to the natural objection to taking the risk of ridicule; but as Flammarion says in his latest book, "La Mort et son Mystère," one should not be afraid to risk a little to help to solve the "great secret."

W. H.

NORWICH PSYCHIC RESEARCH CIRCLE.—A meeting was held at 24, Pottersgate-street, Norwich, to enable the visitors to Sir A. Conan Doyle's recent lecture to submit written questions relative to the subject of Spiritualism. A very pleasant evening was spent, and some very interesting questions were asked and dealt with by the speaker evidently to the satisfaction of the querents.—S. SEAMAN, President, 102, Chapelfield-road, Norwich.

## DIRECT VOICE PHENOMENA.

ADDRESS BY MR. J. D. GRAHAM.

In the hall at 6, Queen-square, on the evening of November 23rd, MR. J. D. GRAHAM, proprietor of a well-known Midland journal, gave to a large audience of members and friends of the London Spiritualist Alliance a most instructive account of his experiences in the investigation of Direct Voice phenomena.

The Chairman, MR. GEORGE WRIGHT, in his introductory remarks, referred to the great interest which the phenomenon called the "Direct Voice" had for present-day Spiritualists. The sceptic was prepared to explain it all by ventriloquism. It should therefore be emphatically stated that ventriloquism was impossible in the dark since the apparent transference of the voice was due solely to visual suggestion on the part of the ventriloquist. Spiritualists were often accused of being credulous. It was therefore well that they should have on the platform that evening a gentleman who belonged to the least credulous profession. Newspaper men were among the least credulous of all of us, but those who occupied the pinnacle of the pyramid of journalism—viz., newspaper proprietors, such as Mr. Graham—were certainly even less credulous than their subordinates. The meeting could therefore accept what Mr. Graham had to tell them.

MR. GRAHAM said that of all the phenomena connected with Spiritualism that of the direct voice had received the least attention, yet to his mind it was easily the most interesting, and at the same time most convincing. There were many features about it that struck one very forcibly and also convinced one of its genuineness. He would endeavour to enumerate them. First, the medium—at any rate the one with whom he had had numerous sittings—had no confederate. The largest number of sitters at any séance which he had attended with that particular medium had been six, and they were all personally known to him. On several occasions only his wife and himself were present. The medium always sat in the circle clasping a hand of the sitter nearest to him so that there was no possibility of his moving about the room. A trumpet made of cardboard was placed opposite the circle, but its use was frequently dispensed with, as voices were heard as if speaking from near the floor, while at other times they came and whispered close to one's ear. He had himself frequently heard two voices speaking at the same time. Others whose hearing was more acute than his own had informed him that they had heard three or more voices at the same time. On several occasions he had heard a conversation carried on between two spirit voices. A very arresting fact about these voices was that they never altered in manner or intonation. For instance, his son's voice was exactly the same at all the subsequent sittings as it was at the first sitting he had with the medium more than four years ago, so that there was no necessity when his son spoke to ask who was communicating; and this was the same with all the numerous spirit voices he had conversed with. He had heard several foreign languages spoken, and although not conversant with them himself, he had been assured by sitters who were that they were spoken correctly. The medium, he felt sure, was an ignorant of these languages as he was himself. The subject matter of these spirit conversations was generally very evidential. Matters were discussed that could only be known to those concerned in the conversation. Animal voices sometimes were heard, such as a dog's bark and a cat's mew, thus proving the contention that animals existed in the other world. Generally in the direct voice sittings with this particular medium, other phenomena occurred, such as spirit lights which suddenly appeared in different parts of the room. They glowed for a second or two and then disappeared. They took various shapes and sizes. Those he generally saw were circular in shape. One curious thing about these lights was that they were not all visible to the sitters at the same time. He would like some of our scientific friends to explain how these lights could be produced by ordinary means. He once saw the cabinet illuminated by what resembled a flash of lightning, but this was at a sitting, not for the direct voice, but materialisation, and when the medium was in the cabinet. On other occasions he had experienced a cushion being thrown across the room, and had been constantly touched by drapery and spirit hands. Several times a beautiful perfume had pervaded the séance-room. On the occasion when the séance was held in his own house the aroma was easily discernible on the following day, thereby rebutting the possible explanation that it was the outcome of imagination on the part of the sitters. Nearly always at the close of the sitting, the time was

given by one of the spirits although the room was in total darkness and the light had to be turned on to ascertain by consulting one's watch if the statement was correct, which it always was.

Mr. Graham proceeded to give a short resumé of some of his sittings with the medium to whom he referred, and also of one with another medium. The first to be described (though not the first he had attended) was the one that was held at his own residence. With the medium's help they arranged a small bedroom suitable for a séance. This was done by carefully closing all crevices and apertures in door and window so as to exclude all draughts. Draughts stifled voices. A cabinet was constructed by placing across the room two curtains divided in the middle. In the recess thus formed was placed the trumpet. This instrument was made of cardboard by the medium in the presence of the sitters. Two successful séances were held. The circle on each occasion consisted of six including the medium. Mr. Graham knew personally all the other sitters, and with the exception of himself and his wife none of the sitters had ever attended a direct voice séance before. The second of the two sittings was perhaps the more noteworthy. "Joey"—the medium's principal guide—addressed one of the sitters by name as being a great fighter in debate, which he was both in political and County Council circles. Then came the spirit voice of Mr. and Mrs. Graham's son, Eric, who called out "Mother, mother." Mrs. Graham instantly recognised his voice, and then followed an intimate conversation. Afterwards Mr. Graham's father gave him a message and greeting. Other voices followed, Sister Aimée's very clear accents contrasting with Dr. Graeme's deep, heavy voice, authoritative in tone, but wonderfully impressive. Interspersed through the séances were remarks made by Joey—generally of a jocular character—which had the effect of putting all the sitters at their ease, a very necessary thing when nearly all are inexperienced. Towards the close of the second sitting the medium, leaving his place in the circle, went into the cabinet, and when entranced came out as the personification of Dr. Graeme. At first Dr. Graeme spoke rapidly in French, but soon lapsed into broken English and delivered a beautiful address. The discourse referred to the importance of liberty of thought and inquiry, and its value to humanity. At its conclusion a demonstration of magnetism was given. The medium, by merely placing his hand flat on a small wicker table in a good light and discernible to all present, lifted it clear in the air. There it remained suspended until he called upon the circle to break contact (they were holding each other's hands at the time). They obeyed the injunction and the table at once crashed to the ground.

The next sitting the speaker referred to was one held in Pembridge-crescent, London, on December 3rd, 1920, at which only himself and his wife, beside the medium, were present. This séance was remarkable in that it took place and results were obtained without the usual aid of a musical box. Mr. Graham had a very evidential chat with his father on matters concerning business, in respect of which, at that time, a certain matter was causing him some worry. Both his father and his son, Eric, knew that he was worrying, although he had not mentioned it to a living soul. On that occasion spirit lights were seen, and on his request a perfume was sent. He had a ten minutes' conversation with Sister Aimée. Her voice, sweet and low, as always, came from the vicinity of the floor. She was very insistent that he should do more for the cause. Before the conversation finished, Dr. Alder, who had been a physician in earth life, bade her cease talking, afterwards explaining that the medium's heart was affected on account of the power waning. This was a striking illustration of the way in which the guides look after their medium.

At another sitting which Mr. and Mrs. Graham had alone with the medium, Mr. Graham asked Joey if he was the famous clown, Joey Grimaldi, who flourished at the Drury-lane pantomime seventy or eighty years ago. He assured him that he was the "genuine article." There were, he said, several Joeyes; and he mentioned one by name of Joey Sand. Dr. Alder dispensed medical advice to Mrs. Graham, who had since followed it with excellent results. The doctor informed Mr. Graham that he smoked too soon after meals, giving medical reasons why it was injurious. A Scotsman came through and conversed with them in a most pronounced Scotch accent.

Then came a bit of evidential testimony from the sitters. A son who informed them that his younger sister was feeling very unhappy at a boarding school. They had not the slightest idea that this was the case, as she had not men-



tioned the circumstance in any shape or form to either of them. They found out, however, by subsequent enquiries that what their son told them was literally true, and they removed her from school in consequence. A long conversation ensued between Mrs. Graham and a French spirit. Mr. Graham was out of this, not being sufficiently conversant with the language, but his wife informed him afterwards that she was much impressed with the purity of the French spirit's accent. At this sitting they had a very good instance of two voices speaking at the same time. While Mr. Graham was engaged in a conversation with his son, Mrs. Graham, whose hearing is very acute, heard a whispered conversation going on between the medium and a spirit voice. After the sitting was over, she informed the medium that she had overheard this particular conversation. He was much surprised as he said she was not supposed to hear it and that was why it was conducted in whispered tones.

The speaker came finally to a sitting held in May of the present year, attended by himself, his wife, and daughter, and Miss Phillimore. The most remarkable incident that occurred on this occasion was that several times a cat's mew was distinctly heard by all the sitters. Mrs. Graham exclaimed, "Why that's Sago!" at which the cat again mewed. Then Eric's voice came through, saying in rather excited accents, "Mother, did you hear or see Sago? I brought him." Mr. Graham here explained that a short time before the sitting this cat, a great favourite of the family, had been killed by another cat, much to their grief. When they first had him, as a kitten, Eric, at an earlier sance, told them that he liked the new animal; so that he was evidently interested in him from the start. This incident Mr. Graham regarded as a clear proof of animal survival.

In conclusion, Mr. Graham said:—

I notice in a recent number of LIGHT that a correspondent asserted that it was an easy matter to make the voice appear to come from certain parts of the room when the sitters were in darkness. I should dearly like to be present when the writer is prepared to make the experiment. Until it is demonstrated to me, under proper conditions, that one can be so easily deceived, I shall refuse to believe it possible. But, granting, for the sake of argument, that it is possible to do what this gentleman says he can do, could he sustain a connected coherent conversation in a particular tone, and immediately switch off, we will say, from a deep voice of a man, to that of a woman? Could he keep up a conversation or talk in various intonations, dialects, languages, for, say, a couple of hours—which is the average length of the sittings I have with the medium to whom I have referred? And above all, could he produce anything really evidential? In one of the tests which this medium has undergone he held a mouthful of coloured water during the time the spirit-talking was going on. The water was carefully analysed and examined afterwards to see if it was the same as that administered to him. It is very hard to make some people believe their own ears.

It is perhaps unfortunate that most Direct Voice sittings must be held in the dark. But one ceases to wonder when the laws of nature are understood, and it is remembered that wireless telephony and telegraphy are more easily accomplished under conditions of darkness than light. Scientists will explain to you why this is so. Naturally our spirit friends like to work under the easiest conditions. I have been informed that it was in the séance-room that the wonders of wireless telegraphy were first revealed. I know that some scientists of the present day had long conversations on deep scientific subjects with voices beyond the veil, and have been considerably influenced in their views by their spirit friends, who are always willing to co-operate with their brethren on this plane in their investigations. They tell us that on their side the pursuit of knowledge is just as keen as—perhaps more so than—it is on this.

Now about our mediums, especially those who give the direct voice. These sensitives are exceedingly rare, and instead of harring them by unjust laws—born of bigotry and superstition—they should be carefully looked after, and given every opportunity to practise their wonderful gifts under the best conditions. It makes one's blood boil to read how bitterly they were—and are to some extent still—persecuted and treated as rogues and vagabonds. Those I have met are all very sensitive and feel very deeply the slight that society puts upon them. I am glad to notice there is an organised agitation for the repeal or amendment of the law concerning mediums. Happily a spirit of toleration is growing, and people are facing the truth in a more manly manner even though it is contrary to their well-grounded faith and belief; but still one is constantly coming across cases of intolerance and bigotry. Only last week I learned from a circular letter addressed to the members of the Birmingham Psychical Research Society that in letting the society the room in which it meets, the authorities of the Queen's College, to whom the room belongs, impose the condition that it shall not be used for sances and research work. What damage, moral or intellectual, they consider the spirits can do to the room, I cannot imagine. (Applause.)

## TESTING THE SPIRITS.

Mr. B. M. Godsall (San Diego, Cal.), writes:—

Having read the cutting, quoted in "Notes by the Way" (September 30th), taken from the "Church Union Gazette," which relates how a "good" spirit came back to say that good spirits do not communicate, I am quite expecting to hear, through some equally trustworthy source, that a spirit—perhaps that of an Irishman—has returned to tell us that there is no life beyond the grave at all, and that all spirits who say there is are liars. Thus Spiritualism will have proved its own non-existence!

As you say in your excellent commentary, "testing the spirits is rarely an easy matter." Let us admit at once that Spiritualism is strong meat for babes. It is essentially the kind of meat which, in the words of St. Paul (Heb. v., 14) "belongeth to them that are full of age, even those who by reason of use have their senses exercised to discern both good and evil"; otherwise it would have been given to the world earlier. But why plead the "baby act" at this late day? Is it not high time to declare ourselves of full age and, accepting all responsibility, get in and dig for ourselves, and drive our investigating picks among the roots of religion and philosophy and science?

Spiritualism is the "show-down" of religion. It turns its cards face up, and demands that the Churches do the same. And strange to relate, this new method of revelation has proved that the Churches hold better hands than even they themselves suspected. But the cards which the Churches have come to regard as the lowest are now shown to be the highest, and the cards which they have always esteemed the most highly and have accounted as "honours," are shown to be the lowest.

Sir Arthur Conan Doyle's scathing comments (p. 617) on fraudulent mediums are "most opportune to our need." But is it possible to believe that such rogues are really Spiritualists at heart? Surely they must have donned the cloak of Spiritualism merely to use as a cover for their rascality: like the wolf that put on sheep's clothing in order to prey upon the flock. Genuine psychic phenomena, the world over, have ever been imitated by a tribe of wizards and fakers and conjurers. But a counterfeit does not lower the intrinsic value of an original; on the contrary, the worth of a thing is often shown by the number of its imitations. Rogues who wish to pass off spurious spiritual phenomena as the genuine article usually begin by passing themselves off as Spiritualists; but I have yet to hear of a rogue posing as a bishop or a priest in order to impress the public with the genuineness of his spiritual gifts. To dispose of his wares the rogue naturally assumes a character that will best gain the confidence of his public.

Let us not forget that the earliest Christians were warned against false prophets who would come as wolves in sheep's clothing, and against others who would attempt, by means of signs and wonders, to deceive even the elect. As it was then so it is to-day, and doubtless ever will be. The sole remedy is, as you say, "vigilance, purity of motive, judgment, good sense." History has taught us that "eternal vigilance is the price of liberty," and we can hardly expect to gain the freedom of heaven upon easier terms.

## CONJURERS AND PSYCHIC PHENOMENA.

Bellachini, the renowned Court conjurer at Berlin, gave an affidavit in favour of the medium Slade, that he had examined his phenomena with the most thorough tests, both in daylight and at night, but could find nothing to indicate that they were produced by conjuring or deceptive manipulation. The conjurer, E. Jacobs, said briefly and convincingly with regard to Slade: "Gentlemen, I, a conjurer, assert that the phenomena at the sitting which I had with Slade were really and truly Spiritistic, and that if we set aside occult influence, they were downright incomprehensible." The conjurers, Houdin and Bosco, tested Home. Both of them denied the possibility that the phenomena which took place could have been produced by prestidigitation.

Damiani even found some genuine mediums who gave out that their displays of really occult phenomena were "anti-Spiritistic." He went to one of these, named Thorn, and told him that his performances were of a Spiritualistic nature. The answer came promptly: "Certainly, sir, and I am ready to give you private sittings. I have done this wherever I found Spiritualists." "Then why do you call your sances anti-Spiritistic?" "To draw the public." "You mean the thoughtless?" "Quite so, sir." Of course persons of this sort, who trim their sails according as the wind blows, have never figured in the scientific literature of the subject as furnishing proofs. Their conduct can only be excused by the struggle for daily existence. It is as reprehensible as deception on the part of mediums in public performances. But not less reprehensible is deception on the part of so-called anti-Spiritists, when they produce effects before the public which have never been observed or reported by serious investigators. By what right do anti-Spiritists reproach mediums with being unmoral? Those who live in glasshouses . . .

—From Carl du Prel's "Experimental Psychology."

## LIGHT,

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

Tel.: Museum 5106.

Telegrams: "Survival, Westcoat, London."

COMMUNICATIONS intended to be printed should be addressed to the Editor. Business communications should in all cases be addressed to Hutchinson and Co., 34, Paternoster Row, London, E.C. Cheques and Postal Orders should be made payable to "LIGHT."

SUBSCRIPTION RATES.—Twelve months, 22/-; six months, 11/-. Payments must be made in advance. All applications for advertisements must be made to Advertisement Dept., Hutchinson and Co., 34, Paternoster Row, London, E.C. Tel.: 1462 Central.

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

### SIR WILLIAM BARRETT AND PSYCHICAL RESEARCH.

In his article on "Some Aspects of Psychical Research" in the "Contemporary Review" for November, Sir William Barrett tells an interesting story concerning a society formed to inquire into evidence for supernormal phenomena upwards of thirty years before the establishment of the Society for Psychical Research. The prime movers of the enterprise were a body of Cambridge graduates, led by a distinguished Fellow of Trinity College, the Rev. B. F. Westcott, afterwards Bishop of Durham. They issued a circular pointing out "the interest and importance of a serious inquiry into the nature of the phenomena which are vulgarly called 'supernatural,' and they appealed for trustworthy information concerning certain kinds of phenomena in which they included apparitions, hauntings, second sight, verified dreams and premonitions. It was a kind of foreshadowing of the Society which was formed under such distinguished auspices thirty years later.

This is a specially interesting item in Sir William's article, and as such we record it here. It is a kind of "footnote to history" so far as it concerns the career of psychical research.

Much of what Sir William Barrett writes concerning the phenomena of Spiritualism will be more or less familiar to those acquainted with the subject. For us the special appeal of the article is the light it throws on the career of its distinguished author, and it is to this aspect we would chiefly refer.

Sir William tells how his attention was first drawn to the question more than fifty years ago. He met Mr. F. W. H. Myers in the late 'seventies in Cheltenham. This indirectly led to the foundation of the S.P.R. in 1882. Incidentally we may quote Sir William's allusion to the scorn with which the whole question of psychic inquiry was treated fifty years ago and the changed attitude which prevails to-day. There is indeed a world of difference. He tells us of the Paper which he read before the British Association at Glasgow in 1876, a plea for an inquiry into the validity of certain supernormal manifestations which he had himself witnessed. At that time, of course, he was as "a voice crying in the wilderness," but we doubt not that some of the germinal ideas sown by Sir William in those days have sprung up and flowered in the thought of to-day. It is interesting to learn that in the Paper mentioned Sir William suggested that the inexplicable phenomena which had been recently recorded by Mr. (afterwards Sir William) Crookes were the result of some hallucination! Mr. Crookes and the late Lord Rayleigh, who were present and took part in the discussion, repudiated this explanation, and (writes Sir William), "I frankly admit that wider knowledge on my part has convinced me that the hallucination theory is untenable."

We read how in those days Professor (now Sir) Ray Lankester and Dr. Horatio (now Sir Bryan) Donkin were "very contemptuous"; and it is a kind of repetition of history to find them to-day falling foul of Pro-

fessor J. Arthur Thomson for his hospitable attitude towards Psychic Science. Sir William has but a mild rebuke for these obstinate sceptics, reminding them that it would be as great an impertinence for him to "criticise their valuable contributions to zoology or medicine as for savants who have only a superficial acquaintance with psychical research to criticise those who have made it almost a life-long study."

Finally, to conclude what must perforce be but a glancing notice of an admirable article, we may refer to Sir William's note on the famous medium, Daniel Dunglas Home, of whom he says:—

Frederic Myers and myself made a critical inquiry into Home's career, and we could find no evidence whatever to justify the injurious allegations made against him, nor that the phenomena which occurred in his presence could be explained by trickery.

As the habit of slandering the mediums of the past, as well as those of to-day, has not died out, this testimony to the character of Home is worth reproducing. But none the less we propose to do our best to make cheap and reckless accusations against mediums as costly a business to the accusers as hitherto it has been a safe and easy one.

### PRICE—HOPE CASE.

To the Editor of LIGHT.

SIR,—I see in your current issue a long *ex parte* statement under a heading which seems to imply that it is a judicial summing up. It is customary, however, to take evidence and to hear Counsel on the other side before coming to a conclusion; and I presume that the officials of the S.P.R. have something to say about the facts.

I am, Sir,  
Yours, etc.,  
OLIVER LODGE.

November 27th, 1922.

### "SPIRITISM AND THE OLD DIVINES."

To the Editor of LIGHT.

SIR.—Mr. John Reid, in his letter published in LIGHT of November 18th (page 731) fails to discriminate between Spiritualism itself and psychic phenomena. If in the last paragraph of his letter, line one, he had substituted "psychic phenomena" for "Spiritualism" he would have been correct. Spiritualism is the philosophy, and as such cannot be dissociated from the Great Divine, whilst the phenomena operate under natural law and can therefore be abused. Natural law is constantly being abused by mankind, and the late war produced many examples of how it can be done.

There are many inaccurate statements in Mr. Reid's letter, but my object is served by dealing with this one, which clearly shows he knows little about Spiritualism, and therefore any opinion expressed by him is worthless. Whilst this is apparent to many people, such statements do much harm amongst those who are in the habit of accepting them on their face value.

Yours, etc.,  
W. H. BROCKELBANK.

88, Dumbreck-road, Eltham,  
London, S.E.9.  
November 23rd, 1922.

To the Editor of LIGHT.

SIR,—Your correspondent is not original for a similar contention was raised fifty years ago with regard to miracles. In his lectures on Mohammed and Mohammedanism in 1874, R. Bosworth Smith says: "Gibbon, I think, has somewhere asked whether there exists a single instance in ecclesiastical history of a Father of the Church claiming for himself the power of working miracles, and I am not aware that the question has ever been answered in the affirmative."

To quote further: "Intolerance is the 'natural weed of the human bosom' and there is no religion which does not seem superstitious to those who do not believe in it," said the lecturer.

Whether Spiritualism is a religion or not it will certainly never attain to idolatry, the worship of material images, example or no example.

November 27th, 1922.

H. D.

"AN EARNEST ENQUIRER" and other correspondents are reminded that we cannot notice letters which do not give the writers' names and addresses.

## THE OBSERVATORY.

### LIGHT ON THINGS IN GENERAL.

This week Sir Arthur Conan Doyle is delivering lectures in Newcastle-on-Tyne and Sunderland. At the latter place the Chief Constable is taking the chair.

Speaking in the Chamber of Commerce, Birmingham, before the Midland Society for Psychological Research, on November 21st, the Rev. C. Drayton Thomas, in the course of his remarks, said: "Psychic research was a subject providing scope for the keenest intellects in the land if they would turn themselves to the problem. It was not a pond of narrow limits; it was a fountain of ever-flowing water. Practice and experience brought increased facility to medium, control, and communicator." Explaining this, he said "He had had one hundred and fifteen sittings with one medium, and he found that as they went on the work became far more interesting. He had found he had friends waiting to speak to him from the other side at the first opportunity he gave them. They gave many proofs of their identity, but, not being satisfied, he kept their hypotheses beside him and tested them against the facts. The evidence of identity accumulated, overwhelmed the hypotheses, and made them look foolish. He hoped," he said, "that some day we should get a lead from the Church on the question of old prophecies and present-day inspirational speaking."

A correspondent in Wallasey, Cheshire, sends us a report taken from the "Wallasey and Wirral Chronicle" of November 25th, which reads as follows:—

Much sensation, says the "Allahabad Pioneer," quoted by a Central News correspondent, has been created in Burdwan by the mysterious appearance of apparitions in a photo taken from the dead body of Lala Kundan Lal Kapur, a Khatriya Zemindar of that place. In accordance with custom the body was not cremated till the appearance of the sun the following morning, when a photo of deceased was taken from the body by his nephew. To the utter amazement of all, when the photo was printed five more figures were also seen faintly printed. Two of these figures have been recognised by the family as deceased's first wife and son, who died many years before.

Every Saturday the "Times" publishes an article from a correspondent dealing with the deeper things of life. These able, and at times most helpful, essays, are very widely appreciated, and we have on more than one occasion referred to them. Last Saturday the article for that day was headed "Man Transcendent," and the Spiritualists we know will appreciate the following extracts:—

Professor Edward Caird declared that we must first discover the infinite in the impossibility of being satisfied with the finite, or limiting our thoughts to it. The recognition of the infinite is the silent pre-supposition of true manhood. Man is never content to rest in an object which he can entirely apprehend. He must go out into the unknown, into the infinite. And when he turns within himself he finds that there also he is carried beyond the range of things temporal to experiences which imply the existence of spiritual realities deeper than those he is able to fathom. In the secret foundations of personality the supernatural is real and satisfying. We could have but little happiness in the world and could recognise but little of our meaning of human life if they did not lead us beyond ourselves.

Religion for those who have eternity in their heart cannot be confined to any external system. It is impossible to express it adequately either in an organisation, a ritual, or a creed. These things are necessary. They correspond to man's needs and without them we should be lost in a maze of perplexity, or be enfeebled beyond measure by the lack of that fellowship which is indispensable to human life. Yet they are but means to an end. They are never ultimate and final. Spirit with spirit must meet.

"The Adventures of a Spiritualist in America," by Sir Arthur Conan Doyle, continues to run its course in "Lloyd's Sunday News." In last Sunday's instalment, Sir Arthur wrote:—

One continually is made to realise what a glorious thing is this knowledge of ours. We had two examples of its workings in one day. A shop girl, on getting an order from my wife, broke out at once as to the effect our teaching had up n her. "It makes everything happy again whenever I am down," said she. The same evening I met a man who stood high at the American Bar. "It was two in the morning when I assured myself that

this was true," said he, "and I walked as if on air until five, and hardly knew where I was." He had been, like myself, a seasoned materialist, and the sudden change was staggering. It is the religion of happiness, and that is what the race needs in these years of darkness. "Joy cometh in the morning," and that morning is surely dawning now. Fear must be dropped out of religion. Love and fear do not go together. The father who is really feared is not really loved. We may fear ourselves and our weaknesses, but love God, Who will help us like a wise elder Brother to overcome them. Perhaps, "love" is the wrong word. It is, I admit, hard to "love" a great central Creative force. To work in conscious harmony with it is the most one can do. But the Christ is different. There you have something intermediate, something human, personal, yet nearer the divine. That is why every religion has its Christ, just as each has its God, and they are essentially and spiritually the same Christ and the same God in such aspect as fits best that stage of human mental development. So I read the riddle, and if the world would read it so how quickly all religious shadows would vanish.

The "Church Times," in its issue for November 17th, devoted over a page to a full report of a sermon preached by the Rev. T. H. Passmore, M.A., at St. John's, Great Marlborough-street, London, W., on Sunday, November 12th. That Mr. Passmore should hold the opinion he does of Spiritualism is of course his affair. We are all entitled to hold personal opinions. But that the "Church Times" should consider the vicar's opinion important enough to offer to its readers at such length, or at all, is another matter. If space allowed we would give our readers, many of whom never see this journal, the opportunity of reading this amazing sermon in full; our object of course in doing this would be from a different motive than that which prompted the "Church Times." After all our space is valuable, and a few extracts will, we think, suffice to convey an idea of how utterly mistaken and wrongly informed the reverend gentleman is upon a matter that many of his brethren in the cloth, we are thankful to say, have a totally different view. Early in his sermon the Vicar gave forth the following:—

"From the days of Eve and Eden, ignorant desire always places us in peril, because there are always those who, by trading upon it, have something to gain. The speculator and the gambler are in peril from those who would tap their purses; the oppressor and the libertine are in peril from the vengeance of their victims; the hazardous experimenter with Nature's laws is in peril from her blind and unknown forces; and the ignorant and curious amateur of occult worlds and ambushed psychic forces is in peril, too. He is in peril in two directions. There are two classes of enemies who may exploit him: both of which are deeply interested in his undoing. First there is the motley and sordid crowd of those who would make money and mockery of him on earth; from hierophants of all cults and religions, who would make merchandise of his faith and prestige of his discipleship, to the pestiferous host of necromancers, magicians, horoscopists, palmists, spirit-quacks, and mediums, who would make a soft living out of the money he wastes upon them for their pretended instrumentality to hidden planes and persons. The general intelligence of these pirates is approximately on the level of that of the infant-class in a Sunday school; and their spiritual knowledge and moral probity (if it be a Catholic school) considerably below it. Nine-tenths of them are drivellers pure and simple; and were their tale and sale of hummerly the only predatory influence to which a fool is exposed, his danger might be less serious and his spoliation just."

Warming up to his subject, Mr. Passmore continued:—

I warn you, knowingly, that the beings who at the bidding of mediums deceive those who seek their departed dear ones (when they are beings and not echoes of sub-consciousness) are not the dead—too little leisured in the serious schooling of God's Hand for such grim returnings to the vomit of inanity—but spirits of that same evil tribe which Christ cast out. By their knowledge and their cunning they are enabled to impersonate the dead and to deceive. I submit my tried conviction that when the medium's brain is lulled in the hypnotic sleep, his awakened second consciousness can read the submerged thoughts and memory of those who are to be deluded; can draw out the story and the seeming of the departed, the habits and the accents and the secret tokens that identify. All this knowledge the familiar spirit can suck from the medium in its turn, and by occult methods can fashion to itself, out of surrounding astral matter, the very semblance of the dead, embodying the sitter's thoughts and giving feigned answers to deceive.

We wonder what any mother in St. John's congregation, who had got through to her soldier son, as so many have done, listening to the above, would have thought of Mr. Passmore's theology or Christianity.

## ZONES, SPHERES, OR STATES—WHICH?

By A. J. Wood.

Perhaps one of the strangest facts which readers new to Spiritualistic literature come up against, and one which no doubt jars on some sensitive minds, is the reference to spirit spheres by number so often met with in communications from the Other Side. "Sphere Three," "Sphere Seven," and so on; each increase by one denoting some definite advance in Spiritual state; and apparently also according to some communicators, in spatial distance from the earth. How far this latter view is compatible with a spiritual conception of that state of existence which is admittedly non-material, is somewhat difficult to determine. If, as some writers declare, these spheres, or zones (for both terms are used) are disposed in concentric layers around the earth, it seems impossible to avoid the logical conclusion that distance, as such, and as we understand it, is as much a determining factor of separation or division in the next world as it is in this. Take, for instance, the statements of Hudson Tuttle in his "Arcana of Spiritualism," quoted by the Editor in LIGHT, of 1st October, 1921 (p. 636), that "the spirit realms consist of zones or belts of stratified matter encircling the earth, each zone being more ethereal than its predecessor." This stratified matter, according to Tuttle, "consists of sublimated material atoms." If we are to accept this statement at its face value, it seems to mean that the "spirit" world is a misnomer, since it is nothing more than a subtler form of material substance, arising out of what Mr. Tuttle explains is a "refining" process going on in the universe. If this is so, then matter would appear to be the origin of spirit; a doctrine very few, I fancy, will subscribe to. Thereby the philosophy of Materialism might be justified, and, by a slight modification of its principles, become Spiritualism! Surely spiritual substance and material substance are two entirely discrete and distinct things, and do not merge by any process of refinement or continuity one into the other; although both may be, and no doubt are, two forms of one substance.

"The spirit spheres," says Mr. Tuttle, "are zones rather than spheres." The very reverse is declared to be the case by "Astriel" in the Vale Owen Script, and although he also speaks of "zones," he says that "spheres" is the better name, and that they are states of power, and admits that the former terms are of "local phrasing" and so not adequate to express their own (the Spirits') understanding of the conditions prevailing with them. I quote the following passage from his message dealing with this subject:—

"I fear I can do little more than remind you that these states of which we have been thinking are rather better expressed as spheres than zones. For, I would repeat, the higher include within themselves all the lower, and he who moves in any of them is present in all those inferior to his own." (Italics mine.)

This would hardly be the case with stratified localities, though quite conceivable with regard to states. For instance, that man who has passed through all his degrees, say, in law, or science, from the elementary stages to the highest, can certainly "move" in all the lower without leaving the higher, although, to use "local" phrasing, he has "passed through" and beyond them. He has "gone through" them successively in time, and they now exist for him simultaneously in state.

We see this illustrated in what follows, for when Mr. Vale Owen thanks "Astriel" for "coming down here to this dark realm" (the earth) with his message, the latter says:—

"You say 'coming down here,' and that fairly well expresses the condition of things from your point of view. . . . When we said the 'powers which watch over the world,' we did not, of course, mean to localise those powers, but to imply the all-enveloping watch which the heavenly powers keep about the sphere which is called Earth. . . . We may, for sake of clarity of understanding, put it thus. The Earth is the centre about which many spheres are, and the residents in the earth-life are potentially in touch with all those spheres, and actually so in proportion to their altitude spiritually considered\*—spiritually, because these spheres are spiritual, and not material."

The words I have italicised clearly indicate the necessity for carefully avoiding the importation of purely natural or material conceptions into the realm of spiritual philosophy, difficult though this may be. If we use natural terms to express spiritual ideas, we can only avoid confusion by remembering that they are natural terms. They must be used as counters, not coins. When we use the words "sphere" or "zone" therefore, in spiritual philosophy, we must be careful (*vide* "Astriel's" warning) not to think of spherical form or shape, otherwise we fail to appreciate their true significance, and to mistake the symbol for the

\* "Spiritual Altitude." For an explanation of this expression, see an article in LIGHT of 18th February, 1922 (p. 186).

thing symbolised—to see with the eye rather than the intellect. Words borrowed from one category and applied to another in a special sense are apt to suggest to the unwary more than they are intended to do.

"Zabdiel" also, in one of his messages, refers to these spheres in the following significant terms:—

"These spheres are not so much what would correspond to localities on earth, but rather *estates of life and power* according to the development of the individual."

With regard to the numbering of the spheres, this is simply for the sake of convenience in distinguishing between various states of progress in the earlier stages of the other life. They are not actually so numbered amongst the spirits themselves. This is clearly pointed out in more than one place in the Vale Owen Script. "Arnel," for instance, on one occasion, referring to Spheres Twelve and Thirteen, says, "They are not so numbered here, but I call them so for your less confusion."

On another occasion, speaking of Sphere Two, he guards himself from seeming to imply that these numbers are a sort of fixed label by saying, "as we have adopted the numbering of the spheres."

Finally, to quote another example, when Mr. Vale Owen asked him a question with regard to Sphere Seven, he replied, "As my lord Zabdiel numbered them for you. We do not so number them here."

If, then, we may regard these numbers to some extent in the light of Swedenborg's philosophy of the other life, we may readily understand them, for numbers, he informs us, especially when mentioned in the Scriptures, signify qualities, or states of good and truth, and this is evidently their significance when used in the Vale Owen Messages, and others, though not, of course, with the particular signification attached to numbers when used in the Scriptures.

With regard to the space and time difficulty attaching to any material conception of the spheres, we have been told over and over again that these things have a totally different aspect in the World Beyond; and while we live in a world which is altogether bound by them, we may, to some extent, only spiritually discern them as they exist on the Other Side. In this world, *fixity of objects* determines space, i.e., distance; in that world, on the contrary, *variability of state* determines distance. Objects that are "fixed" only in the degree that state is constant; they are "near" or "far" according to the strength or weakness of the prevailing thoughts and affections. Such is the fundamental difference between a world of matter and world of spirit—between the rigidity of the former and the elasticity, so to speak, of the latter.

Whilst space and time with us are decidedly "objective" to the perceiving mind; and a mile is a mile, and an hour, an hour, according to fixed measurements; with angels and spirits they are subjective entirely; and only objectively so in agreement with their mental states. Hence, to them, they exist, so to speak, as accidents—with men, as essentials. With regard to the first problem, Swedenborg says:—

"Angels do not know what time is, and when it is named perceive state instead of it; and when state determines time, time is only an appearance; for delight of state causes time to appear short; and unpleasantness of state causes it to appear long; from which it is evident that time there is nothing but the quality of state. . . . From these considerations it appears that time makes one with thought from affection. That distance in progression through spaces in the spiritual world make one with progression of time may be illustrated in many ways: for ways in that world are actually shortened according to the desires of the thoughts from affection; and contrariwise, are lengthened."

Entering more fully into the philosophy of space and time, he says:—

"The reason why space and time were introduced into the [natural] world was, to distinguish one thing from another; great from small, many from few, and thereby the quality and quantity of different objects; so that by their means the bodily senses might distinguish their objects, and the mental senses theirs, and thus be excited to thought and choice."

There is a great deal said in a few words here. He next goes on to explain the origin of times and spaces in the natural world, and then proceeds as follows:—

"In the spiritual world, however, there are no natural times and spaces corresponding with them; yet, nevertheless, there are appearances of them; which appearances are according to the differences of state in the minds of spirits and angels. Times and spaces, therefore, have a conformity with the affections of the will, and the thoughts that thence exist. These appearances, however, are real, because they are constant according to their state."

It is obvious, therefore, from the above extract, that just as every angel and spirit creates his own environment—of which fact we see many examples in the Vale Owen Script—so also does he create his own times and spaces not consciously, of course, but according to the laws of the spiritual world. In these statements we have a logical and

## CAMEOS OF SPIRITUAL LIFE.

THE MESSAGES OF ANNE SIMON.

(Continued from page 747.)

## A STIMULATION FOR ALL SPIRIT-SOULS.

While such music impresses the spirit-life, here, in greater or less degree, all spirit-identities, as they develop, become more and more attuned to such hearing. For through its emanations, which reach us through the spiritual hearing or through our spiritual consciousness (the spiritual hearing dormant or willingly unused), it comes to us as an element of sound-language, an expression of the beauty and profundity of a composite art of those who send out their emanations through tone-expression.

## CREATION OF SPIRIT-MUSIC.

These sounds are not the result of the vibration of material things, as the musical instruments of the earth-world; but are the composite musical consciousness of all those artists of this type, that have created in these spiritual planes. We, who are sensitive to musical sound and creation, may again be stimulated by such composite effects in all its immensity, or we may hear such parts of this composite sound-cosmos as would correspond to a symphonic movement or an entire symphony with such tone colours, only spiritualised. And this the mortal will never understand, for its portrayal, through words, becomes an impossibility to him. I cannot explain this to you.

## WE MAY ENJOY AS WE WISH.

We can separate such interpretations and enjoy those that we wish to here, or we may close our spiritual ears to those that reach us as not finely attuned to our musical culture and fineness, as we would wish. We may hear, at will, such works in the tonal-colour of the earth-instruments we cared for, but always changed to a spiritual quality of tone, not to be explained. We may hear individual instruments, foreign to those of the mortal of earth, strange to us at first; but when they have come from mortal worlds, higher developed than that of the earth, we soon recognise these as being more stimulative to our sense of beauty and fineness than earth instruments.

"No, the musician would not play or perform."

Again, I repeat what we hear we hear with spiritual hearing. No, the musician would not play or perform in these places, except in his spiritual consciousness. These elements will leave him as emanations, bearing the distinctive type of his spirit-personality, imagination and talent. The musician of earth may so create in his inner consciousness, hearing tone without producing this. But such creation reaches only himself. In these spirit-places it leaves the artist and first enters the great composite cosmic-world of sound, where it may be separated by will and by the wish of different spirit-identities into individually interpreted musical life.

## COLOUR AND MUSIC.

In linking colour and music,\* in the presentation we

\*Our own choral society was one of the first, in America, to link Colour and Music.—O. T. S.

(Continued from previous page.)

consistent spiritual philosophy, the truth of which we may see illustrated in the light of our own mental life; for there, if anywhere, man creates his own environment, and his mental objects are "near" or "distant," lasting or fleeting, according to the prevailing state of his own mind. Moreover, his fellow men in this respect are near to, or distant from him in the proportion that their states accord or discord with his own.

Swedenborg further remarks that in his day there was a general notion that spirits after death did not live in any extension, consequently not in time or space:—

"Nevertheless, the truth is that they live together, like men in the world, upon places of space, and in portions of time, which are determined according to the states of their minds. Were it not so, i.e., were there no spaces and times in that world, the whole of it might be drawn through the eye of a needle; but since there is a substantial extense, therefore angels and spirits dwell together in a state of as true a distinction and separation from one another, as men upon earth, where there is natural extense. . . . Spaces and times are the limits and terminations of all and everything in both worlds; consequently men, as well as angels and spirits, are confined within certain limits not only with regard to their bodies, but also with regard to their souls."

In other words they are finite or *finite beings*. We might sum the whole thing up by saying, that space and time in its essence, is the same in both worlds, but with a difference with respect to quality and fixity of objects. In the world of matter, fixity of objects determines distance (i.e., space) no matter what man's state may be. In the

gave on the earth-plane, the germs exist for beautiful awakening of still deeper sensibilities in the heart of mortal man. For, with the realisation of the union of music and colour, the realisation of a unique and embryo art-medium, the little, slumbering tendrils in the deeper human strata of man's inner consciousness will awaken and creep shyly outward to be expressed through these glorified raiments. So love and beauty are here the outer garments, nurturing by their own essences the emanations of love and beauty. And with man's spiritual awakening will come the realisation and the demand towards the linking of colour and music (hard words! They stand impoverished in earth-language, a kingly raiment changed to beggar's tatters!).

## PROJECTION OF OTHER FORMS OF SPIRIT ART.

And, as with music, so with those other forms of art-creation that come from the artist-souls of these places of progress, about which is, to the mortal, the not-understandable spirit-quality of serenity. These art-creations of different types are all projected into the cosmic-beauty of the spirit-planes, and so impress in their cosmic entirety of beauty. Or they may be individualised again and separated into whatever individual art-creation they represent of the spirit-consciousness of the spirit-identity, and so be enjoyed and become a stimulus to those spirit-souls, who may be prepared to enjoy them. Or again, as in music, just a detail of such creation may add a spirit happiness, as the vision of one flower-petal of earth, or an earth-leaf, or a snow-crystal, separated from its great white drift-mass.

"THE ARTISAN AND LABOURER WILL NO MORE WORK WITH HANDS."

To those who come to these spirit-places in a consciousness of materiality such stimulation is progressive; but the constantly ever-surrounding element of art-creation compels the attention of such unimaginative spirit-identities. So the mortal of intellect of the earth and other mortal worlds, with feeling and intuition dormant, will be born again in these places, even as the earth infant is born. And the artisan and labourer will no more work with hands and tools, but will be given the opportunity, which maybe he did not possess in mortal worlds, of absorbing the new world, to him, of spiritual fineness and beauty. There is harmony here. It is the harmony of spirit-planes. The tranquillity and love that surround this state of harmony can never be understood by the mortal. So tell the mortal of exalted earth-intellect not to make this intellect his god. For when he arrives in these places it will be dethroned.

## A CELESTIAL BENEDICTION.

Again, I draw about the mortals of the earth-world and all creation of this earth-world (all, all are my beloved brothers of whatever creation, pulsating and throbbing with God's love and energy). . . . I draw about them with my spiritual finger the circle of my love, I, one of God's spirit-souls. I place my spiritual hands over each one, each mortal, flower, grass-blade, and bless them and stimulate them all for the higher love and unity that will bring them to the sheltering love of these spirit mansions. . . . I draw about you the personal circle of the personal love!

ANNE SIMON.

spiritual world, on the other hand, variability of state determines it.

Touching upon another aspect of this subject, as it affects the natural minded man, and the difficulty he has in apprehending the difference between a natural and a spiritual idea, Swedenborg says:—

"A spiritual idea does not derive anything from space, but everything from state. State is predicated of love, of life, of wisdom, of the affections, and the joys thence derived; in general, of goodness and truth. . . . Angels and spirits see with their eyes in the same manner as man, and objects cannot be seen but in space; therefore, in the spiritual world there appear spaces like spaces on earth, which, nevertheless, are not spaces, but appearances, for they are not fixed and stationary as on earth; they may be lengthened or shortened, changed and varied; and, as they cannot be determined by measure, they cannot in that world be comprehended by any natural idea, but only by a spiritual idea; i.e., as distances of good and truth, which are affinities and similitudes according to their states."

The above words show the futility of attempting either to "localise" the "spheres," or to determine the depth or extent of their "strata" in "mileage" above the earth, when "above" or "below" has no meaning whatever, except from a relative point of view, and absolutely none considered spiritually.

It is rather a curious fact that Swedenborg, who has written so much about the other life, nowhere, so far as I know, makes any reference to either zones or spheres in the sense above mentioned. Nor is it difficult to understand the reason of the omission in the light of his spiritual philosophy, but faintly outlined in the above extracts from his writings.

## SPIRITUALISM AND WAR.

By STANLEY DE BRATH.

*(Continued from page 749.)*

## CONDITIONS IN THE UNSEEN.

There is therefore ample reason for concluding that survival is a fact. The nature of the evidence alluded to above may be gathered from direct experience or from a study of the experiments and observations by Professors Wallace, Geley, Lodge, Hyslop, von Schrenck-Notzing, and Richet.\* The work of the last-named is a summary of evidence for the facts so complete that any other book of reference is scarcely needed.

The content of the messages must be taken from the large number of documents scattered through periodicals and books such as Stanton Moses' "Spirit Teachings," Mrs. Kelway Bamber's "Claude's Book," the Rev. Vale Owen's automatic writings, "Letters from the Other Side" and many others. Allan Kardec's first volume and Professor and Mrs. De Morgan's "From Matter to Spirit," though among the earliest writings are still some of the most reliable.

It is often said that even the best of these messages are not above normal human powers of perception and understanding. That is so, though in some cases they are far above the normal powers of the individuals who receive them; but it is inferred that as they do not exceed the normal powers of humanity as a whole, they cannot proceed from discarnate sources. That will scarcely hold in face of messages revealing verifiable facts totally unknown, consciously or otherwise, to the recipients; and in face of moral advice quite distasteful to those to whom it is given. It is more than probable that the insistence on Good Will among men may be because this temper is far more needed than any advance in knowledge.

As one instance among many of the personality shown, it will suffice to quote the following:—

A certain Mrs. Z., self-invited, attended a circle for automatic writing. She loudly proclaimed her contempt for the whole thing, and denounced it as trickery. The next message was: "Ask the lady to leave the room for a few minutes." She did so, and the message went on: "Mrs. Z. is a married woman, but since (date) she has a lover, Mr. —, living at No. —, — street. She has been with him from two to six p.m. to-day. Call her in and ask if this is a trick." The sitters looked at one another in consternation, and were about to destroy the paper, when Mrs. Z. burst in, snatched the paper, read it, turned pale and tottered from the room. All details were verified.

I know of two other cases of a like kind that I cannot repeat because of their confidential nature.

It is difficult to judge what part normal subconsciousness plays in many of these messages referring to the next state, but by comparing those given in countries as far apart as England, France, Italy, Germany, the United States and South America and ranging in time from Swedenborg (1745) to the present day, we find a remarkable vein of congruity through all that treat seriously of life in the Beyond.

The gist of them is—that we start in that life with the character that we have developed in this; that creeds professed on earth have very little relation to happiness or unhappiness, except in so far as they have influenced conduct; that knowledge also is a minor matter; that rectitude of character is the main determinant of happiness; that teachableness and love of truth is another very important factor; that these two qualities make the soul willing to learn, willing to help and be helped; that want of these qualities and absorption in selfish desires makes an intolerable loneliness; that hunger after former pleasures of the flesh may be a torture; that a vivid intellectual life and wide interests conjoined with rectitude of conduct here ensures happiness; and that a real religious sense (independently of creed) leads to blessedness in the Kingdom of God.

They say that languages are superfluous, for they communicate by radiation of thought, and that the faculties of the released spirit are extensions of those whose fore-gleams are known to us as super-normal, making them independent of space and partially independent of time. They further allege that these faculties render all character naked and open. Under this latter condition like characters gravitate together just as they would on earth, and if we want to know our personal prospects we have only to imagine a society from which all our present material pursuits have disappeared and in which all our personal

\* "Miracles and Modern Spiritualism." By A. R. Wallace, O.M. "Man's Survival of Bodily Death," and "Raymond Revised." By Sir Oliver Lodge. "Materialisation Phenomena." By von Schrenck-Notzing (Dr. Fournier D'Albe's translation). "Contact with the Other World." By Hyslop. "Traité de Métapsychique." By Charles Richet. (Translation to appear in January, 1923.) "From the Unconscious to the Conscious." By Gustave Geley, (Collins, 17/6.)

histories are accurately known—in fact the fabled "palace of Truth." Not that there is no privacy, but that hypocrisy or concealment of character and intentions is impossible. If these messages really come from discarnate sources they are experiences, not opinions.

These conditions are brought about by undeviating law, not by any allotted punishments or rewards. "Reward and punishment," like the "books of record," are figures of speech adapted to a pre-scientific age when the whole idea of natural law was foreign to human minds.

## A WORKING HYPOTHESIS.

Let us adopt as a convenient working theory that the spirit—that part of the mind that discerns between good and evil and directs energies accordingly—inhabits a new body of electrical or etherial substance. This is what many messages affirm.

Sir Oliver Lodge says with reference to this theory:—

Life and mind and consciousness do not belong to the material region; whatever they are in themselves, they are manifestly something quite distinct from matter and energy,\* yet they utilise the material and dominate it. Matter is arranged and moved by means of energy but often at the behest of life and mind. Mind does not itself exert force, nor does it enter into the scheme of physics, and yet it indirectly brings about results which otherwise would not have happened. . . . I take it that the real meaning of the term "body" is a means of manifestation, a physical mode of manifestation adopted by something which without such instrument or organ would be in a different or elusive category. Why should we say that bodies must be made of matter? Surely only because we know of nothing else of which they could be made; but lack of knowledge is not very efficient as an argument. True, if they were made of anything else they would not be apparent to us now, with our particular evolutionarily-derived sense organs; for these only inform us about matter and its properties. Constructions built of Ether would have no chance of appealing to our senses, they would not be apparent to us; they would therefore not be what we ordinarily call bodies: to fulfil our present requirements the utilisation of matter is necessary for an effective body.

If there are any intelligences in another order of existence interlocked with ours, and if they can in any sense be supposed to have bodies at all, those bodies must be made either of Ether or of something equally intangible to us in our present condition. . . . I surmise that such a body will turn out to be a physical reality, though not a material or molecular one.

Sir Oliver expressly disclaims any positive assertion that there are etherial "bodies," but there is no real reason to doubt that just as chemical matter is organised by spirit to be the vehicle of life and intelligence, so etherial substance, or the invisible "ectoplasm," may be similarly organised. This is of course only a theory, but it is a likely one and covers the facts at present known: many of the supernormal phenomena offer similarities to electrical modes of action. It fits with Wallace's idea of the drift of Evolution: it fits with Geley's proofs of transition from the Unconscious to the Conscious: it fits also with the fundamentals of Religion, which have always maintained that this life is a schooltime for the life to come, and that moral character is the one thing of the highest possible importance. It fits with the idea of inexorable moral law inherent in the entire universe; it restores the "miraculous element" to Religion under a rational aspect, and it restates the "Problem of Evil" as the inveterate human desire to sever the act from its consequence. Quite obviously the average man as soon as he is quite comfortable, pays no attention whatever to the evolution of his spirit, or to anything but the gratification of his desires. He habitually refuses to look at anything that disturbs his complacency. But as his destiny is to evolve into high character and as Righteousness is part of the constitution of Nature, any acts or omissions that traverse that evolution must necessarily work out in suffering and "evil."

There are therefore personal as well as national reasons why we should cultivate the mentality of co-operation and Good Will that are the efficient causes of peace and happiness.

This has been perceived by the most worldly men. Edwin Arnold tells a story of Talleyrand who was joining in a game of questions and answers at a French chateau. One of the questions was, What is the object of life? Happiness, was the unanimous answer. The next question ran, What is the best means of producing it? and on this opinion was much divided. A young and gay countess, much perplexed, consulted the Prince of Benevento next day. "Le secret du bonheur, chère Madame," said the cynical old diplomat who had seen and done everything, "il n'y en a qu'un—la bienveillance!" And this is true, both here and hereafter, for all life is one in essence.

\* Even if matter and energy are identical in essence that does not alter the facts that once chemical matter is formed it is a distinct category in Nature, that is quite distinct from energy and carries a relativity of its own.

## REALITIES OF THE DIRECT VOICE.

## SOME EVIDENTIAL EXPERIENCES.

As Mr. R. H. Saunders has very ably replied to the somewhat sweeping conclusions of "C. E. B., Colonel" in *LIGHT* of October 14th regarding the Direct Voice, I will confine myself to relating certain personal experiences in connection with the Direct Voice—experiences which helped to confirm my previous views of spirit return. As the experiences are chiefly connected with members of my family, I shrink from giving my real name, but I place it in the possession of the Editor of *LIGHT* as a guarantee of good faith, and authorise him to make it known to any well-known protagonist of Spiritualism who may enquire for the sake of truth, and not of curiosity.

A friend arranged with Mrs. Susannah Harris for a sitting for herself and four other friends, of whom I was one. The medium was not told our names and knew only that of the lady who conducted the correspondence. The sitting took place on 9th December, 1913. After some of the other sitters had been spoken to by their spirit friends I was touched and immediately answered, "Thank you, friend." To my delight through the trumpet came the word, "Father." I had lost my son nearly two years previously through tuberculosis. He was in the Indian Civil Service and had contracted this fell disease from the natives who attended his magisterial court. The medium said: "It appears to me that the one who is addressing that gentleman passed away very suddenly. Is that the case?" I replied in the affirmative. My son continued: "Father, I am so happy. You know, father, I died very suddenly, and sooner than I thought I would." I replied: "Yes, my boy, and very much sooner than any of us had anticipated."

I added: "Do you know, my boy, that some members of the family thought I ought not to come here as it might disturb you?" "They are wrong, father, they are wrong. Tell them so. I am so glad you came as I wanted to tell you how happy I am." I expressed my great pleasure at his being happy, but added that we had missed him very, very much. Then through the trumpet came this very characteristic and remarkable reply: "Father, if you lived in a rotten house and changed it for a bright, new home, would you not be happy? I have no pain now." (The remark "rotten house" was an allusion to his disease-stricken physical body.) At this point the medium intervened and said: "The son is showing that gentleman his hand bandaged up. Did he ever hurt his hand?" I replied I was not aware of his ever having done so, when immediately through the trumpet came: "Oh! father, I gave that as a test. I thought you would consider that a good test." I racked my brains but could not recall any occasion when my son had to have his hand bandaged up. When I circulated the account of this sitting among the members of my family, my daughter wrote and reminded me that when I visited my son at the sanatorium in Wales I had mentioned in one of my letters that he had upset his shaving water over his hand and had scalded it. The scald was not serious, but owing to the delicate state of his health the doctor of the sanatorium had considered it necessary to bandage up the hand! The medium then enquired: "Is there anyone here who had a friend with a bad cough, as I hear much coughing?" I said, "Yes, my son had." The medium replied: "But he said he died very suddenly. People don't die of coughs!" Then through the trumpet my son said: "I died from hemorrhage." That was an absolute fact as my poor son passed away within ten minutes of hemorrhage taking place.

It was my privilege to have a sitting with Mrs. Wreidt on the 20th October, 1919. The sitting was at the house of a lady and gentleman I had never met before, and Mrs. Wreidt was an entire stranger to me. I was taken by a lady whose acquaintance I had very recently made, and who knew nothing whatever about me beyond that I was interested in matters psychical. We were a party of twelve, including the medium. Very soon after the opening preliminaries had concluded, spirit voices were heard addressing their friends. Two and three sitters were addressed simultaneously, which made hearing distinctly most difficult, so the control was asked to arrange that only one sitter at a time should be spoken to, and this was carried out for the rest of the evening. I will confine myself to some of the phenomena which concerned myself only. After some of the other sitters had been addressed, a voice through the trumpet announced itself to me as "Annie." That being rather a common name, it did not convey anything to me, so I enquired "Annie who?" To my intense astonishment the answer came, "Annie Redmayne." (I have substituted Redmayne for the actual name given, which was the same as mine, and I have previously given my reason for writing under an assumed name.) Now Annie "Redmayne" was my late sister-in-law—the wife of my clergyman brother, who had pre-deceased her by some years. During her life here she would have nothing to do with Spiritualism, and as she had passed over some four years previously, I never for a moment expected her to come to the séance, so was naturally very much taken aback when she announced herself. She had a very vivacious, bright, cordial, gushing style of addressing people, and this mannerism was reproduced in every way while speaking through the trumpet. She called me

"Dear old Frank," and "You dear old fellow," which was always her way of addressing me in her lifetime. The voice was unmistakably hers, as also her vivacious manner. She was always most proud of her husband's good looks, and although married to him for fifty years, she never ceased to admire him. When I asked her how he was, she replied: "He's very well, and he is—oh! so handsome." This reply was most characteristic of her, and showed that her admiration of her husband was still as predominant as when on this sphere. Later in the evening I was again addressed by a voice through the trumpet, which announced itself as "Elphie." This was my late brother, Major-General "Redmayne," who had passed over some eighteen months previously. I was most anxious to meet him, and next to my own dear children had hoped he would come. During his earth life he was an Agnostic, a Materialist, a Freethinker, and a Rationalist. Many were the discussions I had with him, but never could convince him that this life did not end all. So firmly was he of the opinion that there was no future life that he left written instructions that his body was to be cremated, that no religious service was to be read over him, and that after cremation his ashes were to be scattered to the winds. These instructions were faithfully carried out in spite of being extremely harrowing to those of us who were present at the last sad rites. I enter into this little digression for the better understanding of the conversation that took place between us. After Elphie had announced his presence I expressed my great pleasure at his coming and said: "Do you remember our many arguments? Who was right?" "You were right. I have come here to convict myself, but it is much better than you ever told me." "Well! You never expected this, did you, and you would never believe me!" "No! I did not believe you. How you figured it all out I don't know, but it is much better than ever you explained. It is marvellous!" We had a little further conversation, but it was about our mutual relatives, so need not be recorded here.

My brother knew Mr. Joseph McCabe, and when in London, used to attend all the latter's clever and interesting lectures. The thought occurred to me subsequently, had Mr. McCabe been present at the séance and heard my brother speak in his natural voice, would it have made any impression on him? Or, would it have been another case of, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead"? My brother was a very straightforward, upright, and thoroughly conscientious man, so his expression, "I have come here to convict myself," was thoroughly typical and characteristic of him.

Before the sitting closed I was spoken to in Hindustani by one of my late Indian soldiers. I believe Mrs. Wreidt has no knowledge of that language, but anyhow no one but a native of India could have expressed himself so volubly as he did. I don't know why the Indian soldier came. I certainly did not want him, and would have much preferred the power being utilised for one of my dear children coming and speaking to me. Perhaps the conversation in Hindustani between the Indian soldier and myself was specially arranged by those on the other side to carry conviction to an- doubting Thomases there may have been among the sitters.

E. R. "REDMAYNE," Colonel,  
H.M.'s India Army (Retired).

MR. P. R. WILLENBURG, of Galle, Ceylon, writes: Through the thoughtful kindness of an unknown friend I have been receiving your paper, and as I wish to thank that friend, please allow me a little space in *LIGHT* to ask that he will kindly let me know his name and address.

## THE MESSAGE OF ANNE SIMON,

AND

## THE SECOND MESSAGE OF ANNE SIMON.

(Two Volumes.)

To be obtained from STANLEY PHILLIPS, Publisher,  
45, Brondesbury Road, London, N.W.

Price 9/- per Volume.

Of these Messages the REV. G. VALE OWEN wrote:—

"They should be very helpful to toil-worn souls perplexed with many cares of earth. For they breathe that peace which will be ours some day."

**£5 PER CENT. INTEREST—FREE FROM INCOME TAX DEDUCTION**—can be obtained on your Savings. Dividends paid Half-yearly in full Easy Withdrawals without expense or deduction. SECURITY ASSURED. Assets over £1,000,000. Reserve Funds £50,000. Advances made towards purchase of Freehold and Leasehold Property. Full particulars from WESTBOURNE PARK PERM. BUILDING SOCIETY—(Chairman—ERNEST W. BEARD, Esq.), 136, Westbourne Terrace, Paddington, London, W. 2.

# Osmos

The Great British Aperient Water

## Medical Press Opinions:

**LANCET**—"A good aperient, laxative or purgative."

**MEDICAL TIMES**—"Osmos should have a wide sphere of usefulness, and may be prescribed with benefit in cases where its use is indicated."

**MEDICAL PRESS**—"The use of Osmos is based on well-known principles and it should command a big sale."

## Take it for YOUR Ailment

CONSTIPATION—DYSPEPSIA—HÆMORRHOIDS  
—LIVER CONGESTION—GASTRIC CATARRH—  
GOUT—BILIOUS ATTACKS—INDISCRETION IN  
DIET—RHEUMATISM—HEADACHE—OBESITY,  
&c.

## What Doctors say:

Doctors in all parts of the country report highly successful treatment of the above complaints, e.g.:

### CONSTIPATION.

"I have prescribed Osmos for Constipation with excellent results. Unlike saline preparations it leaves no injurious after-effects."

M.R.C.S., L.S.A.

### INDIGESTION.

"In cases of Indigestion due to the sluggish action of the bowels, I have never found Osmos fail. I am prescribing it regularly."

M.D., M.R.C.P.

### HÆMORRHOIDS.

"I have personally found Osmos excellent. Now that I know its value I will recommend it."

M.B., B.Sc., LOND.

Sold at all Chemists, Boot's Cash Chemists, Taylor's Drug Co., Ltd., Timothy White, Ltd., 2/6 per Bottle or post free from—

**OSMOS WATERS, L<sup>TD</sup>**  
CROWN WHARF, HAYES,  
MIDDLESEX.

If your health worries you, send a post-card for Booklet.

## RAY'S AND REFLECTIONS.

Many years ago I was rebuked by one of the leading workers in the Spiritualistic movement (he has now passed to a better world) for a too kindly notice of some very mediocre public clairvoyance. "I am in favour of helping the lame dog over a stile" he said, "but not always, and especially in these cases. We cannot afford these public displays of incompetence. And when we can get the good we should not tolerate the inferior."

The experience of later years has taught me the wisdom of his saying. One may of course be too rigid in these things, but I thoroughly agree with a great journalist who not long ago said that the time when cheap and worthless things could be forced on the public by blatant advertisement and the methods of Barnum was rapidly passing. The public is much more thoughtful and critical than it was, and not so easily taken in by shoddy imitations of real things.

There is a story of a child who, on being informed that God made everything, remarked after a period of reflection, "It must be fiddling work to make flies!" The anecdote occurred to me when discussing lately with a friend the statement supposed to be made by spirit communicators, that everything in Nature was fashioned by spirit agencies. I could not accept the idea that a tree or a flower, for instance, was shaped by individual intelligence, whether of the human or superhuman order. And yet, underlying the beliefs of the ancient Greeks and other races, there may be a reality which we have not yet fathomed. Those "nymphs, called Naiads, of the wandering brooks," those "elves of hills, brooks, standing lakes and groves," those "demi-puppets that by moonshine do the green sour-ringlets make"—these may be more than mere poetic fancies. They may even have some scientific basis of the kind suggested by Dr. Geley's theory as set out in his work, "From the Unconscious to the Conscious."

In any case, again to quote the poet, "We are such stuff as dreams are made of," and, as such, cannot afford to dogmatise outside of our actual knowledge, and to draw definite lines between what we conceive to be real and what we regard as unreal. All our systems of thought merge ever into regions larger and more comprehensive. We may be conscious of our limitations, refuse to enter them. That is justifiable. We only go wrong when we say that what we do not understand is necessarily non-existent.

W. G. writes to express surprise accompanied by a "sinking of the heart" on reading the recent address in LIGHT on "The Mystical Significance of Number." Those emotions, it seems, were caused by the observation that the address was delivered by an engineer of some standing, and that it was associated with Spiritualism. W. G. says there is "a mystical significance with certain numbers in particular instances," but "that numbers possess no potential power should from the very nature of numbers be clear to anyone." Perhaps it should be, but evidently it is not!

After this W. G. goes on to reflect on the singular fact that the Armistice ended on the eleventh hour of the eleventh day of the eleventh month. I had hitherto supposed that that was when the Armistice began. Our correspondent then proceeds to quote other instances of the significance of figures affecting the lives of certain people, so that I am left in the dark as to what is the precise point of his letter, and what he is really driving at.

If numbers do possess the significance which the numerologist claims for them, the subject is clearly worth studying. They certainly have spiritual affinities, as is shown by the Bible and other sacred books. So why should they be out of place in Spiritualism? W. G. remarks that "a searcher after truth should not despise truth wherever he may find it." I quite agree; it is an admirable sentiment.

D. G.

A MESSAGE.—Man imagines he has progressed because he has destroyed his oneness with creation and developed as an individual, cutting himself off from the telepathic, which is the most primitive and yet most perfect form of communication. Get back to nature, ye men and women, learn, away from civilisation, the simpler truths that be buried in your own nature, and only needing the loving magnetic touch of sympathy to open out the wells of pure knowledge and that by the magnetic attraction of a loving heart. The two great passions of man are Love and Fear, and yet they are but one globe, Love facing Light, Fear facing Dark. Here there is no dark, therefore only Love remains, but we have to wend our way through many advancements here before fallen man may perceive the truth of this.—(Per A. M. G.)



## 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.

### THE VARIED ABILITIES OF SPIRITS.

"R.N."—Not only is it true that spirits immediately after leaving the body are no better or wiser than before (although they may find their circumstances immensely improved), but it is also true that advanced spirits are not equally familiar with different subjects. As A. J. Davis says, "Some spirits become highly educated in that particular truth or science for which they feel the most absorbing sympathy and interest, while respecting other truths and sciences they may be comparatively destitute of information." That is to say, some spirits may be skilled, for instance, in a knowledge of the human heart and capable of directing great organisations, and yet know but little of astronomy or electrical science. If you will remember this it will appear less strange to you that the spirit world is as various as it is vast, and you will not expect oracles of wisdom on all subjects even from the most advanced intelligences. No spirit is omniscient, and the great mass of those who are in touch with the earth are "very average" individuals. But many of them have a work allotted to them in guiding and helping their fellows in the flesh, and they do it willingly and well.

### BOOKS FOR BEGINNERS.

F. WILSON.—As promised, we give you here the names of a few books and pamphlets suitable for those in the elementary stages of inquiry. Amongst the pamphlets we may mention "A Guide to Mediumship and Psychical Unfoldment," which even for those who are not concerned with their own psychical powers is valuable as affording much useful information. It is by Mr. E. W. Wallis and Mrs. M. H. Wallis. There is also a pamphlet, "What Spiritualism Is," by Mr. E. W. Wallis. Amongst the books we may instance: "Facts and the Future Life," by the Rev. G. Vale Owen; "Some New Evidence for Human Survival," by the Rev. C. Drayton Thomas; "Man's Survival After Death," by the Rev. C. L. Tweedale; and "On the Threshold of the Unseen," by Sir William Barrett. This is to name but a very few out of many excellent works. But it is always difficult to advise unless one is acquainted with the type of mind seeking information. Different people take entirely different ways of approach—some prefer physical evidences; others the scientific method, and still others the study of the philosophy of the subject. The best way is to join the London Spiritualist Alliance, inspect its library and make your plans accordingly.

### CONFUSED CLAIRVOYANT DESCRIPTIONS.

M. H.—We have dealt with this question several times before. You are probably correct in putting down a certain amount of supposed clairvoyance to mind reading

or telepathy. But even mind reading and telepathy are not to be treated with scorn, for they have a great significance in themselves, even when they show no evidence of the activity of spirit agencies. It is impossible for us to advise you on the cases you describe. We all make mistakes and it is noticeable that hardly anybody is able to give a really clear and definite description of a person he has seen. Only a day or two ago we read in a morning paper an article on the difficulty of describing people so that they could be clearly identified. We can only suggest that you endeavour to elicit particulars of a kind that can apply to the person in question and no one else. Thus a man whom we know might be very badly described in general features, but if it were added that he had a deep scar on the chin and a habit of stroking his head as he talked we should know him at once. These are the little points that tell in personal descriptions.

### "MESSAGES FROM THE LIVING."

H. M. M.—We have had to break up your letter, as it covers several different subjects. With reference to the question of messages from people afterwards found to be living, this is not at all an uncommon event in psychical experiences, although the discovery that some communicator supposed to be dead is still living is regarded as very damaging to the evidence. As a matter of fact, it really strengthens it, by showing that man is a spirit whether in or out of the body. There have been some notable cases of communications from living persons. Some of the best were narrated by the late W. T. Stead, and Sir William Barrett gives a remarkable instance in one of his books. The last instance of which we have record is recounted by Mr. Roger Pocock, the well-known traveller and author, who tells how during the war a certain naval seaman was reported to have been drowned. A brother of the seaman afterwards had a dream in which he saw the supposed drowned man, and said to him, "Hello, Alf, what are you doing here? You're drowned." Whereupon the dream figure answered, "No, I ain't. We're none of us drowned. The Germans got us and we're prisoners." This was afterwards found to be true. A great deal of evidence of this kind comes under the head of telepathy, and doubtless there is a telepathic link which may sometimes involve merely transference of thought and sometimes a more direct and intimate communication between the spirits of the persons concerned. As to your other remarks we would point out that circles for communication are sometimes carried on under very mixed conditions so that the communications become cloudy and confused, and may even have a very suspicious appearance; but under the best conditions the evidence gained may be highly important and, indeed, conclusive.

## "POWER is with those who can SPEAK"—

—the late Lord Salisbury.

GLADSTONE, too, said: "Time and money spent in training the voice is an investment which pays a greater interest than any other." The importance of public speaking is now generally recognised, but many people who believe that this ability can only be acquired by oral instruction at a high fee will be surprised and interested in the new points of view suggested by the publication entitled:

### "EVERYONE HAS SOMETHING TO SAY."

A copy of this attractive booklet will be sent free to any reader of "LIGHT" who cares to apply for it. In addition to containing much helpful advice, it fully describes the A. B. C. Course in Effective Speaking, which has the warm approval of many distinguished public men, including members of both Houses of Parliament, King's Counsel, Barristers, and Business Men. Many professional men who are now taking the Course have expressed appreciation of the remarkable progress they are now making. For full information write for a copy of "Everyone Has Something to Say" to



## THE PRINCIPAL, The A.B.C. Course in EFFECTIVE SPEAKING,

(Dept. L.) Paternoster House, London, E.C. 4.

## ANSWERS TO CORRESPONDENTS.

H. L. G.—Thanks for your letter, but we prefer to avoid these contentious issues, which will outwork themselves in time. Discussion only aggravates the trouble.

W. P. B.—"Spiritualism and War" is naturally a subject lending itself to discussion, but we prefer to defer this until the completion of Mr. De Brath's series.

A. ALEX.—You do not give your address; apart from which we do not propose to print any criticism of Mr. De Brath's articles until the series is complete.

R. A. MARRIAN.—While thanking you for your letter, we think the points you raise have been sufficiently discussed. It is a question of fact and therefore not to be settled entirely by sentimental considerations. For ourselves, whatever is the solution it will, we are assured, be entirely wise and just. Nature makes no mistakes. You say that when animals kill their kind it is, in a way, "instantaneous, clean and sure." But surely some animals torment their prey; for example, consider the cat with a mouse.

MISS LIND-AP-HAGEBY will lecture on "The Way of the Practical Mystic" at the Kensington Town Hall, on Sunday, December 3rd, at 7 o'clock. Admission free.

THE BRITISH COLLEGE.—Frau Silbert, the Graz medium who visited England in the Spring, has again arrived at the British College for a series of general séances and research work. She has the unique gift of securing physical manifestations in a good light, and under excellent control, which forms a most valuable demonstration for all students. Bookings are being rapidly made, and application should be made at once to the Hon. Secretary, 59, Holland Park, W.

## 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 8d. for every additional line.

Lewisham.—Limes Hall, Limes Grove.—Sunday, Dec. 3rd, 11.15, Mr. Cowlam; 2.45, Lyceum; 6.30, Miss L. George. Grand Bazaar and Sale of Work in aid of the Building Fund. Tuesday, Dec. 5th, opening by Sir A. Conan Doyle, at 3 p.m.; Wednesday, Dec. 6th, opening by Miss Estelle Stead, at 3 p.m.; entrance fee, first day, 1/- before 6 p.m., 6d. after 6 p.m.; second day, 6d. all day; children half price, not admitted unless accompanied by an adult.

Croydon.—Harewood Hall, 96, High-street.—Dec. 3rd, 11, Mr. Percy O. Scholey; 6.30, Mr. H. Ernest Hunt.

Brighton.—Athenaeum Hall.—Dec. 3rd, 11.15 and 7, Mrs. Edith Clements; 3, Lyceum. Monday, 8, healing. Wednesday, 8.15, Mr. E. Cager.

Camberwell, S.E.—The Guardian Offices, Havil-street, Peckham-road.—Dec. 3rd, 11, Miss Violet Burton; 6.30, Mr. Thomas, the miner medium.

Holloway.—Grovedale Hall, Grovedale-road (near Highgate tube station).—Saturday, 7.30, whist drive in support of Building Fun. Sunday, 11, Mr. James Coates; 7, Miss Violet Burton, inspirational address; 3, Lyceum. Monday, 8, developing circle (members only). Wednesday, 8, Mr. T. W. Ella, assisted by Mrs. Brett Martin, clairvoyante. Thursday, ladies' effort taking the form of a tea and social, tea being served at 5 p.m., tickets for same being 1/- each; social will include many novel features. Adults' healing circle on Friday, as usual.

St. John's Spiritual Mission, Woodberry-grove, North Finchley (opposite tram depot).—Saturday, Dec. 2nd, 8, in Social Hall, whist drive. Dec. 3rd, 7, Mr. H. W. Engholm. Friday, Dec. 8th, class for spiritual healing, Mr. Harold Carpenter. Thursday, Dec. 7th, 8, address and clairvoyance, Mr. Dewhurst.

Shepherd's Bush.—73, Becklow-road.—Dec. 3rd, 11, public circle; 7, Mr. F. G. Eveleigh. Thursday, Dec. 7th, 8, Mr. R. G. Jones.

Peckham.—Lausanne-road.—Dec. 3rd, 7, Mrs. E. Cannock. Thursday, 8.15, Mrs. M. E. Orłowski.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—Sunday, Dec. 3rd, 11, Mr. E. J. Wilson; 7, Dr. W. J. Vanstone. Dec. 6th, 8, Mrs. E. Clements.

NOTICE OF REMOVAL.—Worthing Spiritualist Mission to Ann-street.—Dec. 3rd, service, 6.30, Mrs. Paulet. Tuesday and Wednesday, Dec. 5th and 6th, sale of work; open at 3 o'clock each day. Thursday, Dec. 7th, 3, Mrs. Paulet; social gathering at 6.30.

Central.—144, High Holborn (entrance, Bury-street).—Dec. 1st, 7.30, Mrs. Maunder. Dec. 3rd, 7, Prof. Coates.

Forest Hill Christian Spiritualist Society.—Foresters' Hall Raglan-street, Dartmouth-road.—Dec. 3rd, 6.30, Miss Corelli Greere. Wednesday, Dec. 6th, 8, service.

Richmond Spiritualist Church, Ormond-road.—Sunday, Dec. 3rd, 7.30, Alderman D. J. Davis, J.P. Wednesday, Dec. 6th, service.

## NEW PUBLICATIONS RECEIVED.

"The Drayton Problem: His Important Astronomical Discovery." By A. H. Bailey, Wm. Pollard and Co. Ltd., Exeter. (Price, 1s. 6d.)

"Hahnemann and Paracelsus." By John H. Clarke, M.D. Homeopathic Publishing Co. (1s.)

"The Harmony and Unity of the Kingdom of God." By John Coutts. Hutchinson Proprietary Co., Melbourne. (1s.)

"The Theosophist," November.

"Songs For All Seasons." By Elise Emmons. A. H. Stockwell. (3s. 6d.)

"The Daily Guide," by "Sephariel." W. Foulsham and Co. (2s. 6d. net.)

"Raphael's Almanac," 1923.

## THE UNDISCOVERED COUNTRY

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

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

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

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

In board covers, and specially designed two-coloured wrapper.

Owing to this edition being very limited, orders will be executed in Strict Rotation. Post free 3/6.

To be obtained only from the Office of "Light":

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

## Astrology for Beginners and Students. A STUDENTS' TEXTBOOK OF ASTROLOGY

By VIVIAN E. ROBSON, B.Sc.

243 pages with diagrams. Crown 8vo., 6s. net. Postage 6d. extra.

The most complete work on Natal Astrology ever published.

## CONTENTS.

BOOK I.—The Astronomical foundation of Astrology, and detailed rules for Casting a Horoscope.

BOOK II.—Judgment of a Horoscope, with 14 separate chapters on Character, Health, Marriage, Etcetera Astrology, &c.

BOOK III.—Primary and Secondary Direction, Minor Methods of Directing and Rectification.

APPENDIX.—Tables of Standard Time, Summer Time, Sensitive Points, &c., &c.

The chapters on Judgment are arranged on a new plan, each being complete in itself and containing the effect of planets and signs on the particular matter under consideration, many hitherto unpublished rules of judgment, and an extensive series of classified aphorisms and special rules.

LONDON: CECIL PALMER, Oakley House, Bloomsbury Street, W.C. 1.

## "Further Messages Across the Border-Line."

F. HESLOP.

Continuation of "Speaking Across the Border-Line" that has reached its 8th Edition.

Foreword by the Rev. G. Vale Owen.

Introduction by Dr. Ellis T. Powell, LL.B., D.Sc.

Crown 8vo. Bound in Art Linen, 5s net. By Book Post, 5/10. Paper Cover, 3/5 net. By Book Post, 4/-.

London: Charles Taylor, Brook House, Warwick Lane, E.C. and all important booksellers.

# LONDON SPIRITUALIST ALLIANCE LTD.,

5, QUEEN SQUARE, SOUTHAMPTON ROW, W.C. 1.

Telephone: MUSEUM 5106.

Annual Subscription, One Guinea (Membership can be taken up at any time).

ARRANGEMENTS FOR THE REMAINDER OF THE AUTUMN SESSION.

**SPECIAL MEETINGS, Thursday Evenings, 7.30 p.m.**

**December 7th.**—MR. HARRY PRICE, "Telekinesis."

This address will include an account of the remarkable phenomena observed by Mr. Price at Munich in the Spring of the present year.

**December 14th.**—CAPT. E. N. BENNETT, M.A. (late Fellow of Hertford College, Oxford), "Some Personal Experiences in Psychical Research."

Capt. Bennett's address was deferred from November 9th to the present date owing to his political engagements. Capt. Bennett is a member of the Council of the S.P.R. and has had wide experience in several departments of Psychical Research.

**CLAIRVOYANCE MEETINGS, Tuesday Afternoons, 3.15 p.m.**

**December 5th.**—MRS. ANNIE JOHNSON. **December 12th.**—MRS. JAMRACH.

**CONCLUDING LECTURE** by MRS. F. E. LEANING, Member S.P.R., **Tuesday Evening, 7 p.m.**

**December 5th.**—SUMMARY—The Mediums and Problems of Control—Instances of unsought mediumship—General Conclusions.

**DISCUSSION MEETINGS, Wednesday Afternoons, 4 p.m.** Conducted by:—

**December 6th.** PROF. JAMES COATES, Ph.D. **December 13th.** MR. GEORGE E. WRIGHT.

**FRIDAY AFTERNOONS, 4 p.m.**—"Talks with MRS. WALLIS'S Spirit Control." Preceded at 3 p.m. by Conversational Gathering. Subjects:—**December 8th.**—"Professional Life After Death."

**December 15th.**—Questions Answered.

GEORGE E. WRIGHT,  
Organising Secretary.

## BOOKS ON SPIRITUALISM AND PSYCHICAL SCIENCE.

By H. ERNEST HUNT (Member of Council, L.S.A.)  
**NERVE CONTROL: The Cure of Nervousness and Stage Fright.**  
128 pages, net 2s., most free 2s. 2d.  
**A MANUAL OF HYPNOTISM.** (3rd impression.)  
Cloth, 132 pages, net 2s. 6d., post free 2s. 9d.  
**SELF TRAINING: The Lines of Mental Progress.**  
Cloth, 240 pages, net 4s. 6d., post free 4s. 10d.  
**A BOOK OF AUTO-SUGGESTIONS.**  
Wrappers, 64 pages, net 1s., post free 1s. 2d.  
**THE INFLUENCE OF THOUGHT.**  
Cloth, 238 pages, net 5s., post free 5s. 6d.  
**THE HIDDEN SELF and its Mental Processes.**  
Cloth, 172 pages, net 4s. 6d., post free 4s. 10d.  
*A series of clear and concise works by a well-known authority on Mental Control and Suggestion.*

By STANLEY DE BRATH, M.Inst.C.E. (V. C. Deserits)  
**PSYCHIC PHILOSOPHY AS THE FOUNDATION OF A RELIGION OF NATURAL LAW.**  
With Introductory Note by Alfred Russel Wallace, O.M., F.R.S.  
Third Enlarged Edition. Cloth, 380 pages 6s., post free

By CAMILLE FLAMMARION, the great astronomer.  
**BEFORE DEATH.**  
**AT THE MOMENT OF DEATH.**  
Cloth, 870 pages, 11s. 3d. each volume, post free.

**A BOOK OF THE HIGHEST EVIDENTIAL VALUE. JUST OUT.**  
By THE REV. DRAYTON THOMAS.  
**SOME NEW EVIDENCE FOR HUMAN SURVIVAL.**  
With Introduction by Sir Wm. Barrett, F.R.S.  
Cloth, 8vo., 11s. 3d., post free.  
*This book includes the remarkable "Newspaper Tests," obtained through the Mediumship of Mrs. Osborne Leonard.*

By E. W. WALLIS (Editor of "LIGHT," 1899-1914) and MRS. (M. H.) WALLIS.  
**SPIRITUALISM IN THE BIBLE.**  
Boards, 104 pages, 1s. 8½d., post free.  
**A GUIDE TO MEDIUMSHIP AND PSYCHICAL UNFOLDMENT.**  
Mediumship Explained. II. How to Develop Mediumship. III. Psychical Powers; How to Cultivate Them.  
Cloth, 312 pages, 7s. 3d., post free, or in 3 separate parts, 2s. 2½d. each, post free.  
*Mrs. Wallis who recently completed 50 years' service to the cause of Spiritual Progress, has a unique knowledge of mediumship and the development of psychic gifts.*

By SIR WILLIAM BARRETT, F.R.S.  
**ON THE THRESHOLD OF THE UNSEEN.**  
Cloth, 336 pages, 2s., post free.  
*A cautious and comprehensive description of the evidence for Psychical Phenomena, by a great Scientist. Strongly recommended for Sceptical Inquirers.*

**A BEAUTIFUL & INEXPENSIVE CHRISTMAS GIFT BOOK. JUST OUT.**  
**HEAVEN'S FAIRYLAND—THE CHILDREN'S SPHERE.**  
Edited by W. R. Bradbrook.  
Art wrappers, 8vo., 64 pp. illustrated. 2s. 9d., post free.  
*A record of trance communications of great interest and beauty, dealing with the state of Children in the After Life.*

By THE REV. CHAS. L. TWEEDALE, M.A.  
**MAN'S SURVIVAL AFTER DEATH.**  
Or the OTHER SIDE OF LIFE in the LIGHT OF SCRIPTURE, HUMAN EXPERIENCE and MODERN RESEARCH.  
Cloth, 522 pages, 11s. 3d.  
*The book which so greatly impressed Mr. Robert Blatchford.*

**SPECIAL OFFER.**  
**THE VITAL MESSAGE.**  
By SIR ARTHUR CONAN DOYLE.  
Cloth, 228 pages. Published at 5s. Reduced to 3s. 6d., post free.  
*This most valuable and arresting book is now offered at a substantially reduced price. Strongly recommended.*

By GEORGE E. WRIGHT, Organising Secretary, L.S.A.  
**PRACTICAL VIEWS ON PSYCHIC PHENOMENA.**  
136 pages. 2s. 9d., post free.  
**THE CHURCH AND PSYCHICAL RESEARCH.**  
A discussion of the implications of Psychical Research on the Christian Faith.  
Cloth, 147 pages, 3s. 9d., post free.

By MRS. JOY SNELL.  
**THE MINISTRY OF ANGELS.**  
Wrappers. 174 pp. 2s. 3d. post free.  
*This little book gives in simple yet most convincing language proof of the guidance and help of mankind by the Spirits beyond the veil.*

**A BOOK WHICH EVERY SPIRITUALIST MUST READ.**  
Through the Mediumship of the REV. STANTON MOSES (M. A. Oxon), a Founder of the London Spiritualist Alliance.  
**SPIRIT TEACHINGS.**  
With a Biography by CHARLTON T. SPEER, and two full-page portraits.  
Ninth Edition. Cloth, 324 pages.  
Price, 6s. 8d., post free.

By JAMES COATES, Ph.D.  
**SEEING THE INVISIBLE.**  
Cloth 224 pages, net 6s. 6d., post free, 7s.  
**HUMAN MAGNETISM.**  
Cloth, 253 pages, net 6s., post free 6s. 6d.  
**PSYCHICAL PHENOMENA.**  
188 pages, net 2s., post free, 2s. 3d.  
**IS MODERN SPIRITUALISM BASED ON FACT OR FANCY?**  
85 pages, net 2s. post free 2s. 3d.  
*(Valuable works by a great pioneer.)*

**SECOND IMPRESSION.**  
**FACTS AND THE FUTURE LIFE**  
By the REV. G. VALE OWEN.  
Cloth, 191pp., 4s. 10d., post free.

By H. A. DALLAS  
**OBJECTIONS TO SPIRITUALISM (Answered).**  
128 pages, 2s. 2½d.  
*A valuable little book for those who have religious and other difficulties in regard to Spiritualism.*

By DAVID GOW (Editor of "LIGHT").  
**SPIRITUALISM: ITS IDEAS AND IDEALS.**  
Paper Covers, 2s. 3d., post free.  
*A collection of some of this brilliant journalist's recent contributions.*

The above publications and all other works on Spiritualism, Psychical Research and Allied Subjects can be obtained of the Propaganda Department of the London Spiritualist Alliance, Ltd., 5, Queen Square, London, W.C. 1. Send Remittance with order.

# PHILIP GIBBS

is one of the ablest writers of our day, and his new novel

## The Middle of the Road

**X** has just been published. A 2nd edition was called for on publication. Sir Philip Gibbs has a large and rapidly increasing public. As the demand at the libraries is naturally great, order "The Middle of the Road" at once and enjoy his latest success. **FIRST REVIEWS:** The "Sunday Times" says: "Sir Philip Gibbs has done nothing better than this novel." The "Daily Mail" says: "Sir Philip Gibbs has written a fine novel in 'The Middle of the Road.' It stands out above much contemporary fiction by reason of its force and idealism."

# MAY SINCLAIR

has written some fine novels, but none better than her latest book, "Anne Severn and the Fieldings," which is evoking enthusiastic opinions from Press and public alike. A few of the first reviews:—

"A Triumph of colour and vitality."—"The Times."

"One of the very best of Miss Sinclair's novels. . . . brilliant writing and analysis."—"Weekly Dispatch."

"A finely emotional story in which a difficult subject has been handled with consummate tact."—"Daily Chronicle."

## Marian Bower

part author of "The Green Cord" and "The Chinese Puzzle," lays the scene of her new novel,

### Nick Nonpareil

in one of the beautiful lakeside towns of Northern Italy, whither Sir Ching Wang, a Chinese Minister, has come to attend a conference. There follows a tale of such love and revenge which will keep you engrossed throughout.

## Mary Webb

(nee Mary Meredith), author of "The House in Dormer Forest," etc., whose new novel,

### Seven for a Secret

is described by the "Outlook" as "a story of rare beauty and charm."

## The Novels of the Autumn

The Judge (5th Large Edition) "The Literary novel of the year."	Rebecca West	Alas that Spring—! Author of "The Little Soul," "Laura Creighton."	Elinor Mordaunt
Miss Mapp A new novel by the author of "Dodo," &c., &c.	E. F. Benson	The Optimist Author of "Tension," "Humbug," &c.	E. M. Delafield
Annette and Bennett Author of "Sembal," "Pugs and Peacocks."	Gilbert Cannan	The Great Roxhythe Author of "The Black Moth."	Georgette Heyer
Love in a Pit Village Author of "Kate's Comedy of Tears." "A story of unusual human interest." <i>Daily Graphic</i> .	Lady Muir Mackenzie.	Average Cabins Author of "Tressider's Sister," &c.	Isabel C. Clarke
Ann Author of "Where Jasmines Bloom."	Mary Julian	The Revolving Fates Author of "Shepherdless Sheep,"	Essex Smith
The Goddess that Grew Up author of "What Woman Wishes," &c.	Anthony M. Ludovici	The Gargoyle Author of "The Ford,"	Mrs. Arthur Stallard
The Kingmakers Author of "Little Comrade" (54th thousand).	Burton E. Stevenson	Peter's People Author of "The Unknown Road," &c.	Curtis Yorke

A Stirring Romance of the Spanish Main.

## Captain Blood

(3rd EDITION)

By **Rafael Sabatini**

"A finely stirring romance gemmed with thrilling episodes from cover to cover."—*Westminster Gazette*. "Peter Blood is a great figure."—*Punch*. "An exciting romance of the Spanish main."—*The Times*.

Author of "Scaramouche" (8th Ed.)

Novels by new or comparatively new authors have to be good in these days to justify the risk of their publication, and Messrs. Hutchinson & Co. would therefore like to draw attention to the following novels which they have only just published and of which there has only been time for one or two early reviews.

### THE BOX OF SPIKENARD

Of which the "Morning Post" says, "Mrs. Boileau is to be congratulated. . . . a story full of pathos and human interest," and the "Irish Times": "A clever and outspoken study of a woman by a woman."

By **ETHEL BOILEAU**

### THE INHERITANCE OF JEAN TROUVE

Of which the "Scotsman" says: "A charming love idyll."

By **Nevil Henshaw**

### THE FOOL OF DESTINY

Of which the "Times" says: "With a thrill in almost every chapter."

By **Rolf Bennett & Katherine Harrington**

### VANDEMARK'S FOLLY

Of which the "Irish Times" says: "An excellent story."

By **HERBERT QUICK**

Just published. By the Author of "Quinneys."

## Change Partners

By **HORACE ANNESLEY VACHELL**

"Truth" says this novel is "A delightful and brilliant bit of comedy," and the "Weekly Dispatch," "A charming and witty story of four philanderers written in Mr. Vachell's best light comedy vein."

## Novels Published this Week

The Miracle Author of "Comedy Corner," etc.	E. Temple Thurston	Conjugal Rights Author of "Pat the Pedlar," etc.	"Rita"
The Life of Isobel Erne	Peggy Webbling	The Manuscript of Youth Author of "The Wider Way," etc.	Diana Patrick

London: **HUTCHINSON & CO.**

Printed by the FRIARS PRINTING ASSOCIATION, LIMITED, 26A, Tudor Street, Fleet Street, and Published for the Proprietors at 34, Paternoster Row, London, E.C.—Saturday, December 2nd, 1922.

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

# REV. G. VALE OWEN'S FAREWELL.

SEE PAGE 780.

# LIGHT

Library of Congress  
DEC 20 1922  
THOMAS O'NEILL

A JOURNAL OF SPIRITUAL  
PROGRESS & PSYCHICAL RESEARCH

## CONTENTS.

Spiritualism and War.  
By Stanley De Brath.

Further Personal Experiences.  
Address by Miss Margery Bazett.

The Rev. G. Vale Owen.  
Remarkable Scenes at Farewell Service

Experiments in Physical Phenomena.  
By E. W. Duxbury.

The Vale Owen Script and the  
Philosophy of Sex.  
By A. J. Wood.

Place and Time in the World Beyond.  
By "Lieutenant-Colonel."

Etc., Etc.

SATURDAY, DEC. 9th, 1922

No. 2,187—Vol. XLII.

Registered as a Newspaper.

Price Fourpence.

THE LITTLE PAPER WITH A GREAT MESSAGE

Telephone:  
PARK 4708Hon. Principal:  
J. HEWAT MCKENZIE.**The British College of Psychic Science,**  
59, HOLLAND PARK, LONDON W. 11.

New Autumn Syllabus on application to Hon. Secretary.  
**Classes, Lectures, Excellent Library.**  
Daily Demonstrations and Experiments in Psychic Phenomena  
**Direct Voice.** MRS. B. COOPER. Private appointments.  
**Direct Voice Groups.** (10 persons.) Wednesdays, 8 p.m. Fridays, 5 p.m.  
**Ouija Board and Writing Experiments and Instruction.**  
Thurs., Dec. 14th, 3.30 p.m. Lecture, "Concentration and Psychical Development," MRS D. GRENSIDE.  
Above lecture is open to non-members.

**PUBLIC CLAIRVOYANCE.** (Open to non-members.)  
Friday, December 8th, 8 p.m. ... MR A. PUNTER.  
Tuesday, December 12th, 3.30 p.m. ... MRS LUND.  
Friday, December 15th, 8 p.m. ... MRS BRITTAIN.  
**Experiments and Guidance in Ouija Board and Automatic Writing.**  
MRS. HESTER TRAVERS SMITH. Apply Hon. Sec. for appointments.

College Quarterly, "Psychic Science" (Editor, MR. BLIGH BOND),  
2s. 6d.; 2s. 9d. post free.

**Marylebone Spiritualist Association, Ltd.,**  
AEOLIAN HALL, 135, New Bond Street, W.

**SUNDAY, DECEMBER 10th, at 8.30 p.m.**  
Address: MR. H. W. ENGHOLM.  
Subject: "Listening in."

Spirit Descriptions by MRS. A. M. CRAZE.

**WEEKDAY MEETINGS at**  
M. S. A. INSTITUTE, 5, Tavistock Square, W.C. 1.

**MONDAY, DECEMBER 11th, at 8.0 p.m.**  
MR. B. WILKINSON.  
Subject: "Socialist Sunday Schools."

**TUESDAY, DECEMBER 12th, at 7.30 p.m.**  
MRS. A. M. CRAZE.

**THURSDAY, DECEMBER 14th, at 8.0 p.m.**  
MRS. ANNIE JOHNSON.

These meetings are free to Members and Associates, Visitors by ticket, 1s.

Meetings for Members only as stated on Syllabus.  
Membership invited. Subscription, 10s. per annum.  
All correspondence to Hon. Secretary, 4, Tavistock Square, W.C. 1.

**The "W. T. Stead" Borderland Library,**  
5, Smith Square, Westminster, S.W. 1.  
(Entrance in North St. Four minutes from the Houses of Parliament.)

The Lending Library contains hundreds of books on Psychic subjects.  
There are also many valuable Reference Books which may be studied at the Library.

Hours, 11 to 6. Closed Saturdays and Sundays.

**ACTIVITIES IN CONNECTION WITH THE LIBRARY.**

Tuesday, December 12th, 11.30 a.m. Class for Spiritual Development and  
Psychic Photography. MISS EARLE.  
Tuesday, December 12th, 3.30 p.m. Self-Mastery Class. MISS BURTON.  
Wednesday, December 13th, 3 p.m. Psychometrical Character Reading from  
Photographs. MISS CONSTANCE HOLMES.  
Thursday, December 14th, Healing Classes 3 p.m. & 8 p.m., MRS. OGILVIE.  
Thursday, December 14th, 6 p.m. Devotional Group. MRS. OGILVIE.  
Friday, December 15th, 2.30 to 5, Library "At Home" to which Members and  
friends are cordially invited.

**Sittings for Psychic Photography. (By appointment.) MRS DEANE.**  
Classes for: Psychic Photography. MRS DEANE.  
Psychic and Spiritual Development. MISS PHOEBE PAYNE.

Sunday, December 10th.

Open Circle conducted by MRS. OGILVIE for Library Members and  
friends at The Marylebone Music Studios, 72, High Street,  
Marylebone.

Circle, 3.0 to 4.30. Silver collection. Tea, 4.30 to 6, sixpence.

The following meeting will be held at

42, Jermyn Street, Regent Street.

Monday, December 11th, 7.30 p.m. ... MRS. ANDERSON.  
Psychometrical Readings from Flowers.  
Library Members free. Non-Members 1s.  
(Will Members please bring their membership cards.)

For further particulars re Library, Classes, etc., apply to the  
Hon. Sec., Miss Estelle Stead.

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

**SUNDAY, DECEMBER 10th.**

At 11 a.m. ... MR. ERNEST MEADS.  
At 8.30 p.m. ... To be announced.  
Wednesday, Dec. 13th ... MR. G. PRIOR.

Wednesday Concentration Class (Members only), 3.30 p.m.  
Open Meeting.—Every Thursday at 7.30.  
Week-day Services, 7.30 p.m.

**Wimbledon Spiritualist Mission.**

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

Sunday, Dec. 10th, 11 a.m. ... MRS. G. PRIOR.  
" " 8.30 p.m. ... MRS. WORTHINGTON.  
Wednesday, Dec. 13th, 7.30 p.m. ... MRS. E. A. CANNOCK.  
Healing Tuesdays, 7.0 p.m., Wednesdays, 3.0 p.m.

**Brighton Spiritualist Brotherhood,**  
Old Steine Hall, 52a, Old Steine, Brighton.  
Established 1917. Motto: Onward and Upward.

Everybody Welcome.

Sundays, 11.30 and 7. Mondays and Thursdays, 7.15. Tuesdays, 3 and 7.15.  
DECEMBER 10th, 11.30 and 7.0. ... REV. JOSIAH WELSH.  
" 13th and 14th. Sale of Work.

**LONDON MUSLIM HOUSE,**  
111, CAMPDEN HILL ROAD, NOTTING HILL GATE, W. 8

**SUNDAY LECTURES**

The following programme will be observed.

Date.	Subject.	Speakers.
10th Dec.,	Reincarnation of the Soul,	Khawja Kamal-Ud-Din.
17th Dec.,	Karma Theory,	Khawja Kamal-Ud-Din.
24th Dec.,	Myth of Christmas.	Khawja Kamal-Ud-Din.
31st Dec.,	Heaven and Hell.	Mr. Yakub Khan.

Tea at 4.30 p.m. Lecture 5 p.m. We offer you a cordial welcome.  
HABEEB ULLAH LOVEGROVE, Secretary.

**22, Princes Street, Cavendish Square, W.,**  
LONDON ACADEMY OF MUSIC.**SUNDAY AFTERNOON ADDRESSES**  
on Spiritual, Mystic, and Occult Subjects by  
**J. HAROLD CARPENTER**

at 3.15 p.m.

A short devotional meeting for these desirous of spiritual  
help and guidance will be held at the close of each lecture.  
Admission free. Collection to defray expenses.

**Mrs. Fairclough Smith**

HIGHER MYSTICISM.

Embracing the Human Aura and Colour, etc. Lectures at the  
Ethical Church, Queen's Rd., Bayswater, W.

WEDNESDAYS ONLY.

12 noon, Public Healing. Lectures: 3.30 and 8 p.m. Silver collection  
to defray expenses. MRS. FAIRCLOUGH SMITH visits and receives  
Patients for Healing, etc.

Interviews by appointment only. Write to above address.

**Free Lectures on Theosophy at Bancroft Road Library,**  
Mile End Road, E. 1. Mondays, at 8 p.m. December 11th,  
"Methods of Concentration" by Mrs. Gardner (Miss Draper).

**THE THEISTIC CHURCH**  
Eolian Hall, 135, New Bond Street.

Choral Service, 11 a.m., every Sunday.

Minister: Rev. J. TYSSUL DAVIS, B.A.

December 10th. "How shall we Employ Ourselves After Death?"

**HORACE BUSBY.**

Builder, Decorator, Sanitary & Electrical Engineer.  
Furniture Repairs, Upholstery and Polishing.

"The Old Schools," Upper William Street, St. John's Wood, N.W.  
Work executed by a skilled staff at moderate charges. Estimates and  
advice gladly given by appointment.

**PERFECTED PLANCHETTE, on Ball Bearings, the**  
most perfect instrument for obtaining Spirit messages. Beautifully  
finished, with full instructions, at 7s. each, post free, Weyers Bros.,  
Scientific Instrument Makers, 50, Church Road, Kingsland, London, N. 1.

**Brighton.—Boarding Establishment:** All bedrooms hot & cold  
water, electric light, gas fires, pure, varied, generous diet, inclusive  
terms. Write for tariff—Mr. & Mrs. Massingham, 17, Norfolk Terrace.

**Sharing House.—Would any lady care share with**  
another small detached house in Sandgate (suburb of Folkestone),  
furnishing own room or rooms, and living quite independently, with use  
of bath and kitchen? Could be permanent home or made a centre for  
week-ends and holidays. Vegetarian and animal lover desired; owner  
keeps several cats. Preference given to one able to suggest remunerative  
and pleasant use for large outside room, 40ft x 20ft, and interested  
in any of following: Psychic Research, Theosophy, Christian Science,  
music, gardening. Write first: Mrs. Corral, 15, Bromfelde Rd.,  
Clapham, S.W. 4.

"Books That Help." By H. ERNEST HUNT. Descriptive  
booklet free.—Secretary, 30, Woodstock Road, Bedford  
Park, W. 4.

**XMAS HOLIDAYS. Good board-res. offered**  
Spiritualists, Country home. Two Free Séances. Very moderate  
terms, inclusive car from and to station.—Balmer, Stapleford-Tawney,  
Romford.

**WANTED. Working housekeeper, and useful maid**  
Companion. Good cooking and needlework. One lady, Bromley,  
Kent. Near Station and London. State age, salaries, outings required.  
Good refs. essential. Box 22, Hutchinson & Co., 34, Paternoster Row,  
E.C. 4.

**Miss Willeamena MacRae of 154, Sinclair Road, West**  
Kensington, London, W. 14, is desirous of using her gift of healing.  
Please write in first place c/o Editor of Light, 5, Queen Square, London,  
W.C. 1.

# LIGHT

A JOURNAL OF  
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,187.—VOL. XLII. [Registered as] SATURDAY, DECEMBER 9, 1922. [a Newspaper.] PRICE FOURPENCE.

## What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. This position it firmly and consistently maintains. Its columns are open to a full and free discussion—conducted in the spirit of honest, courteous and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light!"

## NOTES BY THE WAY.

WHERE is Truth? in viewless blackness, in the womb of the  
To Be,  
For the seen we understand not, and the real we cannot see.  
Yet a beacon-fire within me leads me through tumultuous  
night,  
Every bosom owns a sparkle of the universal light;  
And a day shall come—and, coming, cheer me—when my  
proper ray  
Shall, with other rays convergent, broaden in eternal day.  
—F. W. H. MYERS ("Belisarius").

### AN ECHO OF ARMISTICE DAY.

"In Flanders Fields," that fine poem by Colonel Macrae, first appeared in "Punch," and has been frequently quoted, especially its closing lines:—

"To you from failing hands we throw  
The torch; be yours to hold it high.  
If ye break faith with us who die  
We shall not sleep, though poppies grow  
In Flanders fields."

It was doubtless the allusion to poppies which led to the poem being selected for quotation in connection with Armistice Day. But we quite agree with Mrs. Irene Warner Staples who, amongst others, protests against the erroneous idea of the state of the dead contained in the lines. Poetic license may, of course, be pleaded, but it seems to us a bad old tradition that should nowadays be outgrown. Perhaps when Armistice Day comes round again we shall witness the flowering of ideas nearer to the truth of things—a proclamation that the dead have never died, and that the heroic souls who passed from earth during the war are still part of the great procession of the living—"for ever alive, for ever forward."

### PSYCHIC TELEGRAPHY: ITS PROBLEMS.

A good many years ago a British war correspondent, engaged to send news of a foreign campaign, handed in as one of his despatches the first chapter of Genesis. The surprise occasioned by this mysterious proceeding

was allayed when it was discovered that this was done in order to keep the wire occupied on behalf of his own journal until he could transmit an important piece of news which he was expecting. We have sometimes thought of this story when dealing with some unintelligible or irrelevant message purporting to come from the world beyond. We remember that we are dealing with a very human world and a system of telegraphy only at its beginnings. We expect jumbled communications, messages frayed and fragmentary, but we also have reason to believe that some of the apparently meaningless messages are more purposeful than they may at first appear. They bridge over the intervals between messages of value and serve to keep the line open.

### A COUNSEL OF PATIENCE.

We are only impatient of nonsense in these matters when it is put forward as something wonderful and important, simply because of its source—real or alleged. We must be rigidly critical in our tests, but at the same time it is necessary to exercise some amount of sympathetic imagination—that imagination which a great scientist of the past declared was necessary to every scientific student. We remember with what infinite pains and patience, amid failures and difficulties of all kinds, the telegraph, the telephone, and, later, the wireless system, were perfected. We do not expect the spiritual telegraph to be established in full working order without trouble or delay. When we consider the complex forces with which the operation of psychic telegraphy is concerned and the obstacles to be surmounted at each end, the wonder is not that messages are sometimes confused and meaningless, but that clear and intelligible communications are received at all.

### SAFE HOME.

As, after death, our Lost Ones grow our Dearest,  
So, after death, our Lost Ones come the nearest;  
They are not lost in distant worlds above;  
They are our nearest link in God's own love—  
The human hand-clasps of the Infinite,  
That life to life, spirit to spirit knit!  
They fill the rift they made, like veins of gold  
In fire-rent fissures torture-torn of old;  
With sweetness store the empty place they left,  
As of wild honey in the rock's bare cleft.  
In hidden ways they aid this life of ours,  
As Sunshine lends a finger to the flowers,  
Shadowed and shrouded in the Wood's dim heart,  
To climb by while they push their grave apart.  
They think of us at Sea, who are safe on Shore;  
Light up the cloudy coast we struggle for!  
The ancient terror of Eternity—  
The dark destroyer, crouching in Life's sea  
To wreck us—is thus beacons, and doth stand  
As our Deliverer, with a lamp in hand.  
We would not put them from us when we are sad;  
We will not shut them from us when we are glad;  
Nor thrust our Angel from the Marriage Feast,  
Although he comes, not clothed like the rest  
In visible garment of a Wedding-Guest.

—GERALD MASSEY.

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

## THE VALE OWEN SCRIPT AND THE PHILOSOPHY OF SEX.

By A. J. WOOD.

"Arnel," that prolific and interesting communicator in the Script, tells us, in one of his descriptions of a Divine Manifestation, that the Christ was accompanied by a host of angelic beings, and makes the following cryptic statement:—

Men and women they were, and here and there was a dual angel—two-in-one—I leave it there; you would not understand that mystery; nor could I put it into words for you. They were neither bisexual nor sexless. Let it rest there.

Now "Arnel" admitted on one occasion that he had a touch of humour in his make-up, and I fancy there would be a twinkle of it in his eyes as he gave the above message, which arouses one's curiosity and perplexity, without any attempt on his part to satisfy the one or enlighten the other. It is really too bad of him! but for all that I would not have had him remain silent on these deeper mysteries of the other life; yet his remarks just quoted are every whit as provoking in their way as was his "spiral" thinking proposition.

Speaking for myself, I must thank him for many a pleasant hour of quiet thought and meditation in trying to solve some of his problems, of which the present is perhaps one of the most fascinating, at all events to those who are happily married, and who sometimes ponder upon their future state.

What, then, is the nature of the mystery surrounding these "dual angels" of which "Arnel" speaks? It is the purpose of this article to attempt to throw some little light on it if possible; and to this end I shall rely, as heretofore in these papers, on the Vale Owen Script, both on the Script itself, and the writings of the illustrious seer, Swedenborg.

Each will contribute his quota; and, in so doing, possibly awaken within us a sense of a spiritual mystery of so profound a nature, as scarcely to come within the apprehension of an intellect circumscribed by earthly conditions; but in which, nevertheless, we may dimly perceive a reality which accords with the deeper instincts of our being.

That "Arnel's" cryptic reference to "dual angels" has a basis of fact, seems to be clear from what Swedenborg says out of his own experiences. He states, for instance, that the angels of the highest heavens, whom he calls "celestial angels," appear, when seen from afar off, as single angels; but on any one such approaching nearer to an observer, as happened on a few occasions to himself, the one resolved itself into two, male and female, i.e., husband and wife. He further declares that, "two married partners there are called two, when regarded as husband and wife; but one, when regarded as angels."

Here, then, we have a clue to "Arnel's" mysterious allusion, and we are also reminded at the same time of the words of the Great Teacher, when, controverting the gross and carnal ideas which the Sadducees entertained of marriage, He informed them that such sort of marriages did not exist in Heaven, because there "they were as the angels of God." (Matt. xxii., 30.) Swedenborg also says with regard to these celestial angels, that he heard "from those among them who had lived for ages with their conjugal partners in heaven, that they are sensible of their being so united: the husband with the wife, and the wife with the husband, and each in the other mutually and reciprocally, although they are yet separate."

We shall see, before we reach the end of this paper, how this intimate union of husband and wife is, in the other life, reflected in their very features, especially with those who have lived there together for many ages, for "Arnel" describes a scene which makes this truth very plain to us.

It is very evident, then, both from the Script and Swedenborg, that we are here in touch with a spiritual mystery of deep significance, and that the words of Scripture with reference to man and wife truly and spiritually united, that "they are no more twain but one flesh" contain a deeper truth than is commonly realised. Although we may not be able, owing to our present limitations, to understand the mystery as fully as we would like, we may, to some extent, gather some idea of the reasons for this unity in duality of sex, by making ourselves acquainted with its philosophy as expounded by Swedenborg, and apparently confirmed by "Arnel" in the Script.

Throughout all the ages there has generally been recognised as existing in Nature a something analogous to that of the sexes in other of its departments below that of man and animals. Science has abundantly demonstrated that the sex principle exists in the vegetable kingdom, as well as in the animal. There are also traces of the same principle, not, however, so obviously clear, in things inanimate;

and it may even be glimpsed in the atom itself, with its positive and negative electric particles. In all these things, according to their forms and functions, we may see a more or less distinct manifestation of the great dual principles which exist in the Godhead, i.e., the Divine Love and the Divine Wisdom, to which all things owe their origin and from which they take their dual nature, and perpetually exist. In Him, these things are, as Swedenborg expresses it, "distinctly one," i.e., distinct; yet one. They can no more be separated in Him, than the heat and light of the sun can be separated in it. We can envisage them separately, but in themselves they are inseparable. These two principles are reflected in man, in his will and understanding, for these two things really constitute man a spiritual being, and without them he would have no existence; for they are organisms formed for the reception of life from God, which the Divine Love and Wisdom is—the will being formed for the reception of Love, and the understanding for the reception of wisdom or truth. It is these same Divine elements which, as they recede further from their source in the creative processes, are variously modified and transformed, and become, in one of their ultimate phases or manifestations on the natural plane, objectively represented in the distinction of the sexes in man, animals, and plants, where they are, to all outward seeming, distinctly two. Nevertheless, each by itself is but one half of what is intended to be a perfect whole, or an image of the originating unity. In some instances, these two principles, so far as the sex element is concerned, are united into one organic form as is well known. As for the sexes distinct in themselves, their distinction is not of the body only, but is, in its origin and essence spiritual, and only bodily so by derivation from the spiritual.

In mankind, however, this duality takes on a somewhat complex character; for in each of the sexes these two spiritual principles are present and active in varying degree; for although both man and woman possess will and understanding, generally the intellectual principle predominates in man, and the will or affectional principle in woman. Man thinks more; woman feels more.

In other words, man was created to be a form or recipient of the Divine Wisdom; and woman a form or recipient of the Divine Love; and the union of the two, the perfect finite "image and likeness" of God. Not a union as to body, but as to soul; and this union is the true marriage and return to unity.

When this perfect union or marriage takes place, then the husband (as understanding, or wisdom) draws for every thought, warmth, vitality, and inspiration from the wife (as will or affection) and her affections draw truth, enlightenment and guidance from the wisdom of the husband. This truth was illustrated in a measure by Lady Lavery a short time ago; when, acknowledging the purely intellectual superiority of man, she said that "While men have composed wonderful music, written noble poems, and painted immortal pictures; it is a consolation to feel that women inspired them."

The two therefore, who, in this life, have each contributed to the happiness of the other, and have helped each other with mutual love and understanding, are, even on this plane of existence, and bound by the ties of natural marriage, already united spiritually; and this union increases in strength and felicity when they have crossed over on to the "other side." Then, with every fresh step in their ascent they become more unitedly one, and the perfect angel. This union of souls is of so intimate a nature that it is evidenced in their faces, in the singular resemblance between them. In this connection it is not without interest to note the fact that Swedenborg states that the angels who form any particular society in the heavens, also bear, as it were, a strong family likeness to one another. And this, when you come to think of it, is just what one might expect from the laws of correspondence which operate there, and which decree that the exteriors of angels and spirits should agree in every direction with their interiors. This same law or principle is even operative to a certain extent on this less responsive plane of existence, where we are able to see a general resemblance between the physical features of the individual members of various families, tribes, and nations.

With regard to the likeness which married partners bear to one another in the other life—and which is even noticeable here in some cases—there is an interesting example given of this in one of "Arnel's" messages, in which he describes an incident he witnessed once in "Sphere Ten." The whole scene centres round a young looking couple who had lived for some ages in the other realms, and "Arnel's"



first sight was of the woman, as she sat in a chariot drawn by five horses.

"She sat facing us, and I noted all her loveliness; and, as I looked upon her, I saw nothing else for the exceeding beauty of her."

Swedenborg also remarks upon the "ineffable beauty" of the angels of the highest heavens, and which no painter, he says, could possibly portray. And this beauty belongs, both to the male and female. "Arnel" goes on to say that she is later joined by her consort, and continues his description thus: "He was the woman in masculine duplicate. One was the complement and counterpart of the other. In only one thing did he seem dissimilar. His robe was of a slightly ruddier tint. I did not notice aught else of moment to mark one from the other. Even sex was expressed rather in spirit than bodily; although in form she was most emphatically feminine, and he, man." Thus, their duality is, as "Arnel" expressed it, every whit as emphatic as their unity, and it is because they are so emphatically *two*, that they can become so completely *one*. There is no loss in either of individual identity, and their very diversity is the ground of their unity. They are like the two elements heat and light—and indeed from one spiritual standpoint they are this—whose union is the source of all colour and beauty; and hence no doubt arises much of the glory and splendour of these things, as displayed in the higher reaches of the world beyond; corresponding as they would do to the beautiful thoughts and affections which must animate such exalted beings.

To turn once more to the Script, "Arnel's" observations on sex and marriage are not very easy to follow in their entirety, and it is difficult to seize with any degree of clearness and precision the meaning he intended to convey. This may be due in some measure to the great difference which must exist between spiritual and natural ideas on such a subject; but where his language is less involved, it is quite in agreement with what the great seer says with regard to the primary origin of sex—that it arises out of the dual nature of the Deity, *i.e.*, the Divine Love and the Divine Wisdom; for although "Arnel" does not specify these two principles by name, there can be no doubt that he is referring to them in the following passage:—

Two great principles which are included in the God-head, were made to appear as two separate things; in order that these two separate principles might be studied in detail by those who were not competent to study them as one.

He refers to another aspect of these dual principles as follows:—

When the male considers the female, he is but getting at a more clear understanding of a part of himself; and so when the female reasons of the male.

This is a very true and illuminating statement as we shall see; for that "part" of each is, of course, the predominant principle which distinguishes each sex; for although the two "parts" or principles are common to each in varying proportions, it is, as we observed before, the *understanding* or intellectual principle which distinguishes man, and the *will* or affectional principle which distinguishes woman; yet neither would be a complete being without partaking of both. As "Arnel" says:—

"It was necessary that both elements should be included in each individual who should form an item of the whole race," in order that "the essential unity of being should be carried forward into those who were to come."

"Arnel" furnishes some further significant particulars with regard to the couple mentioned above, which we will adduce, and comment upon:—

Note you, my son, that in this manifestation of these two high spirits, the woman came first into the chariot in the order of sequence, and the man came later. For motherhood is principal in this empire of theirs; and yet they two stand together, and start together abreast and equal. That is mystery; how two may be one; one principal, the other second, and both equal in unity.

The explanation of the mystery is this. Woman represents, as we have seen, the *will* principle, and man the *intellectual*; and the will is really the fount and origin of all one's individual life, thought, and action; and so actually is first, in the sense that it is the very man himself, for all his understanding is thence derived. Will, in short, is his very *essence* or inmost being, and understanding its *form*, or that which it assumes, or *puts on* in order to manifest itself. The one is inseparable from the other, but the will is "principal," for without it man would cease to be.

In speaking of these two things, will and understanding, Swedenborg says:—

The will is the *primary* and the understanding the *secondary* part (of man) and this truth was evidently *representatively* portrayed in the incident to which "Arnel" draws special attention, *i.e.*, by the woman entering the chariot *first*, and afterwards the man. And so, marriage is seen to be, not a mere earthly or social convenience which many would have it to be, but a sacrament of Divine ordination; and is, in its most perfect form and

consummation, the supremest source of happiness to every individual man and woman so united.

It is not of the Divine will that either sex should dominate the other; but that each, conscious of its own limitations, should approach the other with a view to forming a perfect whole or unity; and there are to-day increasing signs of a perception of this fundamental truth on the part of clearer sighted men and women, which argues well for the future of the race; though that future may yet be far distant.

Some few months ago, Mr. F. Bligh Bond, speaking before the Women's Freedom League, boldly declared that neither sex would predominate. He said:—

I think that it is evident we are tending to a more proper assertion of the mutual co-operative elements in both sexes; though it is much more important the feminine should be emphasised, because it has been so much in abeyance. Best types of men are becoming more like women in soul and gentleness; whilst women are assuming more of the qualities of men. Thus it may be said that the old mischief of the Fall is being gradually eliminated in that each being is tending towards a completeness.

And perfection of completeness consists in the perfect union of the distinctive elements of each sex; for thereby they become, not two, but "one flesh" and, in the world to come, the perfect *angel*.

## APPARITIONS AT AN OLD MANOR HOUSE.

### A SIDELIGHT ON THE BABINGTON CONSPIRACY.

An Army officer, residing in an old manor in the Midlands, sends us the following curious narrative concerning the apparitions of historical characters. The story recalls the visions described in the well-known book, "An Adventure," by two ladies (Miss Morison and Miss Lamont) concerning their experiences when visiting Versailles. For the present we withhold the name and address of our correspondent, although they are at the service of any reader seriously interested.

It is possible that some readers versed in English history may be able to tell Colonel T— whether the date mentioned has any significance in the case. Here is his account:—

On the chance of the following occurrence being of interest to some of your readers I send it along for publication, or not, as you think fit.

On Sunday, July 2nd last, one of my maid-servants was walking by herself to church about 3 p.m. along a path that runs through the fields to the north of the park. An old man passed her, a stranger, though she would know him again if she were to see him. She had gone on barely twenty yards when he called to her and asked her if she would like to see something curious. She went back and said, "Yes, she would." He then told her to watch the lane (distant about two hundred yards), between two trees, by the park wall. The lane was formerly a stream over which there was many years ago a bridge, at the boundary of the park. The man asked my maid if she saw anything, and at first she said "No," at which he became quite annoyed; but after a minute or two she actually saw a man and a woman, both dressed in black with white ruffles, etc., in the fashion of the Elizabethan period; the lady appeared to be sitting on the side of the bank and the man was kneeling by the lane on one knee, with his hat in his left hand, holding a paper out towards the lady. My maid watched the two for some minutes, and then turned to the old man at her side, who told her that she had seen Mary Queen of Scots, and that the man was Anthony Babington, who was giving her the plan for her rescue and escape from the Manor House. When my maid looked round again the figures had disappeared.

The man then said this appearance always took place every year on July 2nd at the same spot, and that the old bridge was the clandestine meeting-place of the Queen and Anthony Babington, whose home at Dethick is about four miles N.W. of the Manor.

I personally have never seen any phenomena of the kind, but several of my ancestors have, and were rather upset by it.

If any of your readers could give reasons for July 2nd being the date of this appearance it would be interesting, though I am of course aware that the Babington plot was discovered whilst the Queen of Scots was under the charge of the Earl of Shrewsbury and his wife Bess, and that her removal from Wingfield to Jutbury and thence to Fotheringay had a great deal to do with this discovery.

RICHARD JEFFRIES, another intense lover of Nature, thus speaks of the illuminating force of beauty. He says, "I was not more than eighteen, when an inner and esoteric meaning began to come to me from all the visible universe, and indefinable aspirations filled me." "By aid of everything beautiful I felt myself, and in that intense sense of consciousness prayer for greater perfection of soul and body."—From "Theosophy," December, 1922.

## FURTHER PERSONAL EXPERIENCES.

ADDRESS BY MISS MARGERY BAZETT.

It was on May 26th last that Miss Margery Bazett, the author of that remarkable little book, "After-Death Communications," appeared for the first time before an audience of members and friends of the London Spiritualist Alliance at 6, Queen Square, to narrate some of the striking personal experiences which had come to her in connection with her mediumship. On November 30th, after six months' interval, she repeated her visit. Mr. George E. Wright, who occupied the chair on the former occasion, again presided.

THE CHAIRMAN, in his opening remarks, referred to the great interest which Miss Bazett's previous address had evoked. They were particularly fortunate that she had been able again to occupy their platform. In addition to her psychic gifts, which were undoubtedly of a very high order, Miss Bazett was one of those rare persons, such as the Rev. Stainton Moses and Mrs. Verrall, who were able to apply critical analysis to their own experiences. This gave an added value and interest to what they were to hear that evening.

MISS BAZETT introduced her subject with the reflection that while there was much to disquiet one as one looked out on the world to-day (though she believed that there was light on the horizon if we looked out far enough), in the realm of the spiritual there was joy and confidence and a sense of certainty. The veil was lifted, and it was incumbent on all those who had had a glimpse beyond that veil to state what they had seen—for it was good news. That was why she was there that evening. She had the very generous consent of two families to make use of the material which she had brought with her.

Some of her hearers might remember that on her previous visit she spoke of a medical student who had appeared in his own home after his death. One question sometimes asked with regard to those who had passed over was, "Do they mention friends and relations whom they have met on the other side?" This student had carefully described no less than eight people whom he had met after his transition. Miss Bazett here explained that several names were known to her beforehand, as the student's mother had written to ask if he had seen these persons. She proceeded to give four of these descriptions, with notes by members of the family:—

### HENRY.

"Young brother, he died quite early, he had straight hair. Never could mother forget his pinched little face. The child Henry has very clear eyes. Henry is interested in problematic things as Dora is."

*Note.*—Henry died when five years of age. My mother grieved deeply for this child. He suffered severely in his last illness, and his face bore a very pinched, emaciated look. The rest is quite correct.

### CLARENCE.

(Described by the communicator, then mental picture shown to the medium): Much younger (than myself), an entirely different constitution, small made, slim, a tapering youth. He looked as if he had not a strong constitution from his build, but fairly hardy. Closely connected with the family. First cousin, I should think. They have known him thoroughly well always. He looks nineteen. Very much a home boy. He had not knocked about. He was immature and young. The boy was extraordinarily steady and unmoved when he passed over, quite self-collected, a great deal of self-command and self-possession naturally. I believe he was more to his father than to his mother. Great understanding between them. I think he read a great deal, not studied but read. I fancy that the father and he had a sympathetic link along some special line of reading and interest. I see him sitting by a window in a smallish room, with a rather low ceiling. A great feeling of homeliness and being at ease. A very nice-minded boy. Honourable, a good deal like his father in those ways. The father is not old. Whatever he went through with regard to death, he was, and is, quite steady and calm, not perturbed and troubled, not unnatural or strained in his surroundings.

*Note.*—An excellent description of a cousin, altogether extraordinarily like him. Special points: "Age nineteen." "The boy was extraordinarily unmoved." "More to his father." "I think he read a good deal." [He found learning, the study necessary for getting on at school, difficult, but he loved reading.]

The other two descriptions were of an "Aunt Dora" and a grandmother—quite dissimilar personalities—the comment in the one case being, "All very true" and in the other "Excellent."

Another question often asked was: "Do those who have passed over know what is going on in their homes at the present time?" In reply to this Miss Bazett asked her audience to listen to what the student said about the doings of his parents and sisters:—

### HIS MOTHER.

(May 1st, 1921.) "Mot' r last night (Saturday), so late. I am seeing."

*Note.*—On this Saturday, April 30th, my mother stayed up very late, waiting our return from a play.

"Mother, I often tried to get you to bed earlier. Dora understands this so well."

*Note.*—Very true. My mother used to get very tired in the evening, and my brother often tried to make her go to bed earlier. I remember her sitting on the sofa nodding, and my brother looking at me in a half comical, half desperate way, saying, "What on earth can we do to get her to bed?"

He noticed a brooch she (his mother) was wearing—oval. He notices these things; he touches it, keenly observant, scrutinising her appearance.

*Note.*—So characteristic. When in hospital it used to cause him real amusement to see what we would wear on our daily visits to him.

He shows me the mother's dress, a black one. "Wasn't it heavy stuff for this weather?"

*Note.*—My mother has worn black for many years. My brother disliked my mother wearing black, especially in summer. He sometimes asked her to wear something lighter, and she did so to please him every now and then.

"Mother used to put her hand on mine sometimes; you remember that characteristic brown mark near my thumb (base of thumb), a sort of freckle—faint?" (To his mother.)

*Note.*—Very true, my mother was much touched by his remembering this, and the reference to the brown mark is perfectly true, she says.

### HIS FATHER.

"Father says very little about his health, which is characteristic. Father seems to move about rather gently still, because of his heart. He has noticed that his father is rather shaky. He considers his father is not as strong as might appear, though he says nothing. His work is a greater strain on him than might appear. It makes a good deal of demand on him. The boy would have helped his father, things are rather much for him."

*Note.*—All this is very true and very characteristic of my brother's attitude to my father. He was very concerned about him and most considerate. He worried about his father and the strain of his father's work.

"Father has quite a different constitution, as opposite as possible from mine." "My father has been uplifted and helped." (Both statements certified as correct.)

There is something in his mind (the son's) about the surgery. Has his father cleared it in some sort of way? It was rather cramped in there.

*Note.*—Very true and amusing. My father had preserved many old medical trappings from younger days—books, instruments, etc., which he never uses, but apparently does not like to part with. My brother often grumbled about them in a friendly way, and often used to advise my father to have a good clear-out.

"Keep those glasses of yours on your nose!"

*Note.*—My father's pince-nez sometimes fall off his nose suddenly when he is reading or writing.

### HIS SISTERS.

"One of my sisters will be wearing a full black silk skirt on Christmas Day." (August, then.) (Message kept from family except the mother.)

*Note.*—Very true. On Christmas Day my sister wanted to put on a brown velvet dress, newly made. She suddenly said, "I think I'll wear my black silk skirt" (a wide pleated one).

"Is Dora staying three weeks or thereabouts?" (referring to Christmas holidays).

*Note.*—Owing to the short University holidays in Paris (one week) I intended staying ten days, but my stay was prolonged to exactly three weeks.

"My sister Ruth will be doing some needlework (at Christmas), sewing something small."

Note.—Very singular. My sister said, "I think I will do some needlework," and she proceeded to get out a small handkerchief she had been embroidering (on Christmas Day).

"Clare has not got very much further with regard to her plans yet." Note.—Very true.

"The evenings have been quiet after their evening meal. They sit round quietly, either reading or working. The household seems to have been pretty busy during the day."

Note.—Correct.

"Necessity to plan ahead, can't waste energy or time making wrong moves." "I don't think anything is settled for the younger sister yet."

Note.—Very good. I have repeatedly heard him say these identical words. The statement about the younger sister is quite correct.

The father and a sister got most of the (first) experiences he had stated.

A note to this stated that it was true of the sister, but the father had made no reference to any experiences. A month later, however, the sister wrote to Miss Bazett that her father had since told her that he had often seen her brother since his death. Her father was much astonished when she told him of Miss Bazett's sittings, his own experiences corroborating those sittings in a remarkable way.

#### HIS OUTLOOK ON LIFE.

"I am not distressed in any way at all. I mean that any such thing as personal distress has not touched me . . . altruistic only are our emotions of sorrow, if we can pass the personal element. Do you follow me? Mother, you, dear, will realise that point of view as we have talked in this strain before."

Note.—Very good and exactly like him. He held strong views about the personal versus the altruistic view of life. Values and virtues. I like the thought. What a man values he finds."

Note.—I have heard my brother argue that the value of a man does not necessarily depend upon the virtues he displays. I was much struck and deeply impressed by its significance (understood in a spiritual sense, otherwise it hardly sounds like my brother.)

The other case related by Miss Bazett was that of a woman teacher, the communication being received two months after her death. It began:—

"Yesterday, Friday, I was thinking of them all. I do love all and everything connected with home."

Note.—On Friday she is always more than ever in our thoughts; she died on a Friday.

Referring to a sister, the script continued: "Ruth is dark (I am Ruth's chum in all respects, I adore her). I loved teaching [I knew she was a teacher]. Ruth loathed it and had to do it. She is practical and admired. She is very practical and she is awfully admired. Our home is orderly and homely. Father and mother are so opposite—mother is worn, and she is not looking well. Your letters, mother, were loved by me. You wrote so fully of home. We have a dear old nurse. I wonder if mother spoke of me to her. She is alive and married—you know how I love the old nature haunts—woods, woods I adore. I can't sing a note, and yet I did teach my babes to sing."

All this was certified as correct. The script went on, with a touch of mischievous glee, to associate Ruth with P. "an awfully tall fellow . . . wears a navy blue suit," and then to describe Grace, a younger sister, and her father—his features, build, character and orderly habits—also a fair-haired delicate body who loved stories. These descriptions, again, were all vouched for as perfectly accurate. P. was a naval officer to whom Ruth had become engaged, and the boy was a little fellow of eight to whom Ruth was devoted and whose delight it was to listen to the stories she told him.

Miss Bazett alluded in conclusion to an interesting series of experiments which arose out of her last lecture in that hall. She received a letter, followed later by a visit, from a stranger—who had read the account of her lecture in *LIGHT*. She found him to be a man of critical mind and a careful investigator, and as a result of the interview it was arranged that she should try to get communications from six different personalities known to her visitor. She decided to leave the selection of the six communicators to her guide, giving him some days to make inquiries and reminding him that she had made a similar experiment once before with complete failure. However, in this case all the six personalities were recognised by the gentleman, who gave the most careful annotations to the script all through. (Applause.)

At the close of the address a number of questions were asked which led to the giving of some valuable supplementary matter by the lecturer. Among other things she said that the method by which she obtained communication with any particular spirit entity was to ask her guide to endeavour to get into touch with the person in question, and then for her to sit on the following day for communication. She estimated that the number of cases with which she had dealt was now about two hundred, and that success was obtained in seventy-five per cent. of these. She also mentioned that she made no special preparation whatever

(Continued at foot of next column.)

## PLACE AND TIME IN THE WORLD BEYOND.

By "LIEUTENANT-COLONEL."

The article "Zones, Spheres and States," by A. J. Wood, in *LIGHT* (p. 762), is both interesting and instructive, for much nonsense is talked about "spheres" and "zones," by taking these words in their strictly literal meaning.

It is most important that the ordinary reader should realise that beings in *higher conditions* think (and possibly speak) of things which are beyond our comprehension; that is to say, that their conditions are so different from ours that we cannot know them; we have no words or even ideas to express them, in most cases, consequently when they try to give us some idea, they have to search our minds for the ideas nearest to those which they want to give. These may be far from the truth, and only a faint suggestion of the reality, expressing in material terms that which is not material. The difficulty, in fact, arises with every person through whom they try to communicate.

It is something like explaining to a fish, in terms of water conditions, what it is like to live in the air, and to move about the ground. Anyone who tries, in imagination, to do this will soon realise how hard it must be to explain "spiritual" things in "material" language.

Also when we are above "material" or physical conditions, time and space must appear very different from what they do now. Try and imagine the whole history of any object, from its start to its end, with all the changes which take place during that history, as present to your view, as if it were one single object, a fourth dimensional *substance* in fact, and you will realise what a small matter is the mere physical *length, breadth and thickness*; the most important part of the picture would be the *time-length* with its variations. Or, to take another point of view, freedom in time, that is to say, the power to choose any moment of that time, or all of it, as your *present moment*, as if it were all spread out before you like a picture film. This would reduce "here" and "over there" to meanings of little value, for by taking the right moment of time you would be here or there just as you wished, and distance would mean nothing or practically nothing. Certainly nothing like the present material separation that it does now.

It is thus evident that the popular idea of "spheres" or "zones" is not tenable when we rise above spatial conditions, for the passage from one to the other would be easy, by choosing freedom of time to avoid spatial separation. On the other hand a difference of "condition" ensures distinct separation between those in different conditions, for one has to change from one condition to the other, and time and space have nothing to do with it.

But, as Mr. Wood points out, higher conditions must contain all lower conditions; they must include them, although beings in higher conditions may have difficulty in confining themselves to lower conditions. They have, indeed, *outgrown* them, probably long disuse of most of the lower conditions would make it difficult to utilise these for purposes of communication. An example which will be evident to everybody is found in the relations between the kingdoms of this material world; take the Mineral and the Vegetable, the former cannot enter into the conditions of the latter, but the Vegetable contains the conditions of the other, although it cannot confine itself to them. In some ways it is even more marked in the conditions of the animal and human,\* for the human contains the animal but could no longer be confined to these conditions, as much of them is lost through disuse, and is inappropriate; but the animal could not comprehend the human. Spirits have been human, but they more and more lose the human conditions, and find it more difficult to re-enter them; but we cannot attain to spirit conditions until we enter those conditions.

Undoubtedly "spheres" and "zones" are the human and material expression of the idea of separation between conditions, and have been used because they were the only ideas found which would give the idea, on certain occasions.

To put it simply, we may occupy the same position as our friends who have "passed over," and yet be conditionally separated from them and unaware of their presence, although they may be partially aware of ours, their awareness depending on their power to take on our lower conditions, or sense that within us which is not material.

\* The semi-separation of the animal and human conditions is special, and will be explained in a future article.

(Continued from previous column.)

before sitting and that while receiving communications she was, at least to all appearance, in an absolutely normal state.

In proposing a vote of thanks to the lecturer, the CHAIRMAN alluded to the very highly evidential nature of most of the communications received through Miss Bazett's agency. The sceptic might think that they dealt with trivialities, but as every student of psychical research knew, it was trivialities that were the best evidence.

# SPIRITUALISM AND WAR.

By STANLEY DE BRATH.

## IV.—THE DIVINE GOVERNANCE.

"Before beginning, and without end,  
As space eternal and as surety sure,  
Is fixed a Power divine that moves to good.  
Only its laws endure.

It knows not wrath nor pardon; utter true  
Its measures mete, its faultless balance weighs;  
Times are as nought, to-morrow it will judge,  
Or after many days.

—"THE LIGHT OF ASIA."

The Ptolemaic astronomy was reflected in the notion of the geo-centric God. Modern astronomy has been its corrective.

The immeasurable depths of space contain suns vastly larger than ours: there are some so distant that light, travelling at the unimaginable speed of 186,000 miles per second, takes years or even centuries to reach us. Their location is known by infallible mathematical method. The spectroscope reveals that these are composed of the same atomic chemical "elements" as our solar system: more than that, it has shown by analysis of their light, that those elements themselves are evolutionary products. Sir Norman Lockyer has proved that in the very hottest stars is found gas of the Helium family, hydrogen and proto-hydrogen, and the progressively cooler stars show metallic and carbon spectra. The range of temperature from about 30,000deg. C. downwards shows the "elements" coming into existence. Physical life, as we know it, is confined to a mere point in the scale—the range between 100deg. and 0deg. centigrade.

In the whole of this vast universe all visible phenomena take place under mathematical laws, never suspended and never reversed. The materialist theory is thus far true—that all products, even those of nutrition and growth, have the laws of chemistry and physics as their proximate causes, whatever be the higher laws, known and unknown, to which they conform, and though the direction of evolution and the changes that express it be evidence of a Mind that knows the end from the beginning and acts through what we call "the Sub-conscious" because it is below the threshold of consciousness in the beings that it produces.

This infinite and eternal energy from which all things proceed was recognised by Darwin and many other men of science as having a very distinct resemblance to the Divine Creative Power postulated by Religion, though this Eternal Power and Omni-present Mind is very different from the localised and anthropomorphic Deity of current theology.

In correcting the anthropomorphism, materialistic science has often lost sight of the main idea; it has in fact thrown the child out of the theological tub along with the water in which it has been washed, by denying any personal relation between the Creative Power and the created being. This relation, which Religion has always taken as axiomatic, is made comprehensible by Spiritualism.

Apart from Religion, and from Wallace's view of evolution, this Infinite Power would seem devoid of the two highest qualities known to man—morality and Love. This has been, and still is, the rock of offence and stone of stumbling. "God either cannot or will not remove evil; if He will not, He is not good; if He cannot He is not omnipotent," said Augustine in his unconverted days. "If there is a God, why does He not stop the war?" was a common cry in 1915.

### FIAT EXPERIMENTUM.

This is not the place to speak of the revelation of the Love of God in Christ and the spirit ministration that furnish the answer to that objection.

A mother who knows that her duty to the opening mind is to bring it into direct relation with the Father in heaven, and that prayer ought to be very much more than "asking" from the very first, teaches her child to make its evening prayer a direct and natural speaking to God. She leads it (a) to give thanks for the day and its joys; (b) if there has been any marked fault to appeal for strength to avoid it in future; (c) to ask a blessing on the family and for anyone known to be sick or suffering. This starts the mental process. She avoids the unreality of asking for "forgiveness," knowing that in the childish mind this is associated with impending penalty; she knows that the intention to amend carries instant forgiveness. She does not let the child ask for toys or temporalities of any kind except healing when sick and guardianship when well; because this is to degrade the whole idea. The notion of true

prayer is thus gradually formed—the speaking to God as we actually do feel, not as we think we ought to feel; for that at once becomes artificial.

I was told confidentially by one who, during a hard and laborious life, was near a breakdown, and appealed to God in just that way—"I am at the end of my powers. You have promised to aid, aid me now"—and poured out the story of trial and difficulty and special need. To this real prayer came the instant reminder, "Underneath are the Everlasting Arms," and in subsequent days came one alleviation after another, as though by "coincidence": the sense of stress passed away, bodily recuperation set in, and the troubles were seen as the means of soul-training.

Now the child or the man who thus appeals for strength to carry on will not be long in doubt whether prayer is answered. He is asking within the domain of spiritual law, and not for "interferences" with the ordinary course of nature. The answer will come, sometimes as coincidences too numerous to be attributed to "chance"; sometimes by a direct accession of strength; sometimes by subconscious suggestion of a wise course of action; sometimes by the unexpected help of friends or even strangers; and in many other ways.

This is really according to law, for it is one of the attributes of Infinity that the smallest "part" within the created being has, in its measure, the properties of the whole, just as a drop of water has all the properties of the sea except its mass. As the sunlight to the daisies, so is the Divine Love to the soul: each flower has all that it can use—it could have no more if it stood alone—it has no less however many there be. To the streaming Light nothing is small and nothing is great. There is no ratio at all between the Infinite and the finite, whether great or small. The universe could not exist at all if its laws did not extend to and beyond every atom in it.

All this is experimental fact, and is felt to be such, even though its mechanism is as unknown to us as the familiar physiological process by which food is transmuted into blood, bone, nerve, and muscle.

### THE LAW OF SPIRITUAL CONSEQUENCE.

Inexorable law is the condition of a rational universe. This is as true of spiritual as of physical laws. One of the "messages" which are said by sceptics never to contain anything of value, declared as *actual experience* from the Other Side of death: "God is Justice, Truth, and Love; but He is inexorable." "Inexorable" does not mean "pitiless"; it means "not to be turned aside by entreaty." Perfect Wisdom could not be anything else.

The wide-spread disbelief in a Divine governance of the world has sprung from the bankruptcy of the old notions of "interference" in answer to prayer and of forgiveness in the human sense of the word—the wiping out of the offence and its consequences, if we forgive the misdeeds of a child. It does not, however, refer to consequences at all except in so far as spiritual power replacing causes of ill by causes of good does speedily obliterate former results. In some cases it can do this very rapidly both for nations and individuals; a good policy is hailed and reverses the results of a bad one; right living corrects the results of wrong-living because the ubiquitous healing life-power is always ready to come into play till transgression has destroyed its mechanism. The good in men is always ready to forgive and forget whenever there is a real change of heart. There is no debit and credit account kept in heaven of men's deeds, all figures of speech of the Recording Angel notwithstanding; the personal lot of every soul turns on its receptivity to good, even if this is reached as a revulsion from madness and folly.

The geo-centric notion of God is, therefore, not so very wrong after all, for the Divine relation to this world is what concerns us, not what it may be to the planets of Sirius if there are any. If, however, the personal relation is not verified by experience, men will always think of a God who does not interpose in human affairs as wanting in actuality unless they perceive that His spiritual laws are part of the constitution of the universe. Every historical event from the rise and fall of empires to the confusion of present-day politics, is an example of the fact that such events arise as the direct consequences of existing human mentalities. The ambitions and self-seeking of the powerful, the apathy of the well-meaning, the lies of propagandists, the misdirection of the masses, the common human greed to get without earning, and to enjoy without responsibility, turn the vast energies at human disposal to purposes of strife and destruction when they might be turned to upbuilding. It is a truism that moral causes produce their inexorable

physical results in every age and that every attempt to tie grapes to brambles is a foredoomed failure.

#### THE COURSE OF HISTORY.

All history illustrates the operation of this law. Alexander's Grecian Empire, divided up into Hellas, Syria, Asia Minor and Egypt, fell by moral causes. The declension is traced in Professor Mahaffy's masterly work on "Greek Life and Thought" from the death of Alexander to the Roman conquest. The dominant race became first luxurious and then corrupt. The temper of Materialism which sets bodily pleasure and material prosperity as the purpose of life showed itself in two ways—slavery and sexual corruption. Their slaves relieved them of honest labour and furnished them with harem that degraded the race. The spiritual law of inevitable consequence worked out in degeneracy and decay; their beautiful art became feeble copying, their philosophy became empty talk without any corresponding action, and interecine war left them helpless before the rising power of Rome.

Rome in its turn fell a victim to moral degeneracy, and by the self-same causes. The picture of political corruption and abuse of wealth drawn by Juvenal, and the sexual corruption reflected in the pages of Catullus and in Ovid's "Ars Amoris" are the perfectly natural precursors of faction at home and weakness abroad. The doubtful fidelity of the legions was thought to be secured by a juggle between places of recruitment and places of service; legions raised on the Danube were sent to Gaul; Gallic legions to Egypt or Illyria. The so-called Roman armies came to consist more and more of Gauls, Scythians, Dacians and Northmen who willingly went over to the conquering Goths or opposed to them a half-hearted resistance. Rome itself was twice sacked, and the Western Empire came to its end in two centuries of blood and tears.

Under the obvious, but much neglected truism that politics reflect the character of a nation at any given time, all the complexities of history fall into order; and the main factor is the character of the nation rather than that of its rulers. It has been well said that every nation has the government it deserves, for not even a despotism can long maintain itself against united public opinion. Therefore the present state of Europe reflects average character, and average character must be raised before we can look for peace.

#### SPIRITUAL CHEMISTRY.

To follow the course of history is almost like observing a series of chemical reactions: (1) Religious formulæ becoming out of line with current knowledge; (2) Scepticism among the higher classes spreading to the lower; (3) Luxury and materialism; (4) Venal politics; (5) Opportunism and clever verbiage replacing principle; (6) Deepening discontent among the masses; (7) Revolution or disastrous war.

But this reaction can be stopped, if it has not gone too far, by the addition of a new ingredient—belief in unerring moral law, under whatever forms.

It cannot be stopped by any devices to make a system take the place of character. Revolutionaries when in power never do away with the slums they declaim against. Revolutionaries controlled Paris for ten years from 1789 to 1799. What did they do to improve conditions? They have made Petrograd the reflection of the Bolshevik mind. Communism plunders and spends; it does not destroy slums, it makes more, by reducing decent dwellings to squalor.

The more liberal-minded among Church dignitaries lament the loss of religious influence and would recast the creeds more in line with modern philosophy. The masses do not understand philosophy; they need to believe in Spirit as a fact. To restore faith in the Bible it would suffice to adopt Origen's canon of Inspiration that spiritual truth always has been expressed, and only can be expressed by images and figures drawn from current ideas.

The use of the metaphysical facts is not to provide sensations nor to solve philosophical riddles, but to show cogent material evidences for the real existence of a spirit-world into which we must pass at death. If unprepared by character (not knowledge), that transition is to pain till we accept realities, but if so prepared it is to the fruition of joy. The facts lead to the inference that "God is Spirit," the universal Power that develops and sustains, and that He has revealed, and still reveals, the true means to health and happiness—the spiritual power ever ready to fortify and inspire those who turn to that power in Good Will. But if men will not so turn their minds, they will be allowed to reap as they have sown. There will be no interposition.

Men still ask for a sign from heaven. The course of history is its own sign. The metaphysical facts are their own sign, their imperfections included. They may be denied by those who dislike them, but they will prevail. Those who ask for mathematical proof will not get it. If the Moving Finger were to write its Mene, Mene Tekel, Peres across the sky in letters of flame, those who had not seen the phenomenon would convince those who had of "subjective hallucination," and most would come to think it so. In a month it would be forgotten.

#### THE NEW ERA.

The Supreme Power gives us the daily choices with all their consequences for good and evil, material and spiritual,

affecting others and affecting ourselves. This is Determinism, not Fatalism.

The New Era has taken Self-determination as its watchword. It has the inexorable consequences of the removal of the restraining hand; nations, like individuals, are free to determine their own destruction. The purely material aims of Socialism lead straight to that destruction, as in Russia and Ireland to-day: not that their catchwords are wholly false in the mouths of men of high character, but that in the mouths of men of low character they work out to national suicide by famine, disease, and a permanently lowered standard, because such men ignore all spiritual significance, and even at their best, when not individually selfish and ambitious (as the majority are) they seek to establish by purely material means, the peace and prosperity that can only come by high character; and they are always the deadly enemies of Religion. This high character is inseparable from Religion, whatever the creed may be. "Don't talk to me against the religious people," said a demobilised soldier to a Socialist orator, "they are the only ones who did anything for us. Where should we have been without the Y.M.C.A. recreation huts? I never heard that you Socialists and conscienceless objectors did anything, but sneak our jobs at home." Who looked after the men on leave? Who founded the Union Jack Club? Who kept up the Oxford House at Bethnal Green, the Oxford House Club with a membership of 300, the University Club (400), and the Repton Boys' Club? Who maintain that excellent institution, the Barnardo Homes (101, Queen Victoria-street, E.C.), which has made many thousand slum-children into self-respecting citizens? The religious people.

And it is up to them to unite all the nations of Europe to force on their Governments an agreement that all national differences shall be decided without an appeal to arms, for if that dread appeal is made, "it is impossible to conceive what the next war might be like. Europe might become like the north of France and man a gaunt wanderer amongst the ruins of civilisation that his folly has destroyed."

#### SOME EXPERIMENTS IN PSYCHOMETRY.

Mr. William Pethybridge, of 29, Cromwell-road, Montpellier, Bristol, writes:—

During the war a correspondent kindly offered help in your pages to readers in psychometry. He resided in Devon, the county in which my forbears lived. Accordingly for a test, I sent him a list of twenty wills and administrations relating to this county (Devon), dating from 1586 to 1798, the deceased bearing my patronymic, and expressed a wish to learn in which of them my ancestry lay.

Though I was a stranger, a reply came as follows:—

"Regarding the list of names, I thought at first this must be an impossible task, but on reflection I tried to see what would come to me, and the only thing was 'Mary, Daddiscombsleigh, 1744, 1722.' The fact of the 1722 coming after 1744 leads me to think that there may be something in it. . . . I have found often that these apparently insignificant details prove invaluable."

No "Mary" was named on the list, but the parish occurred thrice. I failed to get any corroboration from the parish registers.

Subsequently the psychometrist wrote of a second trial: I was surprised to get:—

"Tell my dear friend that I watch his efforts to establish his connection with the Devonshire . . . [sic.] Some day I may be able to help him. Doctors' Commons. Mary Ann Pethybridge, 1742, Daddiscombsleigh. The centre, work from the centre."

On this I searched at Somerset House the indices to wills proved between 1725 and 1750, to meet once more with disappointment. Thus in 1919 the test was deemed a failure by both sides, though startling coincidences had arisen on side-matters in the correspondence.

In 1922 I quitted London and came to Bristol to live. Thus after an absence of 69 years I renewed acquaintance with the *lares et penates* of my early home. Here a surprise awaited me in the initials and date engraved on a silver table-spoon, of which up till then I was in ignorance, viz., "P. C., 1742." This was the year given me by the "shade" of Mary Ann Pethybridge three years ago. As Ashburton was our place of origin in that century, I had the registers of that with nine neighbouring parishes searched and all in vain. The register of Buckland-in-the-Moor was missing, to my regret.

The failures make the wonderment more marked.

Psychometry three years ago gave a date not to be found in any parish register, but only on a spoon (a wedding gift) in an obscure household this present year.

THE Rev. Charles L. Tweedale lectured on "Man's Survival After Death," at the Albert Hall, Leeds, on Friday, the 1st inst., his lecture being illustrated with lantern views. The address was followed with close attention and interest and the great applause at the close showed the keen appreciation of the audience.

## LIGHT,

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

Tel.: Museum 5106.

Telegrams: "Survival, Westeent, London."

COMMUNICATIONS intended to be printed should be addressed to the Editor. Business communications should in all cases be addressed to Hutchinson and Co., 84, Paternoster Row, London, E.C. Cheques and Postal Orders should be made payable to "Light."

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

All applications for advertisements must be made to Advertisement Dept., Hutchinson and Co., 34, Paternoster Row, London, E.C. Tel.: 1462 Central.

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

### OBSESSION AND COMMON-SENSE.

Long ago a wise instructor from the regions beyond exhorted us, if we would understand the soul incarnate, to study the soul in the flesh. It was nearer at hand and more convenient of scrutiny. The "latent man" he called it—an admirable phrase.

We took his advice and studied the life about us, finding it an open volume of knowledge, in the light of which we could interpret all or nearly all those matters which are problems only to people who divorce the idea of the life beyond from the life here and now. It gave up to us the keys of many mysteries.

Let us take one instance—obsession. We soon found that, like many other matters presumed to be wholly of the spiritual order, it was amply illustrated in the life of every day.

Once on a time we had a highly sensitive and susceptible friend—an author and a poet—who has now passed beyond the Veil. Now and again on his occasional visits to us we were able to trace in his speech and manners the characteristics of some other person also known to us, and thus to discover correctly that he had been in that person's company before calling upon us. The imitation was, of course, quite unconscious. The soft wax of our friend's personality had been stamped with that of the more positive mind, and we knew the impression would remain until he came under the influence of some other dominating person.

That was a case of *Obsession*—or words have no meaning. We never thought of it as alarming, or as calling for the assistance of the priest or the psychic expert. Why should we, when we saw the same kind of thing was going on all round us every day of our lives, just a matter of the influence consciously or unconsciously exerted by one mind over another and revealing itself sometimes in the queerest ways? In one odd instance which we came across, the handwriting of a man became so like that of another with whom he was in constant and admiring association that in the end it became almost impossible to detect the difference. It was, by the way, rather a relief to the dominant partner (both being business men) when his too imitative friend went abroad.

Such things abound in daily life. They are not classed as "psychical," but they are of the very stuff of the psychical nature of man.

We saw that there are degrees of obsession, ranging from slight and hardly perceptible influence to that in which one mind actually seems to control the other, displacing its will and power of choice. We saw cases of every kind amongst human beings in this world. What was there, then, so terrible and awe-inspiring in obsessions of incarnate minds by minds incarnate? It was merely a difference in kind. We observed that the very few cases in connection with Spiritualism elicited howls of denunciation and shrieks of alarm, while the millions of instances in the life of men amongst themselves, infinitely more mischievous, passed unnoticed. We heard of Devils. We saw much more evidence of the activities of asses.

We observed that *Obsession* of whatever kind came invariably either from love or fear. The lover of the

base became obsessed by base things or base people. The timorous were obsessed through their fears—they became subject to the things they dreaded, because the fear they felt paralysed the will. The Spectre of the Plague in the old story, when taxed with having destroyed more people than he had pledged himself to do, replied that he had kept his word. He had killed so many hundreds—the rest of the plague victims had died of fear.

Love and fear—those are the key-words in this question of Obsession. If a man loves nothing which it is beneath his dignity as an immortal spirit to love and fears nothing but such a debasement of his affections he is invulnerable to all assaults. For neither Here nor Hereafter is there anything of which the spirit true to itself need be afraid.

### THE ALLEGED FRAUD WITH THE CREWE CIRCLE.

To the Editor of LIGHT.

SIR,—The brief letter of Sir Oliver Lodge in your issue of December 2nd, referring to my article in LIGHT of November 25th on the above case is, I think, regrettable.

He refers to my contribution as an *ex parte* statement, and says: "It is customary to take evidence and to hear counsel on the other side before coming to a conclusion."

With this I most heartily agree, but I might point out that this excellent advice would be more suitably offered to the S.P.R. Council, who without consultation or reference to the B.C.P.S. officials, issued a most damning accusation against two honourable mediums, in their Journal, and even after this report was issued, emphatically refused to submit the evidence for consideration to an unprejudiced and independent committee, as requested in my letter dated June 7th 1922.

My report was not intended as a final summing-up of the whole case, but was simply a statement to date of chilling facts extracted with great difficulty from the S.P.R. cold storage.

The College still awaits a reply to the Committee's request that an independent committee be formed to examine the whole matter, which at present stands in a most unsatisfactory condition.—Yours etc.,

J. HEWAT MCKENZIE.

59, Holland Park, W.  
December 2nd, 1922.

To the Editor of LIGHT.

SIR,—I heartily agree with Sir Oliver Lodge as a matter of general principle, but I would ask him, as a member of the Council of the S.P.R., whether he thinks that principle was applied by the Council before they published the accusation against Hope of deliberate fraud.

Mr. Hope is "only" a medium, presumably fraudulent, and unworthy of consideration, perhaps, in the eyes of the S.P.R., but surely before the publication of the article in the S.P.R. "Journal," Mr. and Mrs. McKenzie, at whose institution the photographic test was made, should have been informed, and been given access to *all* the evidence, and this as a matter of courtesy, of fair play and even of worldly wisdom.—Yours etc.,

C. E. BADDELEY.

December 2nd, 1922.

### FAITH AND THE FIRE TEST: A CORRECTION.

Mrs. Philip Ch. de Crespigny writes:—

May I ask you to correct a statement in the full and interesting account of the dinner at the Lyceum Club on November 21st.

Your correspondent says in repeating my description of a sitting with a "fire-medium": "The medium handled a red-hot log of wood with impunity, and for a short period Mrs. de Crespigny by making a special mental effort was able to do the same."

As I explained at the time, I had no part in the working of the phenomenon beyond supplying the faith that enabled the operator—who controlled the medium—to work through me. I made no mental effort, and have no power to put the law into operation. The little I had been taught about it, added to logical reasoning, gave me the faith that eliminated all *fear*. Had I had a doubt or qualm the little cross vibrations I should have put out would have counteracted the working of the law in operation and I should have been burnt to the bone. Anyone present who had presented a hand *without fear*, would have had the same results.

In it we can find a clue to the phenomenon of St. Peter walking on the water, and many other "miracles" of the New and Old Testaments, no less than why there were certain districts in which they could not be wrought "owing to their want of faith."

## THE OBSERVATORY.

## LIGHT ON THINGS IN GENERAL.

Dr. A. S. Carver, in the course of his interesting lecture on "The Place of Psycho-analysis in Psychic Research," delivered on November 29th, before the members of the Birmingham and Midland Society for Psychical Research, according to the "Birmingham Daily Mail," said: "Things were not always what they seemed, even when they were concerned with relatively simple material phenomena, and this applied far more in the infinitely more complex mental or psychic realm. It was obvious," continued Dr. Carver, "that before anyone could investigate psycho-analysis he should be familiar with the ground already covered. In the second place, and of even greater importance, the serious investigator should be familiar with his own unconscious mind, and this familiarity he could acquire only by submitting to analyses. Without it the psychic investigator was open, notwithstanding the most honest intentions, to be misled by his own unconscious mind. Thirdly, sensitives and mediums should, as a matter of course, be subjected to a psycho-analysis. Psycho-analysis was not a universal panacea, or a thing to be lightly undertaken; far from it. It was a serious mental operation, and one demanding the highest qualifications from the psycho-analyst, who should possess a medical degree, and, in addition, a diploma for psychic medicine. Then the investigator could proceed with a clear, untrammelled mind." Dr. Carver added that a subject which was ripe for investigation by qualified people was telepathy, to a belief in which he was inclined; and another was hypnotism. He was glad to see that the Society's Research Committee had taken up this latter subject.

Last week we had occasion to refer to a sermon preached by the Rev. T. H. Passmore, M.A., and reported in the "Church Times." This journal publishes in its current issue, under the heading, "A Spirited Protest," the following letter from the Rev. J. W. Potter, Secretary of the Society of Communions:—

Sir,—Anent the Sermon published by you in your issue of November 17th, and which purported to have been preached by the Rev. T. H. Passmore, M.A., at St. John's, Great Marlborough-street, W., on the twenty-second Sunday after Trinity, I forward you copy of a letter I have this day addressed to the Rev. T. H. Passmore, and on the grounds given therein, namely, that as justifying statements made in that sermon pointing to a very widespread fraudulency obtaining amongst mediums, investigations of a wide character must have been conducted by him, and many tests given, resulting in the said conviction and statement that are quoted therein; and that, in view of the said conclusions he has rendered himself culpable in not giving information to the authorised authorities, thus enabling the fraudulent persons to be duly proceeded against. And that in that culpability you, as Editor, Proprietors and Publishers, are implicated in having been accomplices in this failure or neglect both before and after publication of the said statements of fact. I therefore formally notify you that I have this day denounced you severally, along with the said T. H. Passmore, to the Chief Superintendent of Police, Great Scotland Yard, in respect of this said neglect and culpability in a matter which should have been promptly communicated immediately ascertained.

In the "Westminster Gazette" of Tuesday last we read: "Christendom is on the eve of the recovery of the power of spiritual healing." With an earnestness befitting the words, the Bishop of Kensington made this prediction in a discussion at the Lyceum Club yesterday. Unquestionably, the Bishop said, spiritual healing had been taking place inside and outside the Church. It was incumbent on them to recover power which, to their shame, had been lost for so long, but which was still existent, ready to be realised if the right conditions were provided by Christians themselves. Father Woodlock, who was introduced as the great authority on Lourdes, said there was perfectly amazing ignorance in this country as to the instantaneous or speedy cures of organic diseases at Lourdes. There had been a conspiracy of silence.

The visit of Sir Arthur Conan Doyle to Newcastle-on-Tyne and Sunderland created tremendous interest, and at both lectures the halls were filled to capacity. We quote

the following extracts from a report in the "Newcastle Chronicle and North Mail" of the Sunderland meeting: "Sir Arthur asked why ministers should regard Spiritualism as an un-Christianlike thing when, in truth, it was the highest form of Christianity? He then proceeded to give illustrations of spiritual phenomena. People must be made to realise, he said, that table rapping was not a thing to wrangle over, but was the symbol of the people of the spiritual world in order to draw their attention to the fact that messages were to be given. A telephone bell rang, he said, to tell them that a message awaited them, and if they did not lift up the receiver there would be no message given. That was the case with table rappings and other signs. They were the telephone bells of the other world. He had been asked why singing was generally indulged in at séances, but he informed them that vibrations of the air were useful, and they sang hymns principally. They did so because it was the most solemn thing people could indulge in, and if they did not intend to do it in a religious spirit he advised them to leave it alone. Sir Arthur remarked, in closing, that, if the choice were given him, he would rather wear himself out in three years of such work than spend twenty years of comfortable but inactive age among his flowers and his books."

Mr. F. J. Crawley, the Chief Constable of Sunderland, who occupied the chair at Sir Arthur's lecture, has been known to us for some time in connection with his sympathies towards Spiritualism. Sir Arthur, in moving a vote of thanks to Mr. Crawley, said that in the humble capacity of a writer of

tales he had occasionally pulled the leg of the police, and it was a sign of great forbearance that the Chief Constable should have taken the chair for him. "I feel coals of fire on the top of my head," he went on, "when I see him sitting in that chair." The Chief Constable, in reply, said that he would always consider himself indebted to Sir Arthur for inculcation of early principles of deduction and declared that he regarded his act of presiding as a crowning feature in his life. Of the proceeds of the lecture, two-thirds go to Sir Arthur's propaganda fund and one-third to the Derwent-street Spiritualist Church, which is said to have outgrown its accommodation.

Sir Arthur Conan Doyle has an interesting story to tell of a private sitting he had with Mr. Houdini. This story is included in the instalment of "The Adventures of a Spiritualist in America" now running in "Lloyd's Sunday News." Sir Arthur writes: "The reason, however, why I refer to my wife's remarkable power, which only came by slow development, is that my friend, Mr. Houdini, the magician, sat with us this afternoon, and received a fifteen-page letter from his mother, which made him very grave and thoughtful, though he is a most difficult man to convince. It was a sudden inspiration of mine to ask him up to our room and see if we could get any evidence or consolation for him. It was a singular scene, my wife with her hand flying rapidly as she tried to keep up with the speed of the message, I sitting opposite and tearing sheet after sheet from the block as it was filled up, and tossing each across to Houdini, while he sat silent, looking grimmer and paler every moment. We asked him to think a question in silence, and a correct answer came instantly through my wife's hand. But then occurred the most marvellous thing of all. Houdini sat playing with the pencil when his own hand was suddenly moved, and he wrote the word Powell. Now Dr. Ellis Powell, my dear fighting partner in Spiritualism, had just died in England—worn out, I expect, by his own exertions, for he was a desperately hard worker in the cause. I was the man he was most likely to signal to, and here was his name coming through the hand of Houdini. 'Truly Saul is among the Prophets,' said I. There was a sequel to this incident upon the same evening, as I shall tell presently, which made it even more convincing. On the same day as the Houdini sitting already narrated we had a prolonged sitting at the hotel, in which once more the most solemn directions came to me, professing to be from the group of spirits who are the generals of the psychic cause on the other side. The names of James, Hyslop, and Myers came through, and they professed to speak for a larger body. At one period a spirit, who was sensed by the medium as a man, broke in with the words, 'I must apologise if I broke in so abruptly this afternoon.' I had not told the medium the remarkable way in which we had got the name of Powell through Houdini's hand, so that, although we failed to get the name, the incident seemed very suggestive."

## THE 'XMAS NUMBER OF LIGHT

will be on Sale at all  
Bookstalls and Newsagents

On DECEMBER 22nd,  
Price SIXPENCE.

The Number will contain a beautiful  
PRESENTATION PLATE  
OF SPIRIT PHOTOGRAPHS  
in Natural Colours on Art Paper.

ILLUSTRATED ARTICLES  
AND COLOURED COVER.

Order Early, as only a limited number  
will be printed.

## EXPERIMENTS IN PHYSICAL PHENOMENA.

### A SEANCE IN RED LIGHT.

By E. W. DUXBURY.

A special sitting was held recently at the British College of Psychic Science, Holland Park, W., with Frau Silbert, of Graz, Austria, who had only arrived in London the previous day.

The peculiarity of Frau Silbert's mediumship is that the phenomena can be obtained in red light, thus allowing adequate visibility as regards the medium and the sitters. In addition to the medium, there were present four ladies and three gentlemen. The party seated themselves round an oval table, about five feet in length and three feet six inches in width, supported on four legs, one at each corner, and having a polished surface.

The medium sat at the long side of the table, with her back to a cabinet, which was closed by curtains. On the floor under the centre of the table were placed a small trumpet, a small handbell, two ladies' wrist-watches, a small stiletto about three inches long, and a silver cigarette-case, belonging to myself, which contained two or three cigarettes. One of the two wrist-watches was handed round by the owner for inspection by the sitters before being placed under the table. Beyond the usual fine scratches to be seen on a plain silver surface, the back of the watch bore no marked indentations or letters. I placed it on the floor under the centre of the table, and had to crawl under the table to do so. An electric pendant hung over the table, and one incandescent lamp, shaded with red material, gave clear visibility of the medium, the sitters, and the table, when the eyes had grown accustomed to the subdued light. Two or three of the ladies knew German and at times conversed with the medium in that language.

The medium and each of the sitters stretched out both hands upon the surface of the table, and, apart from the hands outstretched upon it, the surface of the table bore no other object. The feet of the medium and the sitters were kept in close contact with those of his or her neighbour.

Before long, light taps were heard, sometimes in the table, and at other times on articles of furniture at some distance from it. Once the table gave rather a violent lurch, which was felt by all the sitters. Presently the handbell was heard ringing with some vigour under the table, and this occurred on several occasions during the sitting.

A little later the medium seemed to pass into the trance state. She extended both her hands over the centre of the table, exhibiting the empty palms. She then rose slowly to her feet, keeping her hands close together, but extended in the air and closely watched by the sitters. She then made a motion with one hand, as if taking something from the air, and a moment later one of the wrist-watches was seen in her hand. It was taken from her and handed to the owner, who afterwards examined it in white light, and found scratched upon the back the letter "N" and other marks, which represented an apparent attempt to inscribe the name "Nell" by which the masculine control of the medium is known. The medium soon emerged from the trance state, and seemed not to be aware of what had just occurred.

A little later a lady sitting directly opposite to the medium felt something touch her knees, and, on putting down her hand, my cigarette-case was put into it. I had placed the case open on the floor, and the two or three cigarettes it contained had either been removed or had fallen from it. It was now placed open and empty on the table in the centre. The medium's hands were outstretched near it. After one or two convulsive movements of her hands, a cigarette was suddenly seen, lying on the table in the centre, as though it had emerged through the table. The centre of the table was kept under close observation, and a few minutes later a second cigarette was suddenly seen lying beside it, the medium's hands having all the time been outstretched upon the table. There were no cigarettes on the floor under the table when I afterwards looked there at the close of the sitting.

A little later the medium again seemed to pass into the trance state. Once more she extended her hands over the centre of the table, rose to her feet, with her hands close together but outstretched in the air, and a moment later was seen to be holding the silver wrist-watch. It did not, however, bear any indentation on the back, and the owner therefore requested the control to try and inscribe it, and, at her request, I once more placed it on the floor under the centre of the table, having clearly noted that there were no scratches on the back of the watch. A little later this watch was handed in a mysterious manner to one of the sitters, and was now found to have an "N" clearly scratched upon the back, with other scratches which apparently represented an attempt to inscribe the control's name, "Nell."

The lady on the medium's left hand stated that she had several times felt something like a hand pulling her dress and touching her knees, and once an arm appeared to emerge from under the table and take a firm grip of her right arm for a few seconds. Her chair was also once

forcibly drawn back, while she was sitting on it, and the scraping of its legs on the floor was audible to all the sitters.

Towards the close of the sitting four or five vivid flashes of light appeared to come from under the table, giving the effect of sheet lightning. Presently the medium exclaimed that she could see writing in the air, as though written in flames, and that it stated that one article was still left under the table. By this time nearly all the articles had been handed up from under the table, either to the medium or to other sitters, but a search was made, and the small stiletto was found to be still there. It was removed, but again replaced, and a few minutes later a lady, sitting at the medium's right hand, stated that she had been slightly pricked by it. The medium suddenly gave a start and uttered an exclamation, and the stiletto was then seen to be pushed into her dress, near her left shoulder.

At one time during the sitting a suggestion was made that the light should be switched off entirely, to see what phenomena might result from darkness. The medium, however, protested, appearing to manifest timidity at the idea of phenomena occurring in the dark.

It was also obvious that on the two or three occasions when she went into the trance state she was not in a normal psychological condition. She made little whimpering sounds, as though in pain or fear, and had to be pacified by reassuring words. She also did not seem to have any knowledge of the phenomena which had occurred during these states, and seemed a little doubtful of the statements made by the sitters regarding them, as though she suspected the sitters of jesting. This was a reversal of the usual suspicions entertained on such occasions.

The sitting lasted about three hours, and in connection with it the following points are worthy of note. The sitters endeavoured to control to some extent the movements of feet under the table by keeping their feet in close contact with those of each other and of the medium, and the sitters were all more or less known to one another from previous acquaintance.

Even had the medium been able to perform, without detection, the almost impossible trick of picking up with her feet from under the centre of the table small articles, such as wrist-watches and cigarettes, she would have had no opportunity of conveying these articles, without detection to her hands, where they were subsequently found. Her hands being stretched out upon the table were continually under the observation of the sitters, since the red light afforded ample facilities for such observation. Much as we may admire the almost incomprehensible skill of expert conjurers, we should not be justified in assuming that any ordinary person is a clever conjurer, without evidence to that effect. To assert that the phenomena themselves prove this (an hypothesis invented "ad hoc") would represent a "petitio principii," since the true explanation of the observed phenomena is the problem to be solved.

It may be added that the common belief that all sitters at such seances are in a state of emotional excitement, which leaves their reason in abeyance, is merely the outcome of popular ignorance and misconception as to the actual character of such sittings.

## A BOOK OF EVIDENCES.

CLEAR THOUGHT AND COMMON SENSE ON SPIRITUALISM.

REVIEWED BY W. B. PICKEN.

"Seeing the Invisible," by James Coates, Ph.D., F.A.S. (L. N. Fowler and Co., price 6s. 6d. net.)

Now in its fourth edition, this standard work well merits "honourable mention." Temperate and careful in statement, it is characterised by continuous common sense, a quality so very desirable in the treatment of psychic powers and phenomena. As a Spiritualistic contribution of especial value to the "earnest inquirer," this book is the more effective because the author declares that in it he has "little or nothing to say about Spiritualism, except incidentally, in connection with Psychometry and Telepathy." His freedom from automatic Spiritualistic bias, with independence of interpretation of observations, is sufficiently indicated by some remarks upon apparitions, ghosts, etc., which he contends cannot be explained away by defects of observation nor by mere superstition: "I do not say there are no discarnate spirits, but I do think, and I have shown further on, that many of these apparitions, etc., are frequently taken for discarnate Selves, are no more the spirits of the departed than the figures on a cinema screen are the real men and women they represent." It was many years ago that the reviewer independently came to the same conclusion about multitudinous phenomena that were then more than generally accepted as spirit-realities. *Experientia docet.*

Our author's differentiation of *Telepathy* and *Thought-transference* is another illustration of his clear-thinking; the second is a result of deliberation; the first is "always spontaneous and unexpected." His quotation of Monsignor Benson's psychological explanation of the discrepancy between an important detail of a telepathic vision and the



actual fact, is significant of an intellectual generosity that in such work has a subtle power of appeal. The vision told of a coffined form that had not then been so disposed of: the ordinary psychological explanation of subconscious construction offered by Benson applies well enough, but a more Spiritualistic explanation is equally applicable.

The chapters on Psychic Faculty and Telepathy, one hundred and seventy-five pages out of two hundred and seventy-seven, furnish excellent data of Spiritualism. Their general interest to inquirers into the latter subject is so keen that the author might consider the advantage of transferring this portion of the work to the beginning, placing the interesting studies in Psychometry at the end, of his fifth edition. This arrangement would probably contribute to the welfare of an already appreciated book.

#### A STATESMAN'S CONFESSION OF FAITH.

In "The Autobiography of Margot Asquith" (Thornton Butterworth), the authoress quotes a letter of Sir Edward (now Viscount) Grey. It is a noble letter, and as it deals with his attitude towards religion and death, we think it worth quoting here:—

"My own belief is that if we could know all we should understand everything, but there is much in the world that cannot be explained without knowing what came before life and what is to come after it, and of that we know nothing, for faith is not knowledge. All that we can do is to take refuge in reverence and submission. 'God is in Heaven and thou upon earth, therefore let thy words be few' is one way of expressing reverence, and: 'I was dumb and opened not my mouth, for it was Thy doing' is an expression of submission. They are hard things to say, but I don't know what else is to be said, and it is better to say them than to rail against what we cannot understand, or to attempt to belittle it, and put a gloss upon it. The abyss is unfathomable to those who stand upon the brink, and I fear each of us who has to descend into it must find for himself or herself on what ledges a foot may be placed; and the path by which one can find his way is not always that which is practicable for another. I have been through that which would make it very easy for me to die, but that path is no use for anyone who has to die and wants to live."

#### A VERIFIED VISION.

We have received the following story of a veridical dream from Mrs. O., a lady known to us who has placed all the particulars in our hands, and we have no doubt of its authenticity.

Mrs. O. was staying on the 19th of October last at Honeythorpe, near Malton, with Mr. and Mrs. R. She slept soundly until half past seven on the morning of the 20th when she woke up feeling very tired and fell asleep again. When she awakened once more at five past ten she felt her husband's hand clasping hers and heard him say, "Buck up, Dickie [his pet name for her] it's all right." She then seemed to see the sloping deck of a ship and heard a sound as though something had struck the water with a splash and a huge wave appeared to wash over the deck. This dream so impressed her that she went downstairs immediately and told her friends, Mr. and Mrs. R. On the evening of the same day, the 20th of October, she received a telegram from the P. and O. Company announcing the death of her husband who was a purser on one of the P. and O. steamships, which was at that time on voyage from Bombay to London. On the arrival at Tilbury Docks of the steamer, Mrs. O. went on board and saw the Captain and officers, when she learned that her husband had died and been buried at sea at the exact time (10.5 a.m.) when she had had the dream.

#### ARMISTICE DAY SPIRIT PHOTOGRAPHS.

Copies of the photographs taken by Mrs. Deane in Whitehall on November 11th last can now be obtained from the "W. T. Stead" Borderland Library, 5, Smith-square, S.W.1. The two photographs are printed together on one card and are being sold at post free, 1s. 7d.

The first photograph was taken a few minutes before the Silence, and gives a very good idea of the crowd, and is of interest besides, because there is a bright light over the group of Spiritualists who had gathered, by my father's request, in front of the lodge from the roof of which the photographs were taken.

The second photograph, taken during the Silence, was taken from exactly the same position as the first, and is, as I think all who see it will agree, one of the most remarkable psychic photographs ever obtained, and having been obtained in the open makes it of even greater interest. It is more wonderful in a way than the one obtained in our Lecture Room at 30, Baker-street, on Armistice Day, 1921. In that photograph the ectoplasm and the spirit faces block out all else; in this later photograph there is little or no ectoplasm visible, but many spirit faces are plainly recognisable amongst the crowd.

ESTELLE STEAD.

READY DECEMBER 14th.

## THE CASE FOR SPIRIT PHOTOGRAPHY

by

SIR ARTHUR CONAN DOYLE  
M.D., LL.D.

(Member of the Society for Psychical Research. Vice-  
President of the Society for the Study of  
Supernormal Pictures.)

With corroborative evidence by experienced  
researchers and photographers, including  
MISS F. R. SCATCHERD and MR. FRED BARLOW.

WITH NUMEROUS  
ILLUSTRATIONS.

This work has been specially prepared by Sir Arthur Conan Doyle to satisfy the demands of a very large public interested in what is popularly termed "Spirit Photography." Sir Arthur deals at some length with the work and history of the famous Crewe Mediums, Mr. Hope and Mrs. Buxton, also stating his views on the recent charge of Fraud brought against these mediums by Mr. Harry Price and others.

A wonderful series of verified cases of supernormal photography are also presented. Sir Arthur's case is set out in his inimitable style and the many illustrations present a unique record of this phase of Psychical Research.

PRICE TWO SHILLINGS  
AND SIXPENCE.

Post FREE — 2s. 10d.

**PLACE YOUR ORDER NOW**

with your Bookseller or any Bookstall.

HUTCHINSON and CO.,  
34, Paternoster Row, London, E.C. 4.

## REV. G. VALE OWEN.

## REMARKABLE DEMONSTRATION AT HIS FAREWELL TO ORFORD.

The Rev. G. Vale Owen conducted on Sunday evening, November 26th, his last service as Vicar of Orford; received a public presentation on the following Wednesday evening; and is now staying with his family in London.

In pursuance of his decision to devote himself to the propagation of Spiritualism, Mr. Vale Owen will sail almost immediately for America, and commence in New York a lecture tour, accompanied by his daughter, who is to act as his secretary. He will return to England probably for the autumn and winter season.

## A MEMORABLE SERVICE.

Remarkable scenes were witnessed at the farewell service at Orford Church, which was crowded as few churches are crowded nowadays. There had been crowded congregations the previous Sunday; but for the Vicar's final service not only were chairs and benches placed wherever possible in the aisles, many having to be borrowed from neighbouring houses, but even step-ladders, laid on their sides, were pressed into service. Even so, many had to stand throughout the evening.

People also sat along the communion and the chancel steps, and in the choir stalls. They filled the vestries, of which the doors were left open, and also the organ chamber.

So packed was the space between the front pews and the chancel, that the choir could not get into church the usual way, but had to go through the clergy vestry and enter the chancel from the opposite end. Even here, the space between choir stalls and altar rails was so congested that the choir could only thread their way through in an informal fashion.

The congregation began to assemble before five o'clock, although service does not commence until half-past six. Worshipers came from far afield—as far, at least, as from Liverpool and Formby.

In spite of all the measures described, a long queue, extending into the village, were unfortunately unable to obtain admittance, and had to leave disappointed, as well as the hundreds who arrived at intervals.

The church officers greatly regret that so many had to be turned away, and also that so many were unable to obtain seats. The fact is that far more obtained admittance to the building than it is designed to hold, it being impossible to hold back the eager crowds.

The number of coins contributed in the collection show that the congregation was considerably larger than at the consecration of the church—the next record.

## WHAT CHRIST DID.

The Vicar said he was not going to preach a farewell sermon in the ordinary sense of the word. He felt, and several of his congregation agreed with him, that it would be too intense after his twenty-two years' association with them.

Instead, he preached upon the present Spiritual renaissance, and began by describing what had been the condition of the world when Christ came with His new teaching. Religion was universally moribund, and resented the disturbing element. Yet the great religious systems which refused to absorb it, went down before the irresistible pressure of the new and increasing army of progress. The new religion spread along the two shores of the Mediterranean, and bore down before it the more ancient cults.

From the purely historical point of view, Christianity was one of the many phases of the great Spiritual renaissance which swept over the ancient world. It began some six centuries before Christ, and petered out after Mohammed. During that period of about one thousand two hundred years, its sphere of operations extended from the Pacific to the Gates of Hercules, and from Ceylon to the borders of Scythia. Its principal phases were focussed in names such as Buddha, Confucius, Lao-Tse, Mani, Mithras and Mohammed, and the Mysteries of Memeter and Orpheus. Jesus Christ came in about half-way, at a time when previous efforts had more or less spent themselves. The most powerful rival was the ancient Persian Mithraism, which for a long period competed with Christianity for spiritual supremacy—and nearly won.

What Christ did was to spiritualise the Church teaching of that day, and to make the doctrines preached an active reality in the life of the people.

## WHERE SCIENCE HAS PENETRATED.

The reverend gentleman then drew a parallel between the ancient Spiritual renaissance he had described and the present Spiritual renaissance which, he said, began with the Reformation. We were now probably half-way through this modern Spiritual renaissance. Again a revelation had been given to us, most carefully planned from the Spiritual world. It had come just at the time when science itself had penetrated beyond the material into the ethereal realms. Scientists told us of the tremendous powers resident in the atom, which was scarcely material, but in its ultimate composition invaded the ether itself.

In order that these newly-discovered powers might be adequately and rightly used, it was absolutely essential, we were told, that these who lived in the spiritual spheres—of

which the ethereal was the vestibule—should link up with us as comrades, to help us in our knowledge of those powers; because they knew more about them than did we.

## COMMUNION OF SAINTS.

This great new Spiritual movement was, among other things, illuminating a doctrine which we had for many centuries professed to believe, and the Communion of Saints had become a real and active Communion, for Communion had indeed been established. This was the truth that Jesus taught.

In conclusion, he would remind us of the words which St. Paul wrote at Corinth: "Watch ye, stand fast in the faith, quit you like men, be strong; but let all be done in love." That he (the preacher) might also be enabled not to fall short of that Apostolic injunction, he asked for our prayers in the work which had been given him to do.

## PRESENTATIONS TO MR. AND MRS. OWEN AT THE BARRACKS.

There was a memorable gathering on Wednesday evening, November 29th, in the Gymnasium at Orford Barracks (kindly loaned by the officers of the South Lancashire Regiment), when parishioners and friends gathered to say "au revoir" to the Rev. G. Vale Owen. The large building was crowded, Mr. R. G. Brandreth (Vicar's warden) presiding. The depot band, under the conductorship of Drum-Major Mills, rendered selections, and songs and musical items were rendered by local artistes.

Mrs. Richardson, one of the oldest members of the church, presented the Vicar with a cheque for £115 10s., an album bound in black morocco leather containing the names of the two hundred and fifty-four subscribers, and a letter of appreciation from the congregation.

Mr. James Swinton, on behalf of the ex-Servicemen of Orford, presented the Vicar with a leather travelling case, and Mrs. Owen with a gold brooch. Mrs. Owen also received a beautiful bouquet and a box of handkerchiefs from Master Gordon Carpenter.

The Chairman said the first of the many fine traits in Mr. Owen's character was his remarkable personality, by which all who came in contact with him were influenced. He had tried to preach practical Christianity, and they would greatly miss him, but never forget him.

Mrs. Richardson wished the Vicar health, wealth and prosperity.

Mr. Swinton said they would ever remember the Vicar's services for them during the war. He (Mr. Swinton) assured Mrs. Owen that she would be heartily welcomed whenever she came to Orford.

## A PROGRESSIVE PIONEER.

Alderman Bennett said he would always think of Mr. Owen as a pioneer. He (the speaker) always had sympathy with pioneers, men who, because they were progressive and got a little ahead of the times, were criticised. There was still a great deal of narrowness in the world, and if a man was ahead of the times he sometimes met with remarks which were not quite kind, sneers which were not quite generous, and misunderstandings which were unworthy. They all loved Mr. Owen, and even those who disagreed with him must feel that they must soften their criticism and admire his courage. He was animated by a profound purpose—to serve the truth. He (the speaker) thought that future generations would show that he was right and his critics were wrong, and that the only difference was that he could see a great deal further than they could see, and that he had the courage to propound opinions which were not universally popular. He had not received all the sympathy he deserved—from the churches in particular—and he had to endure his share of criticism and abuse. They knew, however, that that would not affect him, for the truth always came out on top, and they must not be afraid. The doctrine propounded by Mr. Owen had taught him that beside us were crowds of friends waiting to tell us that all was well beyond the veil. If we could get the assurance of that, was it not the greatest help to the human race—could anything be better? He had read all Mr. Owen's books, and had found nothing but helpfulness and beauty and truth in them, with their lofty dignity and noble doctrines.

## MR. OWEN AND "A MAD THING."

The Rev. G. Vale Owen rose to reply amidst tumultuous applause. The audience, led by the band, sang "For he's a jolly good fellow," and three cheers were given for Mr. Owen, one for his wife, and one for the family. Mr. Owen, having thanked them all for their kindness and generosity, said that when the call came he felt it was the real one, and he had no alternative but to accept it at any cost. From the worldly point of view, and the common-sense point of view, it was a mad thing at the age of fifty-three to cut oneself off from a comfortable and sure living and go out in the world on an unknown career, but he took comfort from the historical fact that nobody except a madman ever did anything in the world. (Laughter and applause.) He was going forth as an optimist. The cause he had at heart was growing in intensity day by day and week by week. The signs of the growing conviction amongst the people of the true angelic communion were many, which gave him courage to go forth, and assurance of eventual

victory. He knew that amongst the clergy and ministers of the churches in England, the Colonies and America, and especially among the younger ministers, there was an ever-increasing number sympathetically investigating the subject. Deeply-thinking and intellectual men were studying the subject and advocating its adoption on wider lines. Those who were against the doctrine were getting terribly uneasy, and, in many cases, afraid, and when the enemy was afraid he was beaten. The greatest sorrow upon earth was the sorrow of parting, especially the parting that we called death, when everyone went into realms unknown. To some of them it was not unknown; it was as well known as they could get to know on this side, and that was in no small degree. The more knowledge they could get of that realm the more hope would come into their lives. In thanking his people for all the love and loyalty they had shown towards him, Mr. Owen said there was only one thing for a clergyman to do if he wished his parish to be blessed as they had been blessed, and that was to let the parish run itself, and follow on as best he could. That was what he had done at Orford. He asked them to transfer their love and loyalty and work to his successor, who, he hoped, they would learn to trust and love and admire. He asked for their thoughts and prayers; he would always look upon Orford as a haven of rest to which he could return after getting a little buffeted going about the world.—  
"Warrington Examiner."

#### SAVED BY A DREAM.

The following interesting story originally appeared in the "Boston Traveller." It was related by Dr. W. E. Crockett, of Boston (Mass.), and we give it here as bearing upon recent references to knowledge gained in dreams:—

In 1849 I was a seaman before the mast in the schooner "Mary Wise," Captain John Crockett, master. A cargo of lime from Rockland, Me., to New York brought us to that city.

The passage home was uneventful until we were a few miles to the north of Monhegan.

It was in the mid-watch, something after 12 at night. We were going along about 5 or 6 knots dead before the wind, wing and wing, mainboom out larboard (port). The captain was at the wheel and I was walking deck on the starboard side of the afterhouse—walking and chatting with the captain.

Like a thunder clap from a clear sky came an order from an unknown direction.

"Hard down your helm! Hard down!"

A sailor does no waiting when hearing such an order. His first move is to obey. Round went the wheel and down went the helm. The schooner came to a point. As she rolled to windward the main boom just cleared the topmast of a little fishing schooner of about eighteen or twenty tons. As we passed her we could see through an open door a dimly lighted cabin. There was no person in sight. Had we not received that order we would have gone straight over the small craft and her sleeping crew. Seeing no moving person on the little vessel and no sign that they knew of our presence, we were puzzled to know where the order came from. The forecabin was in the forward part of the afterhouse on the larboard side.

Upon investigation we found that a passenger, who was sleeping on two sailor chests, had dreamed there was a vessel in our path. The excitement of the dream brought him in a staggering manner out on the deck shouting as he came the order, "Hard down!" and then he fell some ten or twelve feet from the door. There I found him sound asleep and had difficulty in awakening him. This story has been told to hundreds of people as something very strange. This is the first time it has been offered for publication.

#### THE MESSAGE OF ANNE SIMON, AND THE SECOND MESSAGE OF ANNE SIMON. (Two Volumes.)

To be obtained from STANLEY PHILLIPS, Publisher,  
45, Brondesbury Road, London, N.W.

Price 9/- per Volume.

Of these Messages the REV. G. VALE OWEN wrote:—  
"They should be very helpful to tell-worn souls perplexed with many cares of earth. For they breathe that peace which will be ours some day."

**£5 PER CENT. INTEREST—FREE FROM INCOME TAX DEDUCTION**—can be obtained on your Savings. Dividends paid Half-yearly in full Easy Withdrawals without expense or deduction. SECURITY ASSURED. Assets over £1,000,000. Reserve Funds £50,000. Advances made towards purchase of Freehold and Leasehold Property. Full particulars from WESTBOURNE PARK PERMT BUILDING SOCIETY—(Chairman—ERNEST W. BEARD, Esq.), 136, Westbourne Terrace, Paddington, London, W. 2.

## XMAS GIFT BOOKS.

**Ready Dec. 14th.**

### THE BLUE ISLAND

The Experiences of a new arrival  
"beyond the Veil."

Communicated by

W. T. STEAD,

and recorded by

MR. PARDOE WOODMAN

and

MISS ESTELLE STEAD,

With a Letter by

SIR ARTHUR CONAN DOYLE.

A remarkable narrative given by Mr. W. T. Stead, in which are related the happenings to himself and others after the sinking of the *Titanic*, and his life beyond the Veil, together with his first experiences after the shock of bodily death with many who were drowned in that great maritime catastrophe.

Price 3/6; post free 3/10.

HUTCHINSON & CO., 34, Paternoster Row,  
London, E.C. 4

## FACTS

AND THE

### FUTURE LIFE

BY THE REV. G.

### VALE OWEN

The Vicar of Orford has, in this work, presented a number of his own personal experiences in connection with spirit communication and Psychical Research.

"FACTS AND THE FUTURE LIFE" comprises one of the most searching inquiries into the subject of human survival after death in the light of modern knowledge and the Vicar's own first-hand experiences. In this volume Mr. Vale Owen states his own position in regard to many of the questions that are being discussed by Theologians and others on matters relating to the creeds of Christendom and the relation of Christianity to Spiritualism.

Price 4/6 net.

POST FREE 4/10.

HUTCHINSON & CO., 34, Paternoster Row,  
London, E.C.

# Osmos

The  
Great British  
Aperient Water

## Medical Press Opinions:

**LANCET**—"A good aperient, laxative or purgative."

**MEDICAL TIMES**—"Osmos should have a wide sphere of usefulness, and may be prescribed with benefit in cases where its use is indicated."

**MEDICAL PRESS**—"The use of Osmos is based on well-known principles and it should command a big sale."

## Take it for YOUR Ailment

**CONSTIPATION—DYSPEPSIA—HÆMORRHOIDS  
—LIVER CONGESTION—GASTRIC CATARRH—  
GOUT—BILIOUS ATTACKS—INDISCRETION IN  
DIET—RHEUMATISM—HEADACHE—OBESITY,  
&c.**

## What Doctors say:

Doctors in all parts of the country report highly successful treatment of the above complaints, e.g.:

### CONSTIPATION.

"I have prescribed Osmos for Constipation with excellent results. Unlike saline preparations it leaves no injurious after-effects."

M.R.C.S., L.S.A.

### INDIGESTION.

"In cases of Indigestion due to the sluggish action of the bowels, I have never found Osmos fail. I am prescribing it regularly."

M.D., M.R.C.P.

### HÆMORRHOIDS.

"I have personally found Osmos excellent. Now that I know its value I will recommend it."

M.B., B.Sc.LOND.

Sold at all Chemists, Boot's Cash Chemists, Taylor's Drug Co., Ltd., Timothy White, Ltd., 2/6 per Bottle or post free from—

**OSMOS WATERS, L<sup>TD</sup>**  
CROWN WHARF, HAYES,  
MIDDLESEX.

If your health worries you, send a post-card for Booklet.

## RAYS AND REFLECTIONS.

I am told that some of our friends have got very tired of the discussions on psychic photography. I can well imagine it. I got that tired feeling many years ago when, after assuring myself of the reality of the question, I found that the dissensions were likely to go on for ages. But we cannot avoid the matter, when it is a question of defending its truth against aggressive scepticism, some of it the outcome of honest doubt, but most of it the product of that intellectual snobbery which disdains the medium as usually a vulgar and illiterate person who it is supposed can be abused and slandered with impunity, and of that animosity against psychic investigation which will stick at nothing to prevent its study and its growth.

I freely admit that the subject is a prickly one—surrounded with difficulties and problems. Some supernormal pictures, as I remember the late Traill Taylor saying, have every appearance of being clumsy frauds, only they are not frauds. They are the results obtained under the strictest test conditions. I am quite willing to admit that at times there seems such a lack of intelligent co-operation and direction as to make it difficult to believe that discernate spirits are engaged in the work. Still, the results are there, and they are clearly of a supernormal character, and now and again the productions show evidence of purposeful action on the part of people in the Unseen. There are some excellent instances on record, notably the case of Dr. Cushman and his daughter.

As to the confusion and clumsiness frequently shown, it seems at least possible that the "intelligent operators" on the other side may be handicapped just as we are by having to rely on rather erratic agencies. Mediumship is notoriously an uncertain quantity, and as mediums are required on both sides, we ought to be able to enter imaginatively into the possible obstacles which hamper the spirits who are trying to control the photographic method of communication.

I am not begging the question of spirits in this case, since I am thinking of the people who have been convinced of the reality of a spirit world, but who boggle at the idea of "spirit photographs." From the standpoint of general principles, it is curious that anyone should accept the idea that spirit agencies can move heavy objects and otherwise affect our physical surroundings and yet be unable to make any impression on a sensitive photographic plate. It is not logical.

The same argument would apply even if we left the spirits out of account and looked at the matter as simply a question of psychic force or influence. That Spiritualists themselves have been amongst the sceptics is easily accounted for. They were often confronted with photographs that showed every evidence of double exposure or other "fake" methods, and they pronounced accordingly. It was only natural. To-day we know that these peculiarities are often present in the most genuine results.

In my own experience the most convincing part of psychic photography was the spontaneous cases, of which I met with several. People with no knowledge of or experience in Spiritualism were astonished by the appearance of faces and figures which came mysteriously on their plates when taking ordinary photographs. Sometimes these were clearly recognised as pictures of "dead people," and regarded with horror and dismay. But it must be freely admitted that a certain percentage of supposed psychic photographs showing merely strange markings, clouds or lights are quite obviously the result of defective cameras. It is to be remembered that amongst the students of psychic photography are many competent photographers.

D. G.

"ON THE BORDERLAND," by F. Britten Austin (Hurst and Blackett, 7/6), is a series of short stories by an author who has acquired a considerable reputation in this branch of fiction. Mr. Britten Austin, indeed, as one who has made a considerable and not unsympathetic study of psychic science, is well qualified to deal with the supernormal side of life, which is the central theme of his stories in the present instance. They are all ingeniously worked out, and told in an entertaining way. He has due regard for the desire of the reader to be "thrilled" with eerie episodes and uncanny adventures. That is to say, he caters for the amusement of the public and not simply for its instruction, and his book is consequently not to be regarded as a serious contribution to the lore of "the occult." It is not, in fact, even a case of "Truth severe in fairy fiction dress"; for we doubt whether some of the "psychic element" has any basis in reality. But the book provides alluring fare for lovers of mystery and imagination.

## 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.

**NOTE.**—Will intending enquirers study this page in order to see that any question they propose to send has not already been answered. We are always glad of comments, or of information that may usefully supplement the answers given.

### THE EVIDENCE FROM DREAMS.

F. E. K.—We do not regard the happening of unexpected things in dreams as more than significant. They do not in themselves, however remarkable, prove the existence of discarnate intelligences. So we would not accept the argument that because in a dream a person appears to be talking to someone else and his dream companion makes unexpected retorts or opposes the ideas of the dreamer there is ground for believing he has been in contact with another mind, because we do not yet know the resources of our own minds. We should want rather more evidence than that. Fortunately, we have that further evidence, and so are in a position to accept the idea that in the dream life the dreamer may sometimes touch other states of being and come into communication with intelligences outside of the physical order. Indeed we find it hard to understand how any person who has made a study of psychic evidences in this particular direction can avoid such a conclusion.

### SHALLOW CRITICISM.

VOX POPULI.—It is really curious how few of the people who set out to criticise Spiritualism and Psychical Research have even a rudimentary acquaintance with it. As to the frequent statement that some of the leading minds associated with it were brought in by bereavement and the consequent emotional reaction, this is contemptibly false. Take the case of Sir Oliver Lodge for example. He studied, investigated and arrived at his conclusions many years before the death of his son, Raymond. And as to "quick conversions," we know of none of the leaders in either Spiritualism or Psychical Research of whom this could be said. Sir Arthur Conan Doyle, one of the oldest members of the S.P.R., did not definitely arrive at his conclusions until after years of study. The same applies to Sir O. Lodge, Sir William Barrett, Myers, Hyslop and many notable but less distinguished investigators. This to us is but one example of the shallow and ill-considered judgments passed on the subject by those who should know better. It is strange when hasty criticism finds fault with "quick conversions," and it does not at all follow

that because one is quickly converted that there may not be ample justification for it.

### THE MEDIUMSHIP OF MRS. PIPER.

SCRUTATOR.—The statement by Professor Hyslop to which you refer is doubtless that in which he averred that in seventeen sittings with Mrs. Piper he obtained references to 1,132 facts and incidents, of which 869 were true, the remainder being either doubtful or definitely untrue. That, of course, is a significant result; for the proportion of accurate statements is probably about the same as that of the average person in narrating his own personal experiences which will always necessarily include a certain amount of error. Furthermore Professor Hyslop remarked that the errors that were made were not of the kind that he himself would make. Of course there is always a difficulty in a too minute analysis of psychic evidences, because if the information given is known to any human mind the tendency is to put it down to telepathy, whereas if it is not known to any human mind it is generally beyond the possibility of verification. Nevertheless, taking the whole of the evidence into account it is not merely abundant but overwhelming, and that is why so many who first approached the subject in a state of complete scepticism were eventually brought to accept the evidence for human survival. As to Mrs. Piper herself, the genuineness of her mediumship has been accepted by, we think, all those who made a close personal investigation of it.

### SUPERNORMAL MONITIONS—THEIR ORIGIN.

C. W. N. quotes from Maeterlinck's "Unknown Guest" a case investigated by Dr. Hodgson. A dentist was bending over a bench on which was a little copper in which he was vulcanizing some rubber when he heard a voice calling to him, "Run to the window quick!" He obeyed and going to the window looked out on to the street, and then there was a tremendous report—the copper had exploded, destroying a great part of the work room. C. W. N. remarks on the fact that Maeterlinck attributes such cases in a vague way to the subconsciousness. But we have reason to believe that all such messages and monitions which reach us from the spirit world do actually come through the subconscious part of us, that part of the mind which lies beyond the everyday consciousness. Consequently the use of the term "subconsciousness" does not do away with the influence and activity of discarnate spirits. The phrase is simply used like "telepathy" as a convenient way of shelving that spirit hypothesis which to us is the greatest of certainties.

## "POWER is with those who can SPEAK"—

—the late Lord Salisbury.

GLADSTONE, too, said: "Time and money spent in training the voice is an investment which pays a greater interest than any other." The importance of public speaking is now generally recognised, but many people who believe that this ability can only be acquired by oral instruction at a high fee will be surprised and interested in the new points of view suggested by the publication entitled:

### "EVERYONE HAS SOMETHING TO SAY."

A copy of this attractive booklet will be sent free to any reader of "LIGHT" who cares to apply for it. In addition to containing much helpful advice, it fully describes the A.B.C. Course in Effective Speaking, which has the warm approval of many distinguished public men, including members of both Houses of Parliament, King's Counsel, Barristers, and Business Men. Many professional men who are now taking the Course have expressed appreciation of the remarkable progress they are now making. For full information write for a copy of "Everyone Has Something to Say" to



THE PRINCIPAL, The A.B.C. Course in  
**EFFECTIVE SPEAKING,**

(Dept. L.) Paternoster House, London, E.C. 4.

## NEW PUBLICATIONS RECEIVED.

- "The Measurement of Emotion." By W. Whately Smith. Kegan Paul. (10s. 6d. net.)  
 "The Morrow of Death." By "Amicus." A. H. Stockwell. (2s. net.)  
 "The Mysteries of Hypnosis" ("Les Mystères de l'Hypnose"). By Georges de Dubor. Riders. (5s.)  
 "Martin Luther." By R. B. Ince. Riders. (2s.)  
 "Joannes Baptista van Helmont." By H. Stanley Redgrove and I. M. L. Redgrove. Riders. (2s.)  
 "Saint Martin, the French Mystic." By A. E. Waite. Riders. (2s.)  
 "An Optimist's Calendar," 1923. Compiled by Isabel I. Fowler. H. B. Saxton, Nottingham. (1s. 6d.)  
 "Pearson's Magazine," Christmas Number.  
 "Theosophy." December.  
 "Le Spiritisme dans l'Eglise." By L. Chevreuil. Jouve et Cie, 15, rue Racine, Paris. (6 francs.)

MISS MACCREADIE asks us to note that she will be away in Scotland for the next four weeks.

In "The Daily Guide" (W. Foulsham & Co., 2/6 net), "Sepharial," the leading exponent of astrology, gives much useful information on the best methods in his experience of tracking down the heavenly influences to any particular day. Some acquaintance with the elementary text books is presumed but the lack of preliminary knowledge of the subject of planetary action need not deter the tyro from commencing his study with this book.

THE VAGRANCY ACT.—Mr. James Wilson, of Edinburgh, sends us a letter from Capt. Wedgwood Benn, the Member of Parliament for Leith, in which he acknowledges receipt of LIGHT for November 11th and adds that he will bear the question of the Vagrancy Act in mind, and asks Mr. Wilson to send him a reminder when the question comes up in the House and supply him with further information.

"THE PSYCHIC REVIEW" (Kimberley), the organ of South African Spiritualism, of which we have received the first issue (November) is an admirable little monthly magazine noticeably free from some of the faults observable in publications issued in remote parts of the Empire, arising as a rule from the lack of sufficient information regarding phases of the movement at home. Our contemporaries should be informed, however, that the Wilson experiments in psychic telegraphy, always confused and uncertain, have long been abandoned and are no longer a matter of serious interest.

## SUNDAY'S SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—Sunday, Dec. 10th, 11.15. Mr. Cowlam; 2.45, Lyceum; 6.30, Mrs. Clare Hadley. Dec. 13th, 8, Mr. E. Abethell, clairvoyance.

Croydon.—Harewood Hall, 96, High-street.—Dec. 10th, 11 Mr. Percy O. Scholey; 6.30, Mr. Robert King.

Brighton.—Athenæum Hall.—Dec. 10th, 11.15 and 7, Mrs. A. Boddington; 3, Lyceum. Monday, 8, healing. Wednesday, 8.15, Miss A. Scoggins.

Camberwell, S.E.—The Guardian Offices, Havil-street, Peckham-road.—Dec. 10th, 11, Miss N. Melloy; 6.30, Mr. T. W. Ella.

Holloway.—Grovedale Hall, Grovedale-road (near Highgate tube station).—Saturday, 7.30, Building Fund whist drive. Sunday, 11, Mrs. E. Edey, address and clairvoyance; 7, Mr. H. Ernest Hunt; 3, Lyceum. Monday, 8, developing circle (members only). Wednesday, 8, Mrs. Maunder, psychometrist. Free healing centre: Thursday, from 5, children only; Friday, from 7, adults. Membership invited; subscription 6/- per annum.

St. John's Spiritual Mission, Woodberry-grove, North Finchley (opposite tram depot).—Saturday, Dec. 9th, 8, in Social Hall, whist drive. Dec. 10th, 7, Rev. G. Ward. Friday, Dec. 15th, class for spiritual healing, Mr. Harold Carpenter. Thursday, Dec. 14th, 8, address and clairvoyance, Mrs. Barkel.

Shepherd's Bush.—73, Becklow-road.—Dec. 10th, 11, public circle; 7, Mr. and Mrs. Holloway. Thursday, Dec. 14th, 8, Mr. and Mrs. Gribble.

Peckham.—Lausanne-road.—Dec. 10th, 7, Mrs. M. Crowder. Thursday, 8.15, Mrs. S. Podmore.  
 Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—Sunday, Dec. 10th, 11, Miss Maddison; 7, Mr. Harold Carpenter.

Worthing Spiritualist Mission, Ann-street.—Dec. 10th, service, 6.30, Mr. H. Boddington. Thursday, Dec. 14th, Mrs. Ormerod.

Central.—144, High Holborn (entrance, Bury-street).—Dec. 8th, 7.30, Mrs. Graddon Kent. Dec. 10th, 7, Mrs. Deane.

Forest Hill Christian Spiritualist Society.—Foresters' Hall, Raglan-street, Dartmouth-road.—Dec. 10th, 6.30, Mrs. Redfern, address and clairvoyance. Wednesday, Dec. 13th, 8, service. Dec. 17th, 6.30, Mrs. Brown (Lewisham).

Richmond Spiritualist Church, Ormond-road.—Sunday, Dec. 10th, 7.30, Mrs. Muspratt. Wednesday, Dec. 13th, Mrs. Grace Prior.

## RECENT BOOKS.

"The Message," by T. H. E. A. (John M. Watkins, 4s.) is an exhortation in prose and verse to the duty of building up a finer humanity. Woman, "the first law breaker," is hailed as the prime wielder of the sword of character, which must be used to cut through the threads of fate's barriers to this high enterprise. When the soul, till now only feebly alive to God's plan of transmutation of man from clay to gold, awakes to the thought that all not done in love is waste and retardation, opportunity for the mastery of self and environment will be more frequently seized. Truth, Love, Joy, are the author's Trinity of Prophecy and Promise of the desired Golden Age.

"Thinking: An Introduction to Its History and Science" by Fred Casey (The Labour Publishing Co., Ltd., cloth, 4s. 6d., paper, 3s.), is a useful compendium of the modes and systems of human thought from the earliest ages. The standpoint of the world's leading philosophers in morals or natural science is given in summary, and the author shows no mean ability in dealing with the Science of Understanding, and in furnishing instruction in the art of thinking clearly. That some great truths are felt or perceived intuitively rather than thought in definite terms need not enter into the question, since it is outside the purview of a writer who confines himself to the application of mental analysis or logic to the world's problems.

DRINKING WATER IS <sup>more</sup> POISON <sup>or</sup> <sup>less</sup>

says the Editor of the "English Mechanic." "The one safeguard is the persistent use of distilled water. This is easily and cheaply effected by the admirably constructed Gem Pure Water still." He also says: "Distilled water is not merely a preventative of disease, it is a positive remedy for many complaints including dyspepsia and bladder troubles. Let any reader thus affected try a glassful taken before each meal." The Gem Still is a simple, effective domestic contrivance for rendering water free from minerals and germs. Booklet free. Recommended by "The Lancet," Medical Men and Health Authorities.

The GEM SUPPLIES Co., Ltd. (Desk 11),  
67, SOUTHWARK STREET, S.E. 1



## MEMPHIS OCCULT PRODUCTS

Aid Psychic Development.

MEMPHIS Crystals . . . . . 24 in. 10/6, £1/10. 3 in. £2/20, £3/100  
 OUIJA BOARDS for receiving Spirit messages . . . . . 7/- & 16/6  
 MAGNETIC MIRRORS . . . . . 3/6 & 10/6  
 rapidly induce Clairvoyance  
 MEMPHIS PSYCHIC INCENSE . . . . . 2/9 & 7/6  
 The perfume of power,  
 7/6 BRANCHED TRUMPETS, Aluminium . . . . . 7/6  
 PLANCHETTES, highly polished, on wheels  
 complete with Psychic Psychophone . . . . . 4/- & 6/6 each  
 Prompt delivery. All goods sent post free with full instructions, U. E.  
 Foreign orders extra.

Lessons given in all branches of Character Reading. Fees 3/6 per lesson.  
 M. P. BOOTH, 14, CLIFTON STREET, CARDIFF.

MYSTERY: A PEEP BEHIND THE VEIL.  
By Rhoda O. Coates.

CONTENTS include: Knowledge is superior to Faith—Whence did thought come?—"Jesus": whence came Christ?—How is the Kingdom of Heaven attained?—&c, &c.

OUR PRICE, 1/6, POSTAGE 2D. Mention offer 22s. 1,000,000 Vols. in stock on Occult and every other conceivable subject. Books sent on approval. Catalogue 22s free; mention wants or interests. Books purchased.

FOYLES, 121-125, CHARING CROSS ROAD, LONDON, W.C. 1

## GLADOLA RESTAURANT

44, South Molton Street, W. 1.

Tel: Mayfair 4417. (Close to Bond Street Tube Station).

SPECIAL 2-HOT LUNCHEON FROM 12 P.M.

ALSO A LA CARTE.

TEAS, HOME MADE CAKES, GIRDLE SCONES.

DINNERS 6 to 9. Table d'Hôte, 3/6, or à la Carte. Wine List.

Open Sundays from 12.45.

Delicious Evening Meals are served from 6 to 9 p.m.

## "Further Messages across the Border-Line."

F. HESLOP.

Continuation of "Speaking Across the Border-Line" that has reached its 2nd Edition.

Foreword by the Rev. G. Vale Owen.

Introduction by Dr. Ellis T. Powell, LL.B., D.Sc.

Crown 8vo. Bound in Art Linen, 5/6 net. By Book Post, 5/10. Paper Cover, 3/9 net. By Book Post, 4/-.

London: Charles Taylor, Brook House, Warwick Lane, E.C., and all important booksellers.

FOOD REFORM GUEST HOUSE.—Good cook  
 home-made cakes. Specially recommended by Mr. E. J. M. M.A. 2s to 3 guineas weekly. On Sea Front, Verandah and  
 rooms. Down road for healthy climate, and in close touch with Folk  
 stone, Margate, Canterbury, Deal also France and Belgium.—App  
 Mrs. Ernestine Burrows or Miss Mitchell, 13, Marine Parade, Dover

# LONDON SPIRITUALIST ALLIANCE LTD.,

5, QUEEN SQUARE, SOUTHAMPTON ROW, W.C. 1.

Telephone: MUSEUM 5106.

Annual Subscription, One Guinea (Membership can be taken up at any time).

ARRANGEMENTS FOR THE REMAINDER OF THE AUTUMN SESSION.

## SPECIAL MEETING, Thursday, 7.30 p.m.

December 14th.—CAPT. E. N. BENNETT, M.A. (late Fellow of Hertford College, Oxford), "Some Personal Experiences in Psychical Research."

Capt. Bennett's address was deferred from November 9th to the present date owing to his political engagements. Capt. Bennett is a member of the Council of the S.P.R. and has had wide experience in several departments of Psychical Research.

## CLAIRVOYANCE MEETING, Tuesday 3.15 p.m.—December 12th, MRS JAMBACH.

## DISCUSSION MEETING, Wednesday, 4 p.m.—December 13th, MR. GEORGE E. WRIGHT.

## FRIDAY AFTERNOON, 4 p.m.—"Talks with MRS. WALLIS'S Spirit Control." Preceded at 3 p.m. by Conversational Gathering. December 15th.—Subject: Questions Answered.

The Library will be closed from December 22nd to January 1st. The offices of the Alliance will be closed from December 22nd to December 28th only.

GEORGE E. WRIGHT, Organising Secretary.

## BOOKS ON SPIRITUALISM AND PSYCHICAL SCIENCE.

BEAUTIFUL & INEXPENSIVE CHRISTMAS GIFT BOOK. *JUST OUT*  
HEAVEN'S FAIRYLAND—THE CHILDREN'S SPHERE.  
Edited by W. R. Bradbrook.  
Art wrappers, 8vo., 64 pp. illustrated. 2s. 9d. post free.  
*A record of trance communications of great interest and beauty, dealing with the state of Children in the After Life.*

### TEACHINGS OF LOVE.

By "M. E."

With an introduction by the late Dr. ELLIS POWELL.

96 pages, 1s. 8d. post free.

*A little book of very high spirituality carrying a special appeal to all religiously-minded people. Very suitable for a Christmas present.*

By H. EENESE HUNT (Member of Council, L.S.A.)

### NERVE CONTROL: The Cure of Nervousness and Stage Fright.

128 pages, net 2s., post free 2s. 2d.

### A MANUAL OF HYPNOTISM. (3rd impression.)

Cloth, 132 pages, net 2s. 6d., post free 2s. 9d.

### SELF TRAINING: The Lines of Mental Progress.

Cloth, 240 pages, net 4s. 6d., post free 4s. 10d.

### A BOOK OF AUTO-SUGGESTIONS.

Wrappers, 64 pages, net 1s., post free 1s. 2d.

### THE INFLUENCE OF THOUGHT.

Cloth, 238 pages, net 5s., post free 5s. 6d.

### THE HIDDEN SELF, and Its Mental Processes.

Cloth, 172 pages, net 4s. 6d., post free 4s. 10d.

*A series of clear and concise works by a well-known authority on Mental Control and Suggestion.*

By STANLEY DE BRATH, M.Inst.C.E. (V. C. Desertist)

### PSYCHIC PHILOSOPHY AS THE FOUNDATION OF A RELIGION OF NATURAL LAW.

With Introductory Note by Alfred Russel Wallace, O.M., F.R.S.  
Third Enlarged Edition. Cloth, 380 pages 6s., post free

By CAMILLE FLAMMARION, the great astronomer.

### BEFORE DEATH.

### AT THE MOMENT OF DEATH.

Cloth, 370 pages, 11s. 3d. each volume, post free.

### A BOOK OF THE HIGHEST EVIDENTIAL VALUE. *JUST OUT.*

By THE REV. DRAYTON THOMAS.

### SOME NEW EVIDENCE FOR HUMAN SURVIVAL.

With Introduction by Sir Wm. Barrett, F.R.S.

Cloth, 8vo., 11s. 3d., post free.

*This book includes the remarkable "Newspaper Tests," obtained through the Mediumship of Mrs. Osborne Leonard.*

### THE DEAD ACTIVE.

Through the mediumship of MR'S LAMB-FERNIE.

Cloth, 194 pages, 5s. post free.

*A record of communications of much beauty, dealing with some Aspects of the Life Beyond the Veil.*

By E. W. WALLIS (Editor of "LIGHT," 1899-1914) and

MRS. (M. H.) WALLIS.

### SPIRITUALISM IN THE BIBLE.

Boards, 104 pages, 1s. 8d., post free.

### A GUIDE TO MEDIUMSHIP AND PSYCHICAL UNFOLDMENT.

Mediumship Explained. II. How to Develop Mediumship.

III. Psychical Powers; How to Cultivate Them.

Cloth, 312 pages, 7s. 3d., post free, or in 3 separate parts, 2s. 2d. each, post free.

*Mrs. Wallis who recently completed 50 years' service to the cause of Spiritual Progress, has a unique knowledge of mediumship and the development of psychic gifts.*

By SIR WILLIAM BARRETT, F.R.S.

### ON THE THRESHOLD OF THE UNSEEN.

Cloth, 336 pages, 8s., post free.

*A cautious and comprehensive description of the evidence for Psychical Phenomena, by a great Scientist. Strongly recommended for Sceptical Inquirers.*

By THE REV. CHAS. L. TWEEDALE, M.A.  
MAN'S SURVIVAL AFTER DEATH.  
Or the OTHER SIDE OF LIFE in the LIGHT of SCRIPTURE,  
HUMAN EXPERIENCE and MODERN RESEARCH.  
Cloth, 52 pages, 11s. 3d.  
*The book which so greatly impressed Mr. Robert Blatchford.*

### SPECIAL OFFERS.

By SIR ARTHUR CONAN DOYLE.

### THE VITAL MESSAGE.

Cloth, 228 pages. Published at 5s. Reduced to 3s. post free.

*This most valuable and arresting book is now offered at a substantially reduced price. Strongly recommended.*

### THE NEW REVELATION

Paper 170 pages. Published at 2s. 6d. net. Reduced to 2s. 3d. post free.

*A terse and cogent summary of the Facts and Philosophy of Spiritualism. Now offered at a price within the reach of all. A valuable work for propaganda.*

By GEORGE E. WRIGHT, Organising Secretary, L.S.A.

### PRACTICAL VIEWS ON PSYCHIC PHENOMENA.

128 pages, 2s. 6d., post free.

### THE CHURCH AND PSYCHICAL RESEARCH.

A discussion of the implications of Psychical Research on the Christian Faith.

Cloth, 147 pages, 3s. 9d. post free.

By MRS. JOY SNELL.

### THE MINISTRY OF ANGELS.

Wrappers, 174 pp. 2s. 3d. post free.

*This little book gives in simple yet most convincing language proof of the guidance and help of mankind by the Spirits beyond the veil.*

### SPECIAL OFFER.

### THE DIVINING ROD AND ITS USES.

By J. F. YOUNG and E. ROBERTSON.

Wrappers, 137 pp., illustrated. Published 1s. 6d. net. Offered at 8d. post free.

*A number of copies of this work by two of the best-known and most successful water diviners in Great Britain, is now offered at One Third of the published price. The wrappers are somewhat soiled, but in other respects the books are new.*

### A BOOK WHICH EVERY SPIRITUALIST MUST READ.

Through the Mediumship of the REV STANTON MOSES (M. A. Oxon), a Founder of the London Spiritualist Alliance.

### SPIRIT TEACHINGS.

With a Biography by CHARLTON T. SPEER, and two full-page portraits.

Ninth Edition. Cloth, 224 pages.

Price, 6s. 6d., post free.

By JAMES COATES, Ph.D.

### SEEING THE INVISIBLE.

Cloth 234 pages, net 6s. 6d., post free 7s.

### HUMAN MAGNETISM.

Cloth, 254 pages, net 6s., post free 6s. 6d.

### PSYCHICAL PHENOMENA

182 pages, net 2s., post free 2s. 3d.

### IS MODERN SPIRITUALISM BASED ON FACT OR FANCY?

85 pages, net 2s. post free 2s. 3d.

*(Valuable works by a great pioneer.)*

### SECOND IMPRESSION.

### FACTS AND THE FUTURE LIFE

By the REV G. VALE OWEN.

Cloth, 191pp., 4s. 10d. post free.

By H. A. DALLAS

### OBJECTIONS TO SPIRITUALISM (Answered).

128 pages, 2s. 2d.

*A valuable little book for those who have religious and other difficulties in regard to Spiritualism.*

By DAVID GOW (Editor of "LIGHT")

### SPIRITUALISM: ITS IDEAS AND IDEALS.

Paper Covers, 2s. 3d., post free.

*A collection of some of this brilliant journalist's recent contributions.*

The above publications and all other works on Spiritualism, Psychical Research and Allied Subjects can be obtained of the Publicity Department of the London Spiritualist Alliance, Ltd., 5, Queen Square, London, W.C. 1. Send Remittance with order.

# PHILIP GIBBS

is one of the ablest writers of our day, and his new novel

## The Middle of the Road

**X** has just been published. A 2nd edition was called for on publication. Sir Philip Gibbs has a large and rapidly increasing public. As the demand at the libraries is naturally great, order "The Middle of the Road" at once and enjoy his latest success. **FIRST REVIEWS:** The "Sunday Times" says: "Sir Philip Gibbs has done nothing better than this novel." The "Daily Mail" says: "Sir Philip Gibbs has written a fine novel in 'The Middle of the Road.' It stands out above much contemporary fiction by reason of its force and idealism."

# MAY SINCLAIR

has written some fine novels, but none better than her latest book, "Anne Severn and the Fieldings," which is evoking enthusiastic opinions from Press and public alike. A few of the first reviews:—

"A Triumph of colour and vitality." "The Times."  
 "One of the very best of Miss Sinclair's novels. . . . brilliant writing and analysis"—"Weekly Dispatch."  
 "A finely emotional story in which a difficult subject has been handled with consummate tact."—"Daily Chronicle."

## Marian Bower

part author of "The Green Cord" and "The Chinese Puzzle," lays the scene of her new novel,

### Nick Nonpareil

in one of the beautiful lakeside towns of Northern Italy, whither Sir Ching Wang a Chinese Minister, has come to attend a conference. There follows a tale of such love and revenge which will keep you engrossed throughout.

## Mary Webb

(nee Mary Meredith), author of "The House in Dormer Forest," etc., whose new novel,

### Seven for a Secret

is described by the "Outlook" as "a story of rare beauty and charm."

## The Novels of the Autumn

<b>The Judge</b> (5th Large Edition) "The Literary novel of the year." <b>Miss Mapp</b> A new novel by the author of "Dodo," &c., &c. <b>Annette and Bennett</b> Author of "Sembal," "Pugs and Peacocks." <b>Love in a Pit Village</b> Author of "Kate's Comedy of Tears." "A story of unusual human interest." <i>Daily Graphic</i> .	<b>Rebecca West</b> <b>F. F. Benson</b> <b>Gilbert Cannan</b> <b>Lady Muir Mackenzie.</b> <b>Mary Julian</b>	<b>Alas that Spring—!</b> Author of "The Little Soul," "Laura Creighton." <b>The Optimist</b> Author of "Tension," "Humbug," &c. <b>The Great Roxhythe</b> Author of "The Black Moth." <b>Average Cabins</b> Author of "Tressider's Sister," &c. <b>The Revolving Fates</b> Author of "Shepherdless Sheep." <b>The Gargoyle</b> Author of "The Ford."	<b>Blinor Mordaunt</b> <b>E. M. Delafield</b> <b>Georgette Heyer</b> <b>Isabel C. Clarke</b> <b>Essex Smith</b> <b>Mrs. Arthur Stallard</b> <b>Curtis Yorke</b>
<b>The Kingmakers</b> Author of "Little Comrade" (54th thousand).	<b>Anthony M. Ludovici</b> Author of "What Woman Wishes," &c. <b>Burton E. Stevenson</b>	<b>Peter People</b> Author of "The Unknown Road," &c.	

### A Stirring Romance of the Spanish Main

## Captain Blood

By **Rafael Sabatini**  
(3rd EDITION)

"A finely stirring romance gemmed with thrilling episodes from cover to cover."—*Westminster Gazette*. "Peter Blood is a great figure."—*Punch*. "An exciting romance of the Spanish main."—*The Times*

Author of "Scaramouche" (8th Ed.)

Novels by new or comparatively new authors have to be good in these days to justify the risk of their publication, and Messrs. Hutchinson & Co. would therefore like to draw attention to the following novels which they have only just published and of which there has only been time for one or two early reviews.

<b>THE BOX OF SPIKENARD</b> Of which the "Morning Post" says, "Mrs. Boileau is to be congratulated. . . . a story full of pathos and human interest," and the "Irish Times": "A clever and outspoken study of a woman by a woman."	By <b>ETHEL BOILEAU</b>
<b>The INHERITANCE OF JEAN TROUVE</b> Of which the "Scotsman" says: "A charming love idyll."	By <b>Nevil Henshaw</b>
<b>THE FOOL OF DESTINY</b> Of which the "Times" says: "With a thrill in almost every chapter."	By <b>Rolf Bennett &amp; Katherine Harrington</b>
<b>VANDEMARK'S FOLLY</b> Of which the "Irish Times" says: "An excellent story."	By <b>HERBERT QUICK</b>

Just published. By the Author of "Quinneys."

## Change Partners

By **HORACE ANNESLEY VACHELL**

"Truth" says this novel is "A delightful and brilliant bit of comedy," and the "Weekly Dispatch," "A charming and witty story of four philanderers written in Mr. Vachell's best light comedy vein."

## Novels Published this Week

<b>The Miracle</b>	<b>E. Temple Thurston</b>	<b>Conjugal Rights</b>	"Rita"
<b>The Life of Isobel Erne</b> Author of "Comedy Corner," etc.	<b>Peggy Webling</b>	Author of "Pat the Pedlar," etc.	
		<b>The Manuscript of Youth</b> Author of "The Wider Way," etc.	<b>Diana Patrick</b>

London: **HUTCHINSON & CO.**



Library of Congress  
JAN 2 1923  
BOSTON

# LIGHT

A JOURNAL OF SPIRITUAL  
PROGRESS & PSYCHICAL RESEARCH

## CONTENTS.

The Alleged Fraud with the  
Crewe Circle.  
Letters between "Light" & the S.P.R.

Phenomena under Conclusive Test  
Conditions.  
Address by Mr. Harry Price.

The Subconscious Mind and the  
Direct Voice.  
By C. E. B. (Col.)

Spiritualism and War.  
By Stanley De Brath.

Our Tour in Tasmania.  
By Horace Leaf,

Etc., Etc.

SATURDAY, DEC. 16th, 1922

No. 2,188—Vol. XLII.

Registered as a Newspaper.

Price Fourpence.

LOOK OUT FOR XMAS NUMBER NEXT WEEK.

6<sup>d</sup>.

## NOTICE TO ADVERTISERS.

Owing to the Christmas Holidays it is imperative that ALL copy for advertisements reach us for the issue dated December 23rd (Christmas Number) not later than first post Monday morning, December 18th, and for the issue dated December 30th not later than first post December 22nd, otherwise we cannot guarantee insertion.—HUTCHINSON & CO., 34, Paternoster Row, London, E.C. 4.

Telephone:  
FARE 4708

Hon. Principal:  
J. HEWAT MCKENZIE.

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

The College will be closed for public work between December 22nd and January 8th

Syllabus on application to Hon. Secretary.

**Classes, Lectures, Excellent Library.**  
Daily Demonstrations and Experiments in Psychic Phenomena.  
**Direct Voice.** MRS. B. COOPER Private appointments, except between December 23rd and December 27th.  
**Direct Voice Groups.** (10 persons.) Wednesdays, 8 p.m. Fridays, 5 p.m.  
**PUBLIC CLAIRVOYANCE.** (Open to non-members.)  
Friday, December 15th, 8 p.m. ... MRS. BRITAIN.  
Experiments and Guidance in Ouija Board and Automatic Writing.  
MRS. HESTER TRAVERS SMITH. Apply Hon. Sec. for appointments.

College Quarterly, "Psychic Science" (Editor, MR. BLIGH BOND), 2s. 6d.; 2s. 9d. post free.

No. 4 ready January 1st, (ORDER NOW.)

Poltergeist Phenomena in London.  
The Golligher Circle (Illustrated.)  
The Hope-Price Case (Illustrated.)  
Mrs. Osborne Leonard (Photo.)

A new chapter on Glastonbury Discoveries and other valuable articles.

### Marylebone Spiritualist Association, Ltd., AEOLIAN HALL, 135, New Bond Street, W.

SUNDAY, DECEMBER 17th, at 6.30 p.m.

Address: MR. H. BODDINGTON.

Spirit Descriptions by MRS. ANNIE JOHNSON

WEEKDAY MEETINGS at

M. S. A. INSTITUTE, 5, Tavistock Square, W.C.1.

MONDAY, DECEMBER 18th, at

3.0 p.m., Psychometry by MRS. A. JOHNSON. Members only.

3.0 p.m., Educational Meeting. KHAWAJA KAMAL-UD-DIN, B.A.

Subject: "Islam and Woman."

Questions and discussion. All invited.

TUESDAY, DECEMBER 19th, at 7.30 p.m.

Spirit Descriptions and Messages by MR. ALFRED VOUT PETERS.

Members Free. Visitors 1s.

THURSDAY, DECEMBER 21st, at 8.0 p.m.

Spirit Descriptions and Messages by MR. J. J. VANGO.

Members Free. Visitors 1s.

Meetings for Members only as stated on Syllabus.

Membership invited. Subscription, 10s. per annum.

All correspondence to Hon. Secretary, 4, Tavistock Square, W.C.1.

### The "W. T. Stead" Borderland Library, 5, Smith Square, Westminster, S.W. 1. (Entrance in North St. Four minutes from the Houses of Parliament.)

The Lending Library contains hundreds of books on Psychic subjects. There are also many valuable Reference Books which may be studied at the Library.

Hours, 11 to 6. Closed Saturdays and Sundays.

ACTIVITIES IN CONNECTION WITH THE LIBRARY.

Tuesday, December 19th, 11.30 a.m. Class for Spiritual Development and

Psychic Photography. MISS EARLE.

Tuesday, December 19th, 3.30 p.m. Self-Mastery Class. MISS BURTON.

Sittings for Psychic Photography. (By appointment.) MRS. DEANE.

Classes for:

Healing, MRS. OGLIVIE. Psychic Photography, MRS. DEANE.

Psychic and Spiritual Development, MISS PHOEBE PAYNE.

THE LIBRARY will be closed from DEC. 21st to JAN. 3rd.

Hon. Sec., Miss Estelle Stead.

### The London Spiritual Mission, 18, Pembridge Place, Bayswater, W.

SUNDAY, DECEMBER 17th.

At 11 a.m. ... MR. P. E. BEARD.

At 6.30 p.m. ... MR. P. E. BEARD.

Wednesday, Dec. 20th ... PROF. JAMES COATES (Lantern Lecture).

Wednesday Concentration Class (Members only), 3.30 p.m.

Open Meeting.—Every Thursday at 7.30.

Week-day Services, 7.30 p.m.

### Wimbledon Spiritualist Mission.

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

Sunday, Dec. 17th, 11 a.m. ... MR. G. E. ROWELL.

"The Kingdom of Heaven."

Followed by clairvoyance by MRS. BEAUMONT-SIGALL.

8.30 p.m. ... MRS. D. GREENSIDE.

Wednesday, Dec. 20th, 7.30 p.m., Meeting for Members and Associates only.

Healing Tuesdays, 7.0 p.m., Wednesdays, 3.0 p.m.

"Books That Help." By H. ERNEST HUNT. Descriptive booklet free.—Secretary, 30, Woodstock Road, Bedford Park, W. 4.

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

Established 1917.

Motto: Onward and Upward.

Everybody Welcome.

Sundays, 11.30 and 7. Mondays and Thursdays, 7.15. Tuesdays, 8 and 7.15.  
DECEMBER 17th, 11.30 and 7.0. ... DR. VANSTONE.

### LONDON MUSLIM HOUSE, 111, CAMPDEN HILL ROAD, NOTTING HILL GATE, W.8.

SUNDAY LECTURES

The following programme will be observed.

Date.	Subject.	Speakers.
17th Dec.	Karma Theory.	Khawaja Kamal-Ud-Din.
24th Dec.	Myth of Christmas.	Khawaja Kamal-Ud-Din.
31st Dec.	Heaven and Hell.	Mr. Yakub Khan.

Tea at 4.30 p.m. Lecture 5 p.m. We offer you a cordial welcome.  
HABEEB ULLAH LOVEGROVE, Secretary.

### 22, Princes Street, Cavendish Square, W., LONDON ACADEMY OF MUSIC.

### SUNDAY AFTERNOON ADDRESSES on Spiritual, Mystic, and Occult Subjects by J. HAROLD CARPENTER

at 3.15 p.m.

A short devotional meeting for those desirous of spiritual help and guidance will be held at the close of each lecture.

Admission free. Collection to defray expenses.

### HIGHER MYSTICISM.

Mrs. Fairclough Smith's Wednesday Lectures will be discontinued at the Ethical Church, Queen's Road, Bayswater, W., during the Christmas Vacation. They will begin again on Wednesday, January 10th, 1923.

### HORACE BUSBY.

Bulldozing, Decorator, Sanitary & Electrical Engineer.

Furniture Repairs, Upholstery and Polishing.

"The Old Schools," Upper William Street, St. John's Wood, N.W.  
Work executed by a skilled staff at moderate charges. Estimates and advice gladly given by appointment.

### Just Out.

## "WHENCE? WHITHER?"

"Inspirations from the 'other side' by a new writer."—  
BERTHA THOMPSON.

"A great faith in God . . . is closely allied and interwoven with a wonderful sympathy for those in trouble and distress."

JERSEY POST.

2/- Cloth. Silver Star Design. ORDER NOW.  
1/- Brochure. " "

A. H. Stockwell, 29, Ludgate Hill, E.C. 4.

### SOUTHERN DISTRICT COUNCIL.

**Wanted.**—A fully qualified speaker and demonstrator as wholtime Missioner for at least one year, commencing January 6th, 1924. Applications, with salary required (excluding travelling expenses) should be sent to the Secretary, Mr. J. G. McParlane, 8, St. Piran's Avenue, Portsmouth, not later than 30th inst. Testimonials of efficiency absolutely essential.

(2) The above Council also invite applications from a few additional MALE speakers and demonstrators for short tours of three weeks or more in their area for 1924. Open dates and terms, supported by references, should be sent to the Secretary, as above.

**Folkestone.**—Glenlee Boarding House, Cheriton Gardens.  
Good, comfortable house; liberal table; 2 minutes Leas.

**Rooms offered nice woman (or two friends or married couple) for few weeks, with all conveniences, in return for slight services. Immediate. Corral, West Grove, Sandgate, Folkestone.**

**PERFECTED PLANCHETTE, on Ball Bearings, the most perfect instrument for obtaining Spirit messages. Beautifully finished, with full instructions, at 7s. each, post free, Wevers Bros., Scientific Instrument Makers, 50, Church Road, Kingsland, London, N.I.**

**Brighton.**—Boarding Establishment; All bedrooms hot & cold water, electric light, gas fires, pure, varied, generous diet, inclusive terms. Write for tariff—Mr. & Mrs. Massingham, 17, Norfolk Terrace.

# LIGHT

A JOURNAL OF  
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,188.—VOL. XLII. [Registered as] SATURDAY, DECEMBER 16, 1922. [a Newspaper.] PRICE FOURPENCE.

## What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. This position it firmly and consistently maintains. Its columns are open to a full and free discussion—conducted in the spirit of honest, courteous and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light!"

## NOTES BY THE WAY.

ONCE hardly in a cycle blossometh  
A flower-like soul ripe with the seeds of song,  
A spirit fore-ordained to cope with wrong,  
Whose divine thoughts are natural as breath,  
Who the old darkness thickly scattereth  
With starry words, that shoot prevailing light  
Into the deeps and wither with the blight  
Of Truth serene, the coward heart of Death.

—J. RUSSELL LOWELL.

### A CRITIC IN THE PILLORY.

In the Journal of the American S.P.R. for September, Dr. Walter F. Prince makes a very pungent reply to an article by Dr. Farrar in the "Archives of Neurology and Psychiatry." He convicts the writer of the article of inaccuracy and want of knowledge, point by point. The profusion of blunders in logic, in the statement of facts and even in the spelling of the names of prominent men associated with Psychical Research, gives Dr. Prince ample material for many caustic comments on the would-be critic whom he chastises in a manner that reminds us of Macaulay in one of his most famous pieces of literary criticism. Here is one reflection by Dr. Prince:—

The region of Psychical Research, or "Spiritism," if you please, is the only one which men of culture feel qualified to enter without any special training whatever, without particular acquaintance with its literature, its history or its methods, and therein make wild and random statements and build theoretical structures on the basis of their prejudices. It is the one field wherein they dare to make assertions of fact without first taking pains to see if the assertions are accurate, and to employ shaky and limping logic which, employed elsewhere, would be laughable.

\* \* \* \*

### SOME OTHER EXAMPLES.

In the course of his reply to Dr. Farrar, Dr. Prince takes the opportunity to show up as "awful examples" other critics of the same reckless type. He points out, for instance, how a certain Dr. Brill, in his efforts to show that human survival is a delusion, went so far as to "invent a biography" for Sir Oliver Lodge,

asserting that it was old age and the loss of a son in the Great War that led to his delusion. Needless to say, Sir Oliver reached his conclusions in middle life and long before his son died. Any opponent who, unacquainted with this fact, attacks Sir Oliver Lodge, exposes himself to thoroughly deserved ridicule. Of Mr. Edward Clodd, Dr. Prince writes that Mr. Clodd's book, "If a Man Die, Shall He Live Again?" was designed to demolish this same delusion of human survival:—

But the same fatality overtook him. He could hardly lift his pen from the ink-well without a blunder of fact or quotation or logic falling from it. He could not even get names down correctly. He makes the "Stratford rappings" depend solely on the testimony of a man thirty years later, although they were inspected by editors and reporters at the time and reported in more than a dozen newspapers.

"'Tis true, 'tis pity." These are fair examples of much contemporary criticism leading to the conclusion we reached long ago that most of our opposition is far less formidable than it looks.

\* \* \* \*

### FIRST STEPS TO KNOWLEDGE.

The world to-day is aware of the great advance now being made by Spiritualism, which to us represents the recognition of a spiritual world rather than a mere acknowledgment of the reality of the phenomenal or supernormal side of things. The populace is coming in and there are not wanting alarmists who utter doleful prophecies. They tell of the ignorance and frivolity which will resort to the spirit-world with such questions as, "Shall I marry?" "How will my law-suit go?" "Shall I buy rubber or gold mining stocks?" People ought not to seek counsel of the unseen world on such subjects. Of course, but it is very human, and such things are nearest to the hearts of some of the inquirers. Self-interest for them is the first letter of the alphabet of the new knowledge, and they must begin somewhere. Such evils as may result will work their own cure. There will be some burned fingers and sore heads. Nature stands always ready to curb the unruly appetite with a dose of indigestion, and in due time the vanity of pursuing only the perishable will be learned. It is a form of folly much more in evidence outside of Spiritualism than within it.

### JEWELS.

What jewels are most precious in a life—  
Diamonds or pearls, or other stones so rare  
I know not, yet the sky is turquoise blue,  
And emerald grasses deck dear Nature's hair.

Give me the jewel of a quiet mind,  
The character that wears as long as gold,  
The pearl of modesty, in setting kind,  
The brilliancy of wit that ne'er grows old.

For me the treasure of a trusting heart,  
The gleaming sparkle of a happy eye.  
From Jewels such as these I would not part  
For any coronet beneath the sky.

--ELSIE EMMONS (in "Songs for all Seasons").

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

## PHENOMENA UNDER CONCLUSIVE TEST CONDITIONS.

ADDRESS BY MR. HARRY PRICE.

Before a full meeting of the London Spiritualist Alliance on Thursday, the 7th inst., Mr. Harry Price delivered a most interesting address on "Telekinesis," illustrated by some admirable lantern slides.

MR. GEORGE E. WRIGHT occupied the chair, and in his opening remarks referred to the fact that Mr. Price was one of the leading authorities on magic in this country, and possessed the finest library in the world on that subject. The public assumed that all psychical phenomena were produced by conjuring. On the other hand, some Spiritualists said that these phenomena had no similarity whatever to magical presentations, and that a knowledge of magic was of no value to the psychical researcher. The truth lay between these two extremes. Magic had nothing whatever to do with the mental phenomena of Spiritualism, but in the subject of the present address a knowledge of magic was of great value as it enabled anyone like Mr. Price to say at once whether they were producible by the methods of the conjurer. If Mr. Price was positive that the phenomena he witnessed at Munich could not have been produced by trickery, his expert opinion might be taken as conclusive. Members must feel very gratified that the first public account of these phenomena should be given from the platform of the L.S.A.

MR. PRICE commenced his address by reviewing some of the earlier cases of apparent telekinesis. He analysed the phenomena observed by Professor Zöllner with Slade which were recorded in "Transcendental Physics."

He referred also to the phenomena produced in the presence of D. D. Home, Eusapia Palladino, Mdle. Tomczyk, and Frau Silbert.

He then proceeded to relate the experiences of himself and Mr. Dingwall, the Research Officer of the S.P.R., at a series of sésances with the famous medium, Willie S., at the residence of Baron von Schrenck-Notzing, as follows:—

"We left London on Sunday, May 23th, arriving in Munich the following day, soon after five o'clock. We were met at the station by the Baron, who conducted us to our hotel, and also informed us that a sitting with Willy S. had been arranged for us the same evening at eight.

"We duly arrived at the Baron's house at the time appointed and were introduced to the medium and the other sitters, comprising the Baron and his wife, his son, his daughter-in-law, General Peter, the editor of the 'Psychische Studien,' and Herr Bartels, an artist.

"Willy S. is a bright, intelligent youth, about eighteen years of age, of medium height and build, and passionately fond of outdoor sports. He is of a happy disposition, quite normal in his everyday life. Many scientists, doctors, and University professors have been among the scores of sitters who have witnessed the extraordinary phenomena produced through his mediumship, and not one has suggested that the youth is normally responsible for the phenomena. Baron von Schrenck has had sceptics at the sittings, but even the worst of the unbelievers have been eventually convinced.

"The control of Willy S. is perfect, and it is this physical isolation of the medium from the resultant phenomena that makes the sittings so valuable from a scientific point of view. The methods employed to prepare the medium for the sittings are as follows: Baron von Schrenck and one or more of the sitters go into an ante-room with the medium, who is supplied with one-piece black tights, slippers and dressing-gown. After the articles have been examined, Willy puts on the tights, which button up the back. Then the slippers and the dressing gown—which are discarded when the séance-room is reached—are put on.

"The séance-room is an apartment about eighteen feet by twenty-four feet, with two doors and two windows. One door leads into a passage and is kept locked on the inside during the séance. The other door leads into an ante-room where the sitters assemble previous to the sitting.

"Having taken our places in semi-circular formation in front of the cabinet, which is *not* used during the sittings, the medium is controlled by two of the sitters. The medium sits at the extreme right of the semi-circle, and one of the controllers holds both his hands and presses his legs against those of the medium to prevent the latter moving his feet. Another controller holds the medium's wrists. Besides this human control, the medium wears luminous bracelets and luminous pins visible to the circle, which can see the boy's body outlined the whole of the time. I could distinctly

see the movement of his respiratory organs from where I sat. Only one hand in the entire circle is free, and that is the left hand of Dr. von Schrenck-Notzing, who attends to the lighting and winds the musical box.

"The lighting is obtained from five red electric lights in a cluster at the left side of the circle. The amount of light allowed was fair. I could see my neighbours plainly. I usually sat next to the Baron, and only once next to Mr. Dingwall. The average number of sitters was about nine.

"The circle being in position, the Baron switched off the white light and the séance commenced.

"Willy goes into a self-induced trance a minute or so after the white light is switched off. When the controllers inform the circle that Willy is entranced, Baron von Schrenck addresses a few words to 'Minna'—a personality who is supposed to control Willy during the entranced state. I will now read my original notes made a few hours after each sitting:—

"Monday, May 29th, 1922.—The sitting commenced at 8.35 p.m. I sat between Mrs. Schrenck-Notzing, junior, and Baron von Schrenck. There were six sitters besides myself. Mr. Dingwall was asked to control the medium in conjunction with General Peter. We (Mr. Dingwall and myself) had previously casually examined the cabinet fixed across the corner of the room; also the smaller gauze cabinet, musical box, bell, luminous pin-heads, bracelets, etc.

"The first portion of the sitting was not very successful, and after requests from the medium (entranced) for more noise, talking, etc., it was intimated that Mr. Dingwall should discontinue his control, the reason being that both he and I were new to the circle.

"The next stage of the sitting was remarkable for some well-defined phenomena. A decided creaking of the heavy table (which had been placed within the gauze cabinet) was heard. This table, a portion of which had been made luminous, was then heard to bump loudly upon the floor, at the same time the luminous markings thereupon were seen to rise. This occurred a second time. A large heavy musical box was then placed inside the gauze cabinet, and, at the word of command, started playing. It likewise started and stopped at words of command given in three languages, thus proving that he force exerted was controlled by an intelligent entity. The box was also seen to move, it having been made luminous in several places. A small handbell made luminous was then placed on the table in the cabinet. It soon afterwards rang, and twice was thrown out of the cabinet.

"The third portion of the sitting—after an interval, in which the medium rested—was again remarkable for some very fine phenomena. A small table—on which was placed a luminous rectangular card and a luminous bracelet—was placed on a larger table in front of the cabinet. After the medium became entranced, the card was moved by an invisible force; the bracelet was waved in the air; the table was knocked over. These same phenomena occurred again after an interval of a minute or so, the smaller table being passed, with one pause, completely around the larger one, on which stood a red lamp. During this portion of the sitting a white handkerchief was dropped on the floor; it shortly rose in the air, the effect of the red light on the white handkerchief against the black background being very fine. A dim hand-like form or 'pseudo-pod' then appeared at the opening of the cabinet. More movements of the smaller table concluded the sitting."

Before the next sitting Mr. Price and Mr. Dingwall made a thorough inspection of the room. They took down the cabinet, and sounded the walls; they took up the carpet and examined the floors. They sealed their signatures to the locked door leading into the passage. They examined the ceiling, and all the adjacent rooms both above and below the séance-room, but found nothing unusual. They thoroughly examined the apparatus, including the gauze cage in which some of the phenomena occurred. This cage resembled a large meat-safe with gauze panels. It measured about five feet high, two feet wide, and three feet deep. The door occupied one end and was swung on linen hinges, being locked to the side of the cage by means of staples and padlocks. In this door was an opening about three feet wide by six inches deep. This cage was placed in front of the circle with the opening towards the cabinet and away from the medium. It was in this gauze cage or

## THE SECRET OF GRAVITATION.

## A COMPARISON OF VIEWS.

Since scientists cannot tell us definitely what "gravitation" is, it may be worth while to try and ascertain if any light has been thrown on this question by the clairvoyants while in the interior state.

In that admirable book entitled "From the Watch Tower, or Spiritual Discernment," Sydney T. Klein states that "gravitation" is "a movement in the line of least pressure, and that the force exerted between two particles of matter is therefore a pushing rather than a pulling force, but in ordinary parlance we say that matter attracts matter." To quote further:—

The latest calculation of the pressure of the ether surrounding us on all sides and, fortunately for us, permeating every particle of our bodies, is 25,000 tons on the square inch, namely, 3,600,000 tons on the square foot, and though we have no knowledge whatever of it as an obstruction to our movements, its density is millions of times greater than that of iron. In another place ("Science and The Infinite") I have tried to show that gravitation is caused by one material body shielding another body, from ether pressure, in the direction of the former; it is a movement in the line of least pressure and must therefore be looked upon as a *pushing* and not an attracting force.

Has Spiritualistic literature anything to say on this subject? The following is an extract from a communication given over thirty years ago:—

To us, when we view what is "space" to you, we see it as a continent, so to speak, swarming with living forms of every conceivable, and to you, inconceivable variety.

Whence comes the idea of weight? You would specify it, perchance, as the difference existing between one body and another, as regards bulk and density, and these determine their weight, as well as resisting power. But while the vast mass of living forms occupying space may offer resistance to those solid bodies, the planets, which invade their kingdom of life, the Law of Repulsion may be allowed to be operative. But as regards the relationship of one solid body to another moving in space, the Law of Attraction becomes inoperative. Now you may easily see, that while these, to you, aerial forms, are repellent to the denser bodies, to us, and our action, they offer no obstruction. You have dense and solid bodies, that encompass your inner and spiritual life forms, and these "bodies" are attracted by the solid earth, and they cannot rise above the earth's surface and power, because they are held down by what your scientists term the Law of Gravitation, but we would say, by the resistance and repulsion of the aerial forms, with which the external bodies cannot assimilate.

Comparing the above two views of gravitation there appears to be an agreement as to a pushing force, instead of an attracting force, causing a movement in the line of least resistance, i.e., between any two solid bodies; but in the one view, the pushing force is caused by ether pressure and in the other by fluidic aerial forms which swarm in space. Is there any relation between the ether pressure of one view and the pressure arising from aerial forms in the other?

It would be interesting to know if your readers have noticed anything in other communications bearing on this subject of the true nature of gravitation. E. S.

(Continued from previous column.)

table, luminous slate and bracelet were then introduced, the table, etc., moving rapidly and falling down. The bracelet was picked up by invisible hands, at the same time the 'force' attempted to restore the table, slate, etc., to their normal positions. The table was eventually broken in two places owing to the extreme power expended upon it. The luminous slate was then placed on the table, and two hand-like forms or pseudopods were seen to creep over the edge of the slate, the black forms showing up distinctly against the luminous black of slate. The 'hands' then waved slate round circle, dropping it eventually at Mr. Dingwall's feet.

"Both Mr. Dingwall and myself, who took independent notes, are convinced that we witnessed absolutely genuine phenomena.

"I can assure my audience that every trick and 'move' in fraudulent mediumship is known to us, and had we noticed the slightest suspicious action upon the part of the medium or sitters we should have recorded it." (Applause.)

Mr. Price's address was followed with the closest attention and several questions were asked at its close, to which the speaker gave interesting replies.

The CHAIRMAN, in moving a vote of thanks which was passed with acclamation, dwelt on the extreme value to the Spiritualist movement of such positive pronouncement in favour of the genuineness of the Munich phenomena. Although physical phenomena were not directly matters of the first importance to Spiritualists, yet there could be no doubt that the general public acceptance of their reality would do much to increase the receptivity of the public mind for the great truth of Spiritualism.

box that the oaken library table, weighing about 33lbs., was placed.

[The lecturer threw on the screen a detailed plan of the séance-room and photographs showing most clearly the absolutely certain control exercised by the experimenters on the medium, which rendered quite impossible any action by his hands or feet.]

The second sitting took place on May 31st. Mr. Price read from his original notes as follows:—

"There were present, besides ourselves and Willy, Baron von Schrenck, the Prince and Princess of Parma, Professor Zimmer, Professor Gruber, and a lady nerve specialist, Frau Dr. Lebrecht. Willy was examined as usual, and our signed seals were placed upon the unused door leading into passage.

"One of us [i.e., Mr. Price or Mr. Dingwall] remained in the séance-room the entire evening, even during the intervals between the three portions of the sitting.

"Sitting commenced at 8.55 p.m. Medium at once became entranced, and phenomena commenced almost immediately. Creaking and jumping of the table in the gauze cage very plainly seen and heard; cabinet also moved slightly. Hand-bell was asked for by control. When placed behind the cabinet, it was picked up, waved in the air, and flung on to Mr. Dingwall's knees. It was placed on floor again, and once again was moved. A musical box placed on table in cage was played and started and stopped at word of command when given in German or English. The box was apparently *wound* by the force producing the phenomena—the noise of the winding and the playing of the box being heard simultaneously, a very curious effect. Loud raps were then heard on the table.

"Other phenomena which occurred during the evening were a materialised hand-like form, or 'pseudopod,' waving from opening in large cabinet. Handkerchief twice picked up from floor; small table waved in air and lifted some feet from the ground. Bracelet was picked up several times and waved in air and thrown to sitters. Mr. Dingwall picked up luminous slate, held it, and the psychic force pushed the slate from his hand, soft thuds or taps being heard behind the slate. Handkerchief was placed on slate, Mr. Dingwall held one end, the other dangling over edge of slate. The 'force' took the free end, and a gentle tug-of-war took place. Presently the 'hand' or pseudopod appeared over the edge of luminous slate, showing distinctly, and very weirdly, against the luminous board. The last phenomenon was exceptionally wonderful; Baron von Schrenck and Mr. Dingwall each placed one hand on the small table, and the 'force' overcame their combined strength, the table struggling with the two sitters, who could not keep it on the floor. A portion of the table was broken in the endeavour to keep it still.

"Everything was thoroughly examined before and after the sitting, the control of the medium being perfect.

"We left this second sitting with the firm conviction that the phenomena were genuine, and were not the result of any trickery upon the part of the medium or the sitters. Our seals upon the door were intact and no one entered or left the séance room without our knowledge.

"Our third and last sitting was on June 2nd. We commenced at 9.25 p.m., the sitters present being ourselves, the Baron and the medium, Professors Bekker, Gruber and Kluge, General Peter, Doctor Marimowski and Frau Dr. Lebrecht. The medium became entranced within one minute of the white light being switched off. Although it was a very hot, still June night, and all the doors and windows were closed and locked, three times I felt a cold breeze pass across my face. This steady stream of air came from the left, away from the medium, and was experienced also by my neighbour, Frau Dr. Lebrecht. Soon afterwards the gauze cage moved somewhat. The handbell was then asked for; this was rung, waved about in the air, and thrown on floor. The musical box was then placed on the table in the cage, and soon afterwards commenced playing. Professor Bekker repeatedly commanded it to stop and then to restart. This was done, always correctly, the music stopping on the instant. The box was then wound by the invisible, but intelligent 'force,' the music playing meanwhile. This winding of the musical box is very extraordinary. The box was wound by means of a lever moved laterally, and I found by experiment that it took two hands to wind it—one to hold the box and the other to move the lever. The musical box, having wound itself up, commenced to move across the table. The door of the cage was then opened as the 'force,' through the control 'Minna,' intimated that it was afraid of breaking the gauze panels. The table then began to move and gradually great force was expended on it, the heavy library table being banged up and down and eventually pushed over on to my knees—the gauze intervening—where I saved it from falling on the floor. The left corner of the table had pushed a hole through the gauze panel. 'Minna,' Willy's control, apologetically informed us of this fact before we knew it ourselves; we saw it only after the white light had been turned on.

"The second portion of the sitting was marked by the 'force' picking up the white handkerchief six times in succession, and waving it about near the lamp. Extra red lights were introduced for this phenomenon. The 'stumps' under the handkerchief could be seen. Sometimes the handkerchief would appear as if it were being held from the top; sometimes it would appear spread out. The small

(Continued at foot of next column.)

## THE ALLEGED FRAUD WITH THE CREWE CIRCLE.

CORRESPONDENCE BETWEEN "LIGHT" AND THE S.P.R.

To the Editor of LIGHT.

SIR,—The attention of the Council of the Society for Psychical Research has been called to certain articles in LIGHT of November 25th and December 2nd, in which an experiment of Mr. Price and Mr. William Hope is adversely criticised. A number of these criticisms appear to us to be irrelevant, but it seems fairly certain that the label of which a photograph appears in your issue of November 25th has been at some time surreptitiously turned back and resealed. This must have been done either before the experiment, presumably by the experimenters, or at some later period. The former supposition seems inconsistent with the fact that the wrapper was preserved by the experimenters, although on this hypothesis it constituted a definite piece of evidence against them. Since the experiment, the wrapper has been in the hands of several other persons, as appears from Mr. McKenzie's article. In spite of a definite request to the College for information as to what had happened to it since it left the Society's hands on November 4th, the Council do not know how many people at the College have had access to it.

If Mr. Price's evidence as to the substitution of slides is carefully read, it will be seen that the wrapper has very little to do with the matter, and that is no doubt the reason why, since the sitting, no steps were taken by any official of the Society to examine it carefully.

As regards the accusation of delay, we may point out that no request was made to the Society by the College authorities for leave to inspect the wrapper in question until October 23rd.

The facts as regards Mr. Dingwall's letter of May 4th, quoted in your issue of December 2nd, are as follows: Mr. Dingwall was preparing a historical summary of recent developments in spirit photography, to be illustrated with well-authenticated reports of sittings with various mediums. He would have been glad to include, if possible, in his summary, some well-authenticated cases of a more favourable nature to Mr. Hope than the material already in his possession, and his letter of May 4th was written with the sole object of giving Mr. Hope an opportunity of supplying such material.

We may add that there are several inaccuracies in the correspondence as quoted in your columns.—Yours faithfully,

ELEANOR MILDRED SIDGWICK (Hon. Sec.).  
V. J. WOOLLEY (Hon. Sec.).  
W. H. SALTER (Hon. Treas.).

The Society for Psychical Research,  
31, Tavistock Square, London, W.C.1.  
December 4th, 1922.

## REPLY FROM THE EDITORS OF "LIGHT."

Hon. Secretary,  
The Society for Psychical Research,  
31, Tavistock Square, W.C.1.

DEAR MADAM,—We are in receipt of your favour of the 4th of December, signed by yourself, Dr. V. J. Woolley and Mrs. W. H. Salter, in which you reply to certain criticisms that appeared in the columns of LIGHT in the issues dated November the 25th and December the 2nd in connection with the charge of fraud your Society has brought against Mr. William Hope.

We appear to be in agreement that the label and wrapper of the packet of plates used by Mr. Price in the experiment on February the 24th have been tampered with at some period. Our personal knowledge of Mr. McKenzie and his earnest desire to obtain the true facts connected with the whole of the Price-Hope experiment justified us in accepting his statement relating to the delivery of the wrappings by Mr. Dingwall to him on Saturday, November the 4th, and his conclusions after his examination of these wrappings. We learn from Mr. McKenzie that his retention of the wrappings, since they were delivered to him by Mr. Dingwall, was to enable him to appoint a body of authoritative persons to examine and finally to declare on the question of the tampering. This action of retaining the wrappings by Mr. McKenzie for such a purpose, seems to us perfectly justifiable in view of the evasion and lack of definite evidence respecting these wrappings whenever application for them, or for evidence of their existence, has been made to your Society. We gather from Mr. McKenzie that his continued retention of the wrappings is in consequence of your Society failing to reply to a request made by a special Committee of the B.C.P.S. on November 21st that these wrappings be deposited in a bank under the seal of Sir Oliver Lodge and Sir Arthur Conan Doyle, and there to

remain until the wrappers be examined and an analysis of the adhesives of the wrappers and label made by independent experts—in view of the nature of this case a most proper and scientific course to take.

Although, as you state, you have made a definite request to the College for information respecting these wrappings since they left your hands, it appears to us unfortunate that your Society should delay a moment in accepting the above proposal of the College Committee when every day of delay will render the chemical analysis more difficult. We may tell you that Mr. McKenzie in a statement to us was certain that no one could possibly have had access to these wrappings in the Hon. Secretary's drawer, until he took them from that drawer for examination on the morning following their delivery. We have no reason to doubt Mr. McKenzie's statement on this point, but we deeply regret that Mr. McKenzie did not immediately examine these wrappings in the presence of Mr. Dingwall on the morning of November the 4th. At the present stage of this investigation, and until the question of the date of the tampering with the wrapper has been decided, we cannot agree with you that this wrapper has little to do with the matter.

We must point out, as we have previously done, that Mr. Price's statement regarding the marking and substitution of the slides is uncorroborated, and, naturally, such evidence cannot be accepted in a case where fraud and worse has been publicly declared to have occurred. As this test was conducted by your Society and under the control of its Research Officer and the results and conclusions published with the full knowledge of your Council, it was in consequence not a private test in any way, and uncorroborated statements should not be offered as evidence of proof, as is the case in your report. When a man, whose past character has borne the most careful investigation, and has been proved to us to be unassailable, stands charged with fraud, based on the word of a single witness, it is, as we have already said, not in keeping with the traditions of your Society to treat evidence in favour of Mr. Hope in such a casual manner. There is no reference in your report to any witness who can prove that Mr. Price actually did use the marking instrument by which he states he marked the slides or that he ever brought such an instrument into the College.

We must repeat that we feel justified in making the accusation against your Society, viz., that serious delay has occurred in making public and bringing before those who are justified in having them, all details and exhibits relating to this case.

We have before us a copy of a letter written to your Society by Mr. McKenzie, dated June the 7th, in the course of which Mr. McKenzie, who had just returned from abroad, suggested that a Committee should be elected to investigate the whole matter, and in the course of his letter he wrote:—

"I have discussed the matter with several interested students of Psychical Research, and propose that a Committee should be formed to enquire into these charges and receive all evidence."

To this letter your Society replied on the 23rd of June to the effect that Mr. McKenzie's request was refused, and that your Council were of the opinion that no good purpose could be served by the proposed enquiry, which, of course, for the time being closed the whole matter.

Consequently the statement in your letter to us of the 4th of December, and referred to above, regarding the delay, is inaccurate, for it is very obvious that the words, "and receive all evidence," used by Mr. McKenzie, meant the inclusion of all exhibits in this case in your possession, i.e., the wrappers, the anonymous packets and X-ray marked plates, etc.

In connection with your explanation of what Mr. Dingwall was referring to in the last paragraph of his letter to Mr. Hope, dated May the 4th, your explanation does not impress us nor can we see that your interpretation of his words excuses his implied threat of exposing Mr. Hope if he did not comply with his demands.

Regarding the concluding paragraph in your letter, in which you point out to us that there are several inaccuracies in the correspondence as quoted in our columns, we should be glad if you would very kindly let us have particulars of these at the earliest possible moment.

If you will carefully review the history of this case and the facts that have come to light since the publication of your Journal for May last, we are sure that you will in all fairness admit that many and continual attempts have been made by the officials of your Society and their friends to suppress essential evidence, which in fairness to the accused party should have been made public, and we are certain that it must occur to you that if this evidence had been disclosed at the proper time and to the persons directly interested, your Society would not have merited the criticisms which have been levelled at it in the course of our necessary investigation of this case.—Yours faithfully,

DAVID GOW, Editor.

H. W. ENGHOLM, Managing Editor.

Office of LIGHT,  
5, Queen Square,  
London, W.C.1.  
December 11th, 1922.

## THE SUBCONSCIOUS MIND AND THE DIRECT VOICE.

By C. E. B. (Col.).

I wish to thank Mr. Frost for taking my remarks and criticism in such excellent part. In considering psychic phenomena of all kinds, we are groping in the dark, and it is only by frank and amicable discussion, without heat or prejudice, that we may hope to get some light.

With regard to physical phenomena, I do not think that anyone can doubt their genuineness who has read and studied with an open mind the reports of Dr. Joseph Maxwell, or those of Morselli, Bozzano, and Hereward Carrington on Eusapia Palladino; those of Geley and Richet on Franek Kluski; of Schrenck-Notzing on Eva C., or who has himself witnessed the phenomena produced by Frau Silbert. But that is not to say that fraudulent simulation of these phenomena does not occur, and it becomes a sacred duty for all researchers to encourage their mediums to afford the best conditions of observation possible, in order to make sure in fact that what appears to happen really does happen.

I do not advocate harsh methods of control, the trussing-up of the medium like a fowl, etc., but there is recent evidence that certain conditions that permit of good observation are not intrinsically inhibitory, but are so only because the medium *thinks* they are inhibitory.

Mr. Saunders is indeed fortunate in knowing a medium through whom full materialisations are obtained, but Mr. Saunders and the medium must some day pass over, and what record will exist of these alleged wonderful happenings? Of what benefit will they have been to anyone but Mr. Saunders and his immediate entourage? To what extent will general knowledge of the subject have been increased? I repeat that one has still to go back to the case of Katie King to find one that has been scientifically observed and reported.

I commend to Mr. Saunders a study of Sir William (then Mr.) Crookes' procedure, so minute and careful, and yet neither harsh nor unsympathetic, as is shown by the cordial relations that existed between Mr. Crookes and his medium, Florence Cook, and between Mr. Crookes and "Katie King." Had other contemporary savants deigned to share Mr. Crookes' investigations, as they were invited to do, our knowledge on the subject might have been much greater by now, but for years the case was buried under the heap of verbal abuse hurled at it.

To resume a consideration of the "direct voice," I agree with Mr. Frost that there yet remains much to be explained; almost everything, in fact. There is a theory that the function of the medium is merely to supply "substance" out of which a "larynx" is materialised, attached by a "psychic cord" to the medium, and that the voices are produced by "spirits" using this larynx. But more than a mere larynx is required for voice-production: the vocal cords have to be manipulated and made to vibrate by the passage of air past them. This necessitates the materialisation also of lungs or of some equivalent to lungs; palate, tongue and even teeth are required for proper articulation, and the whole speaking apparatus has to be worked by a complicated system of muscles and nerves, directed by a brain. Nothing short of a practically complete materialisation would appear to be adequate, and this hardly seems probable. This at once brings one back again to a rare class of phenomenon of which we know very little except through the case of "Katie King."

Yet the voices are "objective," and therefore there must be vibrations in the material air; it is difficult to conceive how such vibrations can be caused except by the action of "matter" on air. One is therefore driven to wonder sometimes whether it is possible that the voices should be produced directly by the medium, even unconsciously, although she be herself awake and conscious. Against this we may place considerable testimony to the simultaneous production of more than one voice, as well as the tests that have been made of some direct voice mediums by making them hold specially coloured water in the mouth, etc. Rather naturally, direct voice mediums somewhat resent rough methods of control and are loth to submit to such tests as throwing an imputation of fraud on them, and from nature and temperament they do not perceive the importance of scientific investigations. Mrs. Wriedt says she has been tested so often that she is tired of it; there is no finality, and she is content to let people think what they choose. Unfortunately, very few tests have been carried out recently, and those that have been made have rarely been made under conditions that carry weight or conviction. Yet we are so much in the dark as to the method by which the voices are produced, or could possibly be produced, that it is absolutely essential to a scientific and critical study of the phenomenon, to begin by showing conclusively that certain methods are *not* the ones used. Simultaneously with this "negative" procedure, more positive experiments might be tried. For instance, it is asserted that "materialisations" of certain organs take place: it might be possible to see these materialisations, if they exist, by suitable light, either red, or that afforded by phosphorescent screens, or by "animal light," such as has been suggested by Dr. Geley.

The complication in studying the "direct voice" lies in the fact that two classes of psychic phenomena are involved: the physical and the mental. The latter can be studied at leisure, by the contents, if an accurate verbatim record has been kept, but the former is ephemeral, and has to be studied on the spot, by direct observation, and under conditions which are adverse to accurate observation. It is, however, not easy to study even the mental phenomena in the direct voice, as, *pace* Mr. Saunders, there are but few persons who can write shorthand, and fewer still who can do it in the dark. I cannot hazard a guess as to how Mr. Saunders could record in the cases where the sitters have to join hands, unless he can do it with his toes!

It is, however, only by making verbatim records, which must include everything said by the sitter as well as everything given by the voices, that evidence of any real value can be obtained. I am fully aware that by carrying on a natural conversation, the strength of the voices and the fluency of the communications improve, but this procedure has the disadvantage necessarily of causing much information to be given away.

No one can have attended direct voice sittings with a mixed circle without noticing how much information is given by sitters, often quite unconsciously. And on making a record after the séance of the conversation, the memory is apt to play one false on just these points, and the record may quite involuntarily be coloured and improved.

My critics, with the exception of Mr. Frost, seem to think that I condemn the "direct voice" as valueless, but it really is their own ninepin that they are bowling over, not mine; the evidence is too good for me to doubt that thoughts and veridical information are communicated through the "direct voice"; I only maintain that the dramatic manner in which the communications are given makes people exalt the "direct voice" as different in kind from, and superior to, all other kinds of mediumship. I do not think that the evidence supports this claim.

Take Colonel "Redmayne's" first example and transpose it to a Leonard sitting: FEDA (loq.): "There is a young man here, think he pass out very suddenly. He is close relation to you, Mr. Colonel, Fedra think he your son. Young man now very happy; very glad to be able to come to-day. What does he mean? He say he so glad he now have a bright new home, not live any more in a rotten house. Fedra does not think he really mean a house built of blicks; Fedra think he mean his body. Oh, now he is showing Fedra his hand bandaged up. It is a test, he say. Don't think about it now, you will remember afterwards. Oh, Fedra now gets a cough, gets condition of a bad cough. Peoples don't die of a cough. No, he says, hem . . . hem . . . a difficult word . . . hem . . . hem . . . haemorrhage. That's it."

This is not so dramatic, but it contains all the information, and is similar to scores of communications that I have heard through Mrs. Leonard or through "V. O.," and others.

I certainly do not wish to be dogmatic in a subject so obscure and abstruse, but it still appears to me that there is no essential difference in kind between the communications received through the "direct voice" and those received through other forms of mediumship, and that one observes the same limitations, inaccuracies, want of precision, and apparent difficulties; therefore, until strong evidence to the contrary is adduced, one seems to be justified in assuming that the methods of communication are very similar, and that as the medium's brain is in some way used in trance and clairvoyant communications and in automatic writing, so also it is used in the "direct voice." As, however, the latter form of mediumship touches on the "physical," it appears very essential, and it should be possible, to study the methods, as was done by Dr. Crawford in the case of the physical mediumship of Miss Goligher.

THE EARLIEST S.P.R.—In the leading article in LIGHT of 2nd inst., we referred to Sir William Barrett's account of the establishment of a Society for Psychical Research at Cambridge thirty years before the foundation of the present Society. Our attention is called to the fact that in our issue of July 22nd (p. 458), in the course of his article on "Materialisations," Mr. H. Blackwell made the same statement, a fact we had overlooked in dealing with Sir William Barrett's article in the "Contemporary Review."

THE "Proceedings" of the American Society for Psychical Research, 1921, is a bulky volume of more than 600 pages. It contains Dr. James H. Hyslop's "Notes on the Chenoweth-Drew Automatic Scripts," with an introduction by the Editor, Dr. W. F. Prince. Following, comes a long and detailed account of the psychometric experiments with Senora Maria Reyes de Z., in which Dr. Prince seems to have procured some substantial evidence for the reality of psychometrical faculty. The rest of the volume is taken up with a searching analysis of Slate-writing mediumship in America, with special reference to the celebrated P. L. O. A. Keeler. The account is illustrated with specimens of the writings and diagrams. Dr. Prince's conclusions on this and other cases of slate-writing mediumship are, to put it mildly, of a very adverse character.

# SPIRITUALISM AND WAR.

By STANLEY DE BRATH.

## V.—WAR-WEARINESS.

Oh cease! must hate and death return?  
Cease! must men kill and die?  
Cease! drain not to its dregs the urn  
Of bitter prophecy.  
The world is weary of the past—  
Oh, might it die or rest at last!

—P. B. SHELLEY.

In these words just one hundred years ago a great English poet expressed the war-weariness of Europe after the Napoleonic earthquake, followed in 1821 by the Greek conflict with the Turk.

Apart from religious change of heart, three propositions have been put forward "to abolish war":—

- (1) The General Strike of Labour against *any* proposed war.
- (2) The Socialist Republic as a universal form of government.
- (3) The League of Nations (with or without a military and naval police force) that all national disputes should be submitted to arbitration before seeking the arbitration of war.

The futility of the first was demonstrated in 1914, when German Labour went whole-heartedly with the national leaders. It would be effective if it could be enforced simultaneously all over the world. The Internationale was supposed to be its machinery. They cannot even agree among themselves; and while declaring that "Force is no remedy" they are the most impenitent advocates of extreme measures that the world has ever seen. The General Strike could obviously be of no use in a country menaced by aggressive war. Under present conditions there are many cases in which it is necessary to stand for a principle even at the cost of war—cases in which to lie down before injustice would be worse than any other calamity. Death and ruin are better than slavery.

Nor need the second detain us. The ideals of Socialism—"Each for all and all for each"—are unimpeachable; they are the ideals of Christ. The trouble is that practically they have always been interpreted by the selfishness of men that each should put into the common fund as little as he might choose and draw out as much as he might desire. The high character must precede the political result. The condition of Russia is the commentary on the system. Every Socialist experiment has either failed and returned to the normal system, or has had to use force on a scale that no other tyrant has dared to inflict in order to maintain itself in power.

The third proposal is now on trial in the world. It is not the first experiment of the kind, and very interesting inferences can be drawn from history.

In 1815 the desire for a durable peace was as strong as it is to-day. The Czar Alexander I. desired such a peace above all things. He hoped to base it on the only permanent foundation—"the sublime truths which the holy religion of our Saviour teaches." He drafted a treaty, known as "The Holy Alliance," in which the signatory Powers—Russia, Austria, and Prussia—declared that "the present Act has no other object than to publish in the face of the world their fixed resolution . . . to take for their sole guide the precepts . . . of Justice, Christian Charity and Peace, which, far from being applicable only to private concerns, must have an immediate influence on the counsels of princes, and guide all their steps." They invited all other Powers acknowledging the same principles to join the alliance. There is no reason to suspect the honesty and sincerity of any of the signatories, which are as obvious as the narrowness of their views. The Czar had in 1804 declared the same purposes to Pitt, who warmly concurred in them, declaring his wish "to form the closest union with the Emperor," and wrote:—

It appears to me necessary that there should be concluded at the period of general pacification, a general treaty, by which the European Powers should mutually guarantee each other's possessions. Such a treaty would lay the foundation in Europe of a system of public right, and would contribute, as much as seems possible, to repress future enterprises against the general tranquillity; and, above all, to render abortive every project of aggrandisement similar to those that have produced the recent disasters of Europe.

Why did this project fail?

Because it did not set in motion the true causes of

peace, which are the training of the new generation in those same principles of Justice and Good Will which alone can rule human passions. It was undemocratic and rested in the will of princes.

Because its ideas of Christianity were of the narrow medieval theological and monarchical order.

Because from its outset the men to whom all real belief in spiritual forces is "mysticism" used it as a tool for reaction and for the repression of all liberal movements. Metternich called it "a loud-sounding nothing." Castlereagh described it as "a piece of sublime mysticism and nonsense."

When it took definite shape in the Quadruple Treaty of November, 1815, between Austria, Britain, Prussia, and Russia, the signatory Powers undertook to meet at fixed periods to consult on common interests and for the consideration of "the measures which, at each of these periods, shall be considered the most salutary for the repose and prosperity of the nations and the maintenance of the peace of Europe." France, under the restored Bourbon dynasty, was admitted to the Concert in 1818.

Thenceforward, mainly under the direction of Metternich, whose one aim was to restore Absolutism and undo the work of the Revolution, it became a mere instrument of reaction. Britain withdrew in 1820, and the three Eastern Powers declared by the Protocol of Troppau (November, 1820) their intention to interfere in the domestic affairs of other States whose self-chosen modes of government did not square with the ideas of the Bourbon family which "learns nothing and forgets nothing." Austrian occupation of Naples and the insurrections in Spain and Portugal followed. In 1825 the Liberator of the Serfs, the Czar Alexander II., died, and was succeeded by Nicholas, who had quite other aims than Justice and Christian Charity.

## THE LEAGUE OF NATIONS.

This glance at history should show that any attempt to invest the League with military powers would be to sow seeds of conflict that would soon start into vigorous growth; not only over questions of command, but over the objectives of the forces. In this case it is true that "Force is no remedy," men must be left to reap the fruits of their decisions. The League must honestly trust to one spiritual force alone, the power of Truth, which is much greater than we are apt to suppose.

If the nations can be induced to send accredited and responsible representatives to sit round a table and discuss matters with professed sincerity, even the small measures of honesty discernible in public affairs would suffice to discredit an immediate repudiation of the decisions arrived at. If this is not so we may despair of the future.

To think to abolish war at a stroke by any paper agreements is a vain and impracticable notion. The process must be gradual, but *internecine* war could be prevented. Even that depends on simultaneous action to meet in sincerity without ulterior concealed motives, and to reduce armaments to police dimensions, using the released funds for social betterment. The general content that such action would fortify would be another powerful spiritual force.

## SIMULTANEOUS ACTION.

While a single European Power, animated by other motives, stands aloof, no decisive steps can be taken. The Prime Minister recently told a Labour deputation (September 21st, published October 10th) that Germany has refused to enter the League. The suspicion of ulterior aims is inevitable. Soviet Russia can obviously not enter; it has declared its intention of raising the most terrible of all forms of war—civil strife—throughout Europe and Asia. It has subsidised revolt in Persia and in Britain and in other countries also. Its propaganda is devoted to this end, and its agreements have no binding force because it is the implacable enemy of religion in every form, even the common form of respect for engagements.

## THE KEY OF THE POSITION.

This lies primarily in Germany and secondarily in America. In Germany because there is reason to apprehend that country to be working for supremacy in the air and for military redress; in America because of her aloofness.

The political position reduced to its simplest terms is that France was promised at Versailles British and American support against aggression. That promise has not been redeemed, though America might have redeemed it by moral force alone without moving a ship or a soldier or spending a single dollar.

France has already had to suffer three German invasions causing fearful devastations. The German Government now



desires peace and recovery, but the one thing that France desires is to be sure that Germany will not use revived prosperity for a fourth invasion of a yet more terrible kind. Germany must show by acts that she has abandoned the desire for war. There are words to that effect, but acts point otherwise. The adverse balance of trade, a reckless printing of paper money, the huge subsidies for bread, shipping, canals and railways, and the heavy investments by moneyed Germans in foreign currencies, all work against peace and the stability of Europe.

#### THE HOPE FOR THE FUTURE.

Nevertheless, the League of Nations, reinforced by spiritual principle in the mass of the people of all nations, is the hope of the future. If the nations would avoid the awful calamities that chemical warfare will inevitably bring, the whole-hearted support of the League of Nations is the only political hope.

Sincere adhesion to the principles of the League is really the criterion of civilisation. War is barbarism, however tempered by chivalry; and chivalry tends to disappear more and more from its methods. With the coming of poison-gas it has vanished altogether. Even the apologists who still think that military action can be confined to "zones" of conflict, are agreed that the whole of the agricultural population within those zones—perhaps the most useful, as they are assuredly the most innocent of mankind—must inevitably perish. But in "the next war" between civilised (!) nations there will be no zones. The vital objective will be the manufacturing and business centres, and the means of wholesale destruction of these will certainly not be neglected or renounced.

Therefore adhesion to the principles of the League marks the mentality that is really civilised. Against those who are not yet civilised the reduced armaments of every country (each preserving its independence of action), grouped if necessary to enforce decisions arrived at by mutual consent, would suffice to impose respect for the conclusions of the League; and it would be open to every nation—European and Asiatic alike—to make good its claim to be regarded as a civilised nation by adherence to the principle of decision of differences by reason in full view of all pertinent facts of a situation, instead of by arms.

This is a spiritual principle. It does not depend on the narrow interpretations that wrecked the "Holy Alliance" which degenerated into a sanction for interposition in internal politics. All who genuinely believe in spiritual power as greater than explosives and poison-gas should work together irrespective of all creeds and shades of opinion to set in motion the efficient causes that will bring Peace on Earth among men of Good Will. And to such men only it is promised.

The dangers are ignorance and apathy. Ignorance by the mass in each nation of the awful calamities in preparation. Apathy, because it is a national characteristic never to see causes in action till they have borne their bitter fruit, never to look ahead, always to "wait and see." Even now there are those who say that the destruction of towns by poison-gas and incendiary bombs is "unthinkable"; just as in 1913 they said that war between Germany and England was unthinkable. It is only unthinkable by those who refuse to think.

If the Churches will not move, every Spiritualist paper should take up the theme and show that Spiritualism is neither a craze for inexplicable phenomena, nor even a branch of curious philosophical research, but a civilising force. His Majesty King George has said, "Nothing is more essential than a strong and enduring League of Nations." Lord Balfour has said, "I cannot doubt that few calamities would be greater than the failure of the League." The late Prime Minister said, "If the League fails, I speak advisedly, civilisation is doomed." And it should be obvious that the choice is offered to the nations to-day whether the New Era so confidently predicted shall come in by the observance of spiritual principle or after calamities which are not less the Judgment of God because they spring from the inexorable law of Spiritual Consequence rendering to men and nations according to their deeds.

"The League of Nations' Union (office 15, Grosvenor-crescent, S.W.) exists to rouse and educate public opinion. If the will of the people is roused the world may be saved, but if we let things drift and refuse to face the perilous facts, we shall deserve the disaster which is bound to overtake us at no distant date. The Union at present numbers 210,000 members; it ought to enrol the whole of the intelligent adult population as a witness to, and expression of, the people's will for peace."

"THE OPTIMIST'S CALENDAR," compiled by Mrs. Isabel L. Fowler, contains a selection of inspiring thoughts by various writers. It may be obtained direct from Mrs. Fowler, Broadgate, Beeston, Notts., post free, 1s. 9d.

MISS F. R. SCATHERD AT LIVERPOOL.—On Sunday evening last, Miss F. R. Scatcherd delivered an address at the Spiritualists' National Church, Daulby-street, on "Experimental Psychology," with especial reference to the Congress of Experimental Psychology meeting next June in Paris. The address formed an introduction to a lantern lecture on "Materialisations and Spirit Photography," at Picton Hall, which was delivered by Miss Scatcherd on the following evening (Monday).

## SPIRITUALISM AND ITS CRITICS.

To the Editor of LIGHT.

SIR,—You gave a quotation in LIGHT of 2nd inst. (page 761) of the Rev. T. H. Passmore's sermon at St. John's, Great Marlborough-street. There are other things in it which I think ought to be quoted. He says, for instance, "Now could I be sure of what I should meet and face when I opened this wicket in the wall of my body-prison, I might be well advised to make a breach. But—and this is the point of my words to you this morning—I am not sure. I do not state that the dead do not return: but that there are passers by my door other than the dead; and that, sweet as it would be to welcome my vanished loved ones to the desolate jungle of my heart, the advantage, both to the dead and to myself, would be less than the risk of opening the door." Further on he brings "three indictments" against "Spiritism." "What is the object of the deception? It is threefold. First, to undermine faith in the Godhead of Jesus of Nazareth." Mr. Maurice Elliott, in his "Challenge of Spiritualism," has shown by ample quotation that certain Spiritualists, under the guidance of the spirits who teach them, do actually deny the Godhead of our Lord. And one of them at least throws doubt on His very existence. "The second object is Obsession, which, if it may be, Possession crowns." He gives an instance of a brilliant friend of his own to whom this happened. Can there be a doubt that there are other cases? "The third object is to get a hand in the affairs of men." A short time ago I read how, at a séance, the spirits who spoke gave an account of the way in which they tried to influence for good a recent conference of statesmen. Are evil spirits less active? In to-day's paper (December 2nd) there is an account of the doings of Frederick Munnings-Gaulton, a medium, and his arrest on a charge of burglary, together with Mr. H. W. Engholm's remarks on the subject. This in itself, it seems to me, fully warrants Mr. Passmore, or any other parish priest, in warning his people against the dangers they incur in resorting to mediums. I am well aware that there are mediums beyond reproach; but how is the ordinary man or woman interested in the subject to distinguish between the good and the bad? Sir Oliver Lodge seems as much alive to the dangers pointed out as Mr. Passmore himself. In "Raymond Revised" (p. 43) he says: "Such means of enlarging our knowledge, and entering into relations with things beyond animal ken, can be abused like any other power; it can be played with by the merely curious, or it can be exploited in a very mundane and unworthy way in the hope of warping it into the service of selfish ends, in the same way as old and long accessible kinds of knowledge have too often been employed. But it can also be used reverently and seriously, for the very legitimate purpose of comforting the sorrowful, helping the bereaved, and restoring some portion of the broken link between souls united in affection but separated for a time by an apparently impassable barrier." Again, he says, "Unless people are well balanced and self-critical and wholesomely occupied, they had better leave the subject alone." And again, "It may be asked, Do I recommend all bereaved persons to devote the time and attention which I have done to getting communications and recording them? Most certainly I do not. I am a student of the subject, and a student often undertakes detailed labour of a special kind. I recommend people in general to learn and realise that their loved ones are still active and useful and interested and happy—more alive than ever in one sense—and to make up their minds to live a useful life till they rejoin them."—Yours, etc.,

A VICAR.

#### REALITIES OF THE DIRECT VOICE.

To the Editor of LIGHT.

SIR,—In the year 1918 at the Reading Spiritual Mission I was present at a trumpet séance conducted by the Rev. Susannah Harris. Except that should the sitting be successful we should hear voices, I was almost entirely ignorant as to what might be expected to happen.

The sitting was successful, and many voices conversed with the sitters; sometimes they were loud—sometimes soft. The conversations that interested me most were those between the spirits themselves; these I heard distinctly.

Some time afterwards, whilst in conversation with a friend who was present with me at the séance, I chanced to mention this fact to him and was surprised to learn that the only voices he heard were those addressed to the sitters themselves.

Vivid in my memory remains the dialogue between a spirit who apparently had charge of operations on the "other side" and a would-be spirit communicator. The former was instructing the latter to stand in a certain place or in a certain position, whilst the latter cried in agony, "I cannot; oh, my leg! oh, my leg!" Eventually, however, with the help of his spirit friend this spirit was soon speaking through the trumpet to his friend in the circle, giving his name and stating that he was killed in the war.

Yours, etc.,

F. C. HODGES.

10, Northampton-park, Canonbury, N.1.

## LIGHT,

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

Tel.: Museum 5106.

Telegrams: "Survival, Westcent, London."

COMMUNICATIONS intended to be printed should be addressed to the Editor. Business communications should in all cases be addressed to Hutchinson and Co., 34, Paternoster Row, London, E.C. Cheques and Postal Orders should be made payable to "LIGHT."

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

All applications for advertisements must be made to Advertisement Dept., Hutchinson and Co., 34, Paternoster Row, London, E.C. Tel.: 1462 Central.

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

## "THE THING THAT IS NOT."

"My dear friend," said Johnson to Boswell on one occasion, "clear your mind of cant. You may talk as other people do: you may say to a man, 'Sir, I am your most humble servant.' You are not his most humble servant. You tell a man, 'I am sorry you had such bad weather the last day of your journey, and were so much wet.' You don't care sixpence whether he is wet or dry. You may talk in this manner; it is a mode of talking in Society, but don't think foolishly."

This is a passage that set us considering. We have wondered whether these "social lies" were quite so harmless as is generally supposed: whether hypocrisy in speech did not affect the integrity of the mind. Tennyson has told us that, "God's great gift of speech abused makes the memory confused." It is a matter that affects more than the memory.

We have been told that in the spiritual world such hypocrisies are impossible. The man is seen for what he is. Like many statements made regarding the next life, it applies to some extent to the life here and now. It is not simply a matter of being out of the body. It is rather a question of being clear in mind. Here and now many are able to see through the humbug, to detect the hypocrite, to nail down the smooth lie. We are very much in the spiritual world even here. There is a clairvoyance of the mind which is sometimes more trustworthy and effectual than clear-seeing of the psychic kind.

We hear one man assuring another of his deep interest in and sympathy with the other man's work, well knowing that the statement is untrue, and we marvel, because it is such a transparent lie. We hear a platform orator effusively praising the speech of another speaker, for which we know he has not the slightest respect. We listen to blatant exaggerations of fact, reckless mis-statements, and hollow praises of things which in his heart the speaker abhors. Generally the falsities are unconscious. As the old sage of Fleet-street said, "It is a mode of talking in Society." The pretence is not infrequently the outcome of good feeling. There is a desire to be kind. So much is to be said for it. But more often it is the outcome of pride or fear—the desire to dazzle and impress, the fear to offend.

But the man and woman of clear consciousness sees through it as through a pane of glass. They form part of that general "witness of Nature" to falsity that impelled Confucius to exclaim, "How shall a man be concealed?"

Are we, then, always to say exactly what we think? By no means. The old saw tells us that "children and fools speak the truth." It might have included bores—that particular kind which, priding itself on being "plain John Blunt," blurts out its (usually shallow) opinions on men and things at all times and in all companies. There is a way of saying things that shall soften their sharpness when they are adverse. The truth can be "spoken in love." Or one may remain silent, when that silence is not to condone some serious breach of morals or good taste.

In other days it was the custom to preach truth-

fulness as something necessary to a creature who was always in the sight of a watchful and omniscient Deity. The incentive usually failed; it was not strong enough; it related to something abstract and remote. Even an appeal to that "cloud of witnesses" in the nearer spiritual order frequently fails of effect. Perhaps the gradual realisation that man is himself a spiritual being, daily scanned and silently judged by other spirits in the flesh, will be more efficacious. Then we may see the disappearance of these social shams that take the form of false and empty sentiments and canting phrases meant to flatter or mislead those to whom they are addressed.

However this may be, it is time to utter a protest against all forms of sham and make-believe in daily speech. To pretend admiration for that which we secretly condemn is to play false to the spirit of life which is the essentially real. To use words profusely and recklessly is to debase the currency of the mind, so that the pound sterling of truth has to be purchased with an ever-increasing number of cheap "marks." To say "thousands" when you mean tens, to utter vain boasts, to use "wonderful," "amazing," "glorious," to describe petty or mediocre things may impose for a time on the dull and unthinking, but there are many who see through the cheat and take the measure of Pecksniff and Bombastes accurately. They are "judged already." The inflated bladder is pricked sooner or later, and in the end becomes a deflated and pitiable object. "How shall a man be concealed?"

## LONDON: A REVERIE.

Watching, from a Thames embankment seat, the swirling fog enveloping the grey old buildings, bridges, monuments and river, one realises a sense of London's mighty magnetism and wonderful beauty. The shrill cry of the news-vendor, the roar of traffic, the clear-cut contrasts of riches and poverty, the flaring torches on the theatres, the myriad of lights from the hotels, the shimmering gleam of lights upon the river, all strongly appealing to that mystic strain of beauty in all of us. Suddenly the whole scene was blotted out, and I became aware of a tremendous awe and strains of music such as earth could not give. A calm yet dazzling radiance ensphered the air. Looking riverwards, hovering above the surface were hosts of shining ones, in their midst a many-splendoured majestic figure with features aglow with that Love that draws the heart out in prayer for the cleansing that we all need. Suddenly a rich voice tremulous with Divine pity, spake, saying, "Oh, London! London! how often would I have gathered you together as a hen gathers her chicks beneath her wings, but ye would not." The scene vanished and the writer became aware that he had been in that realm of imagination (but with truth as a background) travelled by Francis Thompson, who saw Christ walking on the water "not of Genesareth but Thames." Getting homeward up into the Strand one saw the posters full of election news, but oh! how clearly is the need of the world seen to be not Conservatism, Liberalism, Labourism, or even Communism, but Spiritualism.

—HARRY FIELDER.

## THE PSYCHIC TELEGRAPH.

Miss H. A. Dallas writes:—

With reference to the suggestive Editorial Note under the heading, "Psychic Telegraphy: Its Problems," it is interesting to remember some remarks made by Sir Oliver Lodge concerning the Phenit control of Mrs. Piper and the apparently irrelevant chatter which occurred between intervals of valuable matter. He says: "He seems to be under some compulsion not to be silent. Possibly the trance would cease if he did not exert himself. . . . After all he probably knows his own business best, because it has several times happened that after half an hour of more or less useless padding, a few minutes of valuable lucidity have been attained." ("Proceedings," Part XVII., p. 450.) It may well be, as the Editorial Note suggests, that the vibrations of thought in that sphere of activity are analogous to what we mean when we ask a telephone operator to "hold the line," and are equally necessary in order to obtain the results desired.

The importance of imagination, coupled with self-restraint, cannot be over-emphasised in connection with these psychic problems. Self-restraint will check both impatience and fancifulness and will season imagination with common sense.

## THE OBSERVATORY.

### LIGHT ON THINGS IN GENERAL.

The Spiritualist cause is very well organised in the United States, as will be seen from the voluminous report recently issued of the Annual Congress of the National Spiritualist Association, held in October last in Chicago. There is a business-like method running through the whole of the proceedings and the resolutions passed show clear perception of the objects in view of the Association. Among the resolutions that touch the very heart of the cause of Spiritualism, the following is of paramount importance:—

"Resolved, that we, the delegates to this National Convention, declare unto the world that the spiritual side of Spiritualism is essentially Primitive Christianity; that is to say, we adhere to the fundamental teachings especially emphasised and alleged to have been taught by Jesus of Nazareth. But we deny the authority of theologians or priests to associate with the pure esoteric truths taught by Jesus, the unscientific and useless legends, myths and mysteries subsequently associated with His life and teachings by those who sought to establish evangelical religious doctrines. We invite all religions, all classes and conditions of men, to join with us in the discovery of truth and in faithful adherence thereto. We hope for the day when all mankind may be united in one inseparable brotherhood, dedicated to the establishment of peace and goodwill toward all men on earth, and a rational and scientific preparation of every human soul for the life beyond the grave."

Another resolution which to us has equal importance to the above reads as follows:—

"That we, the delegates in this Convention, express our profound appreciation to Sir Arthur Conan Doyle, of England, for his fearless and intelligent declarations concerning Spiritualism as a religion and his affirmation concerning the evidence of spirit return and communion. We thank him for the lasting and far-reaching influence for good which his lectures in America and other countries have produced."

This resolution must give great satisfaction to Sir Arthur Conan Doyle, for after such an arduous and unequalled lecture tour in the United States, it is gratifying to Spiritualists in Great Britain and important for the public to know that Sir Arthur's splendid efforts are not only appreciated by the Spiritualists of the U.S.A., but the seed he has sown is already bearing fruit.

The "Morning Post" for December 9th publishes the following story from a correspondent:—

"The report of the discussion at the Forum Club on animal wraiths recalls to me, writes a correspondent, a particularly good story of this type which I lately heard. A lady was deeply grieved by the death of a favourite spaniel. That night the dog appeared to her, jumped on the bed, and curled itself up in its usual way. The next night she eagerly awaited a repetition of the experience. The dog came—and brought with it another dog, a poodle! But the crux of the story is to come. The lady was living in a furnished house. Calling on the people from whom she had taken it, she told them the story. They asked her excitedly to describe the second dog, and, when she did so, exclaimed, 'Why, that was our dog; it died when we were in that house and was buried in the garden.' The interesting point is that subjective illusion will not explain the second dog, of whose existence the lady was unaware."

The December issue of the "Wide World Magazine" contains an interesting article by Beatrice Grimshaw, the authoress and explorer, entitled "Sorcery and Spiritualism in Papua." In her fascinating article she tells some curious stories of the spiritistic practices of the natives, who seem quite familiar with table-rapping, and some even state they can restore the dead to life. As would be expected with South Sea Islanders of a primitive and uncivilised type, the order of their Spiritualism is rather low and in keeping with such a class of mentality, but as Miss Grimshaw states: "I am obliged to record an impression that there is something in it. I have not a shadow of a doubt that the 'something' is entirely bad, but it exists." Continuing her article, Miss Grimshaw writes that "Table-rapping" has always been known among the Papuans. They use various sacred images for the purpose of producing raps—two raps for 'yes' and one for 'no.' They do not question the

spirits about anything very deep; details of a future existence do not appeal to them, and they have no desire to know what their dead relations are doing, being unalterably convinced that the said relatives are sure to be up to no good. They call the spirits to tell them where and how they can find their enemies when a fighting raid is contemplated, and they often ask when they are to expect a good feast of cooked man—not excluding woman and baby. If answers are unfavourable, they wait for a better time, and satisfy themselves with pig. By their own account "the spirits do not lie" about these important matters. The writer, in an interview with an old Papuan sorcerer, relates that he told her that he had many times seen the ghost of a man when it goes out and leaves the man. In answer to a question as to what the ghost was like the Papuan replied: "It was like a football, Missus, a football which the boys play with. It was like a lantern all the same, and blue." Many Spiritualists, of course, are familiar with this phenomenon, and it is only natural that observation should disclose that the passing of the etheric body, whether that of a Papuan or a native of London, should present the same appearance. It is this cumulative evidence from all parts of the world that at once places phenomena of such an order on a scientific basis.

Spiritual healing seems to be having rather a mixed reception in the hands of the Church of England. The "Daily Express" of Tuesday last reports that the Dean and Chapter of Norwich Cathedral have placed a ban on "faith cures," as the heading of the report styles spiritual healing. The "Daily Express" correspondent at Norwich writes:—

Strong protest is made against the action of the cathedral chapter in banning the Spiritual Healing Mission from holding its final meeting in the nave of the cathedral. The meeting will take place in St. Andrew's Hall to-morrow evening.

The Bishop of Norwich points out that the regulation of services in the cathedral rests with the dean and chapter. "The bishop," he says, "has nothing to do with it."

The Rev. R. C. Griffiths, vicar of St. Benedict's, who is responsible for inviting Mr. Maillard to Norwich, said:—

"It is another clear proof that the time has come for the disestablishment of the Church of England, so that the clergy of a diocese can have a say in the regulation of their cathedral without the interference of the State-appointed members of the chapter."

"The ministry of spiritual healing in the Church represents a great movement which is based on absolute spiritual authority.

So great is the interest taken in it here that the two churches of which I am incumbent cannot hold the large congregations which desire to be present."

The "Adventures of a Spiritualist in America," by Sir Arthur Conan Doyle, now appearing in "Lloyd's Sunday News," is drawing to a close. Last Sunday's instalment included a letter addressed to Sir Arthur from Mr. Leo Keedick, who was responsible for all the arrangements of the lecture tour. The letter speaks for itself and reads:—

Dear Sir Arthur,—

Before your departure from America permit me to congratulate you upon the results of your lecture tour, which was a pronounced success from every point of view.

The thousands of Americans who crowded our largest halls bore eloquent testimony to the esteem in which you are held as an exponent of Spiritualism, and the satisfaction they expressed as they left the halls furnished concrete proof of your effectiveness in presenting your theme. Your voice reached distinctly to all parts of the spacious auditoriums; your platform presence was magnetic, and your delivery forceful and convincing. In speaking seven times on the same subject in the largest halls in Greater New York within the brief period of less than one month you broke all lecture records, and even eclipsed records of the greatest living musicians.

The medium, Frederick Tansley Munnings, of Hastings, to whom we have had occasion to refer at some length during the spring of last year, was on December 5th committed by the Woking Bench to stand his trial at the next Quarter Sessions on a charge of housebreaking. The prisoner was arrested by the police on the premises of Mrs. Tarrant, of High-street, Old Woking, on November 28th.

## THE 'XMAS NUMBER OF LIGHT

will be on Sale at all  
Bookstalls and Newsagents

On **DECEMBER 22nd,**  
Price **SIXPENCE.**

The Number will contain a beautiful  
**PRESENTATION PLATE**  
OF **SPIRIT PHOTOGRAPHS**  
in Natural Colours on Art Paper.

**ILLUSTRATED ARTICLES**  
**AND COLOURED COVER.**

Order Early, as only a limited number  
will be printed.

### MORE BORDERLAND EXPERIENCES.

In LIGHT of 25th ulto. we gave some examples of super-normal experience taken from Mr. Roger Pocock's article in that excellent monthly magazine, "The Beacon," for November. Here are some further extracts:—

#### HAUNTINGS.

The subject of this chapter is "Concentrations of Consciousness by Men and other Spirits." If any meticulous critic suspects me of wandering from the theme I would remind him of George Eliot's famous ruling: "A man may speak on any point, and at any distance from that point."

Please to consider, then, vain critic, how gravely the matter of hauntings has been misunderstood. If a spirit discarnate, whether he be revenant or elemental, happens to live in a house, he may be very much disturbed and annoyed by humans haunting the premises.

There is a story in the papers this year of a perfectly respectable elemental who lives in the chalk downs near Folkestone. Near by lives a householder who is afraid of bombs, and sends his gardener with two boys to dig a funk hole. Without the slightest consideration for others, the man and boys proceed to dig their funk hole into the private premises of the Elemental, who expresses his just resentment by heaving bricks at them. And then, to make bad worse, the poor spirit finds his home infested by hordes of Psychologists and Sir William Barrett. We should do as we would be done by.

#### THE HOSTS INVISIBLE.

Many people will remember that Mr. Machen wrote a story called the "Angels of Mons," and afterwards avowed the narrative as fiction. In a nice book of ghosts\* a good deal of evidence is presented to the effect that on two occasions many British soldiers, in the desperate rearguard actions of the Retreat from Mons, saw and heard phantom troops whose weapons and battle cries were those of the Middle Ages, and who swept the Germans away by whole battalions. Such stories are very common in the annals of warfare.

#### BETWEEN TWO WORLDS.

An Australian soldier told me of a march, out of the first line positions on the Somme, down to rest billets. "Of course," he said, "the men I saw in steel helmets were really there, but the fellows in slouch hats wouldn't be allowed up in the first-line trenches. They looked real, but when one got near—they vanished. It's awfully hard to tell. That German I shot, for instance—I could have sworn he was an hallucination until I found the body exactly as I had seen him drop."

It must be puzzling for a man who is psychic, with vision of both worlds, to distinguish the souls of the dead from the bodies of the living. They look exactly alike, and by all account they feel exactly the same.

Within the period of the war a French gentlewoman stayed at a Swiss hotel, where her bedroom windows faced a fine landscape eastward. Each night she resolved to wake up in time for the sunrise, but for several mornings in succession failed. One morning she did awaken, walked to the window and stood there watching the sunrise. Presently she felt that her feet were cold, so she turned back to get her slippers. There in the bed lay her body fast asleep, with the left arm extended.

When she awakened in her body she found that body lying exactly as she had seen it, with the left arm extended.

The soul, it should be noted, had left the body, walked to the window, felt that bare feet ought to be cold, were cold and needed slippers, went to the bed in search of them, found the body empty—and entered in, awakened in the body, and remembered the whole episode as a dream.

In health the lens of consciousness is in the soul, to which the body is a mere apparel.

A brother officer tells me that in 1913 he was a journalist and staying at Lucknow, when he fell ill of enteric fever and was taken to the King Edward VII. Hospital, where spinal meningitis supervened. For five weeks his body gave every sign of pain, but of this he was not conscious. He says he was out of the body, the Spirit vested only in the soul, making journeys in parts of the world unknown to him—a boat voyage on the North Coast of Australia to Thursday Island, a long trip through equatorial Africa; in all about two years of dream-travel. Towards the end this adventure became blurred: travel by car through a civilised country—roads jammed with fugitives, cities on fire, people to be rescued out of nightmare horrors. In this phase the nurses and orderlies heard the patient shouting, "There's blood on the Kaiser!" He was attempting to interview the Kaiser, to warn him of the effect of atrocities on the British Public. In all these adventures the journalist supposed himself to have died, to be in the other world, and had no thought of returning to the body. The doctors believed that if by some miracle he rallied he would be insane. His recovery caused great astonishment.

#### THE TRANSFUSION OF PAIN.

Leave has been granted to me by the dearest friends I have, a soldier and his wife, to tell their story of a miracle.

\* "True Ghost Stories," by Hereward Carrington.

Lest they should be identified I must say nothing about the soldier's past career or present service. He is by far the bravest man I ever met, and his life has for many years been lived in continued pain. Within the period of the war his wife was admitted to hospital for a capital operation. During the critical period the man was given leave by the authorities, and remained alone in the privacy of his home. He locked the servant out. He was conscious that his wife's mother, who had lately died in a distant part of the world, was present, and in great anxiety. He begged her to transfer his wife's pain to his own body. During the fortnight ensuing he seems to have spent most of the time on the drawing-room floor, and says that he went "mad as a snake." His wife, free from all pain, made an amazingly rapid recovery.

This heroic gentleman was afterwards killed on Active Service by the crash of an aeroplane.

#### PREMONITIONS.

The average soldier is only a private as yet in the Church Militant, with little faith, and only four crude prayers—"Please don't let me be butchered!" "For Christ's sake spare my pals!" "Lord, till I get home, look after the wife and kids!" and in the letters, "God have you in His keeping until we meet again."

If we were really religious we should pray for strength; but then there are splinters and bullets flying past which distract one's attention too much. Deeds plead for us much better than words, and we believe that we are watched and guarded. We know, for instance, that the man who is to die is apt to be warned in time to make his arrangements. Just as the Orderly Sergeant warns him for duty, so some invisible power selects him for consecration. To soldiers he merely remarks, "I'll be done in to-morrow." In his letters there may be something more, a message of consolation to those who are to live.

Captain McDougall, of the 22nd Royal Fusiliers, was a Highlander, and in civilian life had been an Oxford don. In Delville Wood he held a section of trenches. "From the time," says my informant, a brother officer, "when McDougall went into the attack I noticed his extreme depression of spirits, totally opposite to his usual mood. He was fey. At the end of his nine days in the trenches, in preparing to be relieved, he made out the Relief Report which would be sent to the Commanding Officer. Just at the moment for relief, at midnight, a bullet went through his heart. We found the report in his breast pocket, the paper pierced by the bullet which had killed him. There were only two words in the report, 'Relief complete.' That's all."

### OUR TOUR IN TASMANIA.

By HORACE LEAF.

We arrived at Hobart, Tasmania, after two days' pleasant sea voyage from Sydney, New South Wales, Australia. It was with real regret that we waved good-bye to the large and representative body of Spiritualists who came to wish us "au revoir" and "bon voyage." On the 10th of October a large farewell meeting was held in our honour, under the auspices of the Council of Spiritualist Churches of New South Wales. On that occasion Mr. McLeod Craig, President of the Council, presented Mrs. Leaf, on behalf of the Spiritualists of that State, with a beautiful gold brooch, inset with pearls and amethysts, and myself with a gold hunter watch suitably inscribed.

We have now visited Sydney three times during our tour, and have found it, as Sir Arthur Conan Doyle said we should, the Mecca of Spiritualism in Australasia. Its record is particularly good. The present Council is strong and capable, and has to its credit unbroken harmony among its members. In common with all other cities here, Sydney suffers from the lack of capable workers, although some of its leaders are unsurpassed in every way. A warmer hearted people than those of Sydney it would be difficult to find, and our memory of them must be ever pleasant.

During our stay we had the pleasure of meeting some of the leading public speakers and mediums, and witnessed demonstrations of their powers. We visited one Direct Voice medium, a young man of less than thirty years of age, and were quite impressed and pleased with the result. It is less than six months since he commenced developing this phenomenon, and already he ranks high, his séances being very convincing.

Hobart is the capital of Tasmania, and is so far removed from the hub of things as to be naturally backward in psychic matters. The people are very English in their appearance and manners, as also are the older dwellings. The more modern buildings are after the usual colonial style, with large airy rooms and wide verandahs. There is only one Spiritualist Society among the forty two thousand inhabitants, and that is by no means flourishing. One or two stalwarts, ever faithful to the Cause, keep the flag flying amid orthodoxy and unbelief. We were surprised to find, however, a great deal of serious interest among the "Social Set." So influential are these people that at their request the Mayor and Mayoress gave us a public reception in the

Town Hall. The Lyceum Club held a *conversazione* in our honour, and the Victorian League invited us as special guests to attend their annual meeting. We arrived in the "Show week," and were the guests of the President of the leading agricultural society in the country. Yet hardly any of these good people openly identify themselves with the movement. This is, of course, to be regretted in one way, but not in another, for by keeping to their respective Churches they make Spiritualism a permeating influence. The reason why they do not attach themselves to the local Spiritualist Society is clear. Owing to the insular nature of Tasmania visits from capable exponents are very rare, and there being no particular talent for public work among its members, the intellectual and spiritual appeal of the local society is weak. Once this is overcome no doubt Spiritualism would advance to a foremost place among religious institutions.

The setting of Hobart is delightful. Lying on the east shore of the beautiful river Derwent, surrounded by hills, with Mount Wellington towering above them all and overshadowing the town like a mighty sentinel, with a clear atmosphere, and bright but vigorous climate, Hobart holds its own with the best situated cities of the world. Daily growing larger, the future indicates that Hobart will become an important centre of the world's industry. The people are strong, hearty, and cheerful, exceedingly proud of their country and firm believers in its destiny. There is one shadow that rests heavily upon it, however, although it is outgrowing that. Tasmania was made by Great Britain one of the dumping grounds for its criminals for a period of nearly three-quarters of a century. That is, for a sensitive people, a sad enough event. But the criminals appear to have been the least important part of the evils. Those who were placed in charge of these unfortunates, and part of the "system," appear to have left an indelible mark against their own memories. It is terrible to think of men and women being transported from their homes across so many leagues of sea for ten and fifteen years of punishment for stealing a half-crown or striking a superior officer. It is worse when one realises that those upon whom devolved the task of seeing that the convicts fulfilled their sentences treated them as if they were lower than the beasts. No one can gaze upon the many evidences of these abominations and not shudder to think of man's inhumanity to man.

When talking to an old Tasmanian on this subject he shook his head sadly and said, "Don't talk about it. Let us try to forget." British justice must have been a sad thing in those not very far off days. Some of the convicts on their release made good and ranked among the most honoured men and women in the country. Some even reached a seat in the House of Assembly and helped to make for their new home laws more just than they had known in their old one.

There is a marked absence of mediums in Tasmania. It is the rule to bring them from Melbourne and Sydney, but owing to the absence of support this rarely happens. There is no doubt, however, that if capable exponents could only be induced to stay in Hobart a strong society could speedily be built up. We visited the Misses Fletcher at Woodbridge, a pretty little village on a bank of the channel, about two hours' ferry ride from Hobart. The father of these ladies was for many years a noted Spiritualist, keeping the banner flying in various parts of Australasia at a time when none but heroes would attempt the difficult task. It was a pleasure to hear these ladies speak about various Spiritualistic notabilities, including Dr. Peebles, Mr. Colville and J. J. Morse, who at various times visited Australia.

We leave in a few days' time for Launceston, the second largest city in Tasmania. From then we sail for Melbourne. We are now well on our way homeward bound.

#### SPIRITUALISM IN SOUTH AFRICA.

To the Editor of LIGHT.

SIR.—Since the "S. A. Spiritualist" ceased publication last March, the widely separated societies and churches in South Africa have been without an organ in which to keep in touch with each other's doings. The Kimberley Spiritualist Church—of which I am Secretary—however, took energetic steps to fill the gap, and, through the self-sacrificing spirit of a few, the first number of "The Psychic Review" appears at the end of this month.

One of our chief features will be "Our Psychic Gallery"—short articles, accompanied, if possible, by a photo, on the leading mediums of the world (including South Africa), their special psychic gifts and work, one or two striking evidential incidents in their careers, how attracted to the movement, etc.

Perhaps some of the home and Continental mediums, whose doings we follow with sympathetic and abiding interest, would kindly give us an opportunity of introducing them to our readers. Those who have pleasant recollections of hospitable Kimberley and South Africa will, we know, need no pressing. Unmounted photos preferred. Thanking you in anticipation.

Yours, etc.

JOHN H. BURTON,  
Editor "Psychic Review."

Kimberley, Oct. 1st, 1922.

NOW READY.

## THE CASE FOR SPIRIT PHOTOGRAPHY

by

SIR ARTHUR CONAN DOYLE  
M.D., LL.D.

(Member of the Society for Psychical Research. Vice-  
President of the Society for the Study of  
Supernormal Pictures.)

With corroborative evidence by experienced  
researchers and photographers, including  
MISS F. R. SCATCHERD and MR. FRED BARLOW.

WITH NUMEROUS  
ILLUSTRATIONS.

This work has been specially prepared by Sir Arthur Conan Doyle to satisfy the demands of a very large public interested in what is popularly termed "Spirit Photography." Sir Arthur deals at some length with the work and history of the famous Crewe Mediums, Mr. Hope and Mrs. Buxton, also stating his views on the recent charge of Fraud brought against these mediums by Mr. Harry Price and others.

A wonderful series of verified cases of supernormal photography are also presented. Sir Arthur's case is set out in his inimitable style and the many illustrations present a unique record of this phase of Psychical Research.

PRICE TWO SHILLINGS  
AND SIXPENCE.

Post FREE — 2s. 10d.

**PLACE YOUR ORDER NOW**

with your Bookseller or any Bookstall.

HUTCHINSON and CO.,  
34, Paternoster Row, London, E.C. 4.

## A MESSAGE OF THE COMING DAY.

BY THE REV. STANLEY GORDON.

"The Message" is a book of poems by a new writer. "Thea," whoever she may be, has a voice for her generation. The burden of her cry is that a new race must be born and the world prepared for the new race. This note pervades nearly every one of the poems:—

Put thy trust in humanity.  
Believe in man that he will follow what he sees as an ideal for the growth towards perfection of the race.

In the struggle between strength and weakness, have faith that strength shall rule, true strength, noble strength, strength of vision that sets aside all that is paltry and weak and useless for this wonderful new people.

One of the finest poems in the book is that in which the writer portrays the future of the pioneers in this world movement:—

And where are ye who tilled the ground,  
And sowed and reaped and garnered well  
Thy Master's land of promise?  
Mounting, ever mounting, this long ladder of adventure  
That narrows to the top  
And disappears into the clouds,  
Stretching from the dark evolving past to present day.  
The last rung is never visible to mortal eyes.  
The last note is never heard by mortal ears;  
For evermore  
Is that which beckons upwards, onwards  
Into unknown light.

Nature is often appealed to as the unfailing teacher. The morning dawn, the gloom of the forest, the sounding sea, the passing seasons, have all their special lessons. It is not orthodoxy that we find here, but a free voice that draws inspiration from the deeper sources.

Autumn leaves are gone, the fields are ploughed,  
"Promise," the child of spring, lies sleeping in the silence.  
His presence by the senses long forgotten,  
But in the heart his picture resting  
In all the beauty of an artist's dream.

"The Message" is specially addressed to women. The writer believes that woman holds in her hands the key of the future.

Woman! make thy name into a power in all the land,  
Where men, thy children, walk in ways that lead them  
back to thee,  
Where home and family make brothers true  
As steel to those best qualities of manhood  
At thy knee bestowed.  
The coming Golden Age is in thy hands  
To tend, to hold, or throw away.

The book is the work of a mystic with a clear vision into the future. Tennyson writes of "the divine event to which creation moves." These poems are written from that standpoint. Lines of translucent beauty appear on every page. The thought is independent and vigorously expressed. There is at times an elusiveness, a subtlety of diction that perplexes the reader, but the deeper meaning gradually becomes apparent. "The Message" is a sign of the transition that is taking place from the old order to the new.

The book is published by John Watkins (price 4s.)

## RECENT BOOKS.

"Our Widening Outlook," by C. G. André (John M. Watkins, 2s. 6d.) argues the need for a reconstruction of religious faith. The Christianity of St. James, the brother of Jesus, must be more strictly observed, and this must go with a cheerful recognition of inequality in power of achievement and consequent inevitable subordination. In the new world order the scientific spirit must rule, as the future is pregnant with developments along the lines of man's psychic and spiritual natures. Death hides no great surprises, but merely clears the way in the continuous step by step advance in fuller knowledge of life.

The book represents a valuable series of well-reasoned logical inferences from the known facts of existence.

"A Student's Text Book of Astrology," by Vivian E. Robson (Cecil Palmer, 6s.) is the work of a man well qualified by study and experience to produce an authoritative guide to the "science of the stars." It will certainly enable those who seek to investigate the subject to test its reality and, having proved its truth, to proceed as astrologers on their own account. Possibly other authorities will find cause of disagreement with the author on some of his conclusions, however much they may be in harmony with him on main issues, but he is none the less well qualified as an expert to direct the tyro and the student on a subject much troubled with pretentious quacks. If the book suffers at all it is by over-compression, the result

of a laudable effort to concentrate in its passages as much information as possible.

"The Great Secret." This, the latest work of M. Maurice Maeterlinck, translated by Bernard Miall (Methuen and Co., 7s. 6d. net), is a review of all the great religions of the world, tracing them back to a hypothetical first religion, and collating them with the "secret doctrines" co-existent with religion in each age. The author concludes that these secret doctrines were, in every case, an acknowledgment of agnosticism, the unknowableness of the unknown, and states that all religions are a form of pantheism, an attempt to escape the unknowableness of the "Whole" by ascribing certain qualities or degrees to the part, an unsatisfactory and deceptive quest. Coming to Metaphysics and the personal factor, he combats the claim of the materialist for the supremacy of the brain, by pointing out that mind existed prior to the brain, in fact in, and prior to, the original germ-cell of the personality, and that precedence to brain logically involves a survival of the mind, for there is no dependence or necessity, except as regards material functioning in material conditions. The book is a careful summary of the evidence available on the subject and the obvious deductions therefrom. It is a welcome check to those persons who are prepared to solve the Great Secret in a few off-hand assertions, and to confine existence within the scope of their own mentality.—W.H.

"The Hidden Power," by T. Troward (A. M. Philpot, 8/6 net) deals with mental and spiritual science in a clear, logical and interesting way. From the postulate that Supreme Mind is Supreme Law and can be calculated upon, it is deduced that thought will produce any effect willed, and can check consequences at pleasure. Wield the power of conscious union with the Source of Life by the power of Thought, and this will inspire our latent powers. If we habitually think the True, Good and Beautiful, we work as God works to a final outcome of Beauty, which is the law of perfect thought; Desire being the moving principle of the Universe; the lack of free willed Purpose deprives us of power. Evil is limitation. If we control and direct thought with knowledge for any end which Love inspires and Wisdom plans, we are putting into practice the principles of New or Higher Thought which is shown to be identical with the teachings of the Bible.—G. M.

## "AN INDIAN JUGGLER'S PERFORMANCE."

In a letter under this heading in LIGHT of November 4th last, Mr. W. Gregory alluded to articles on Indian Jugglers' Tricks and Fakirs by C. L. Hardcastle and Mr. E. McGregor in "Chambers' Journal" of May, 1921, and September, 1922. We now receive the following from Mr. Hardcastle:—

To the Editor of LIGHT.

SIR.—As my name has been brought into a controversy over Indian jugglers' tricks mixed up with Spiritualism, may I crave space for one or two remarks in connection with Mr. W. Gregory's letter in your issue of November 4th.

I do not rightly understand what your correspondent set out to prove—or disprove—but for anyone seriously to advance the theory that a fruit stone can, by being planted in a heap of ant earth, grow into a tree a foot or so high in a few minutes, is, to say the least of it, a stiff proposition, and savouring of "pulling one's leg."

The Indian mango trick is nothing more than a trick. Indian Fakirs, whether spurious or genuine, do not perform juggling tricks; it would be on a par with a Bishop performing as a clown in a circus!

The tricks that I and others have described in "Chambers' Journal" are performed by ordinary "Jadoo Wallahs," or more commonly called "Cobra Wallahs," owing to their opening their séances by exhibiting their dancing cobras.

In one of their forthcoming numbers "Chambers' Journal" is publishing an article by me explaining how to make the necessary "properties" and how to perform this mango, and several other Indian jugglers' tricks. As usual they are quite simple when one knows how they are done, and there is nothing mysterious or phenomenal about them.

If Mr. Rowland, of Bristol (as quoted by Mr. W. Gregory) saw a mango tree grow out of an ant heap all "on its own" and unassisted, at some (un-named) barracks in India, all I can say is that I think he must have been hypnotised. Especially when he is reported to have added "without the presence of a Fakir," for, as I have explained above, Fakirs do not perform jugglers' tricks.

A burning and shining light amongst the Spiritualistic fraternity of my acquaintance seriously advances the theory that in the Indian rope trick the performer's astral body holds taut the end of the rope he throws up in the air as to enable the small boy to climb up it! This "goes one better" than Mr. Rowland's miraculous growth of the mango tree.—Yours etc.,

Elmbank, Paignton.  
December 4th, 1922.

C. L. HARDCASTLE.

**RAYS AND REFLECTIONS.**

A curious example of animal instinct is reported from Aldershot where a horse, stopping at a well and showing a reluctance to pass it, led to the discovery of a dead human body. The corpse was found at the bottom of the well, which had been disused for many years.

The theory of psychical faculty, however, hardly arises in such a case as this. There was doubtless some effluvia from the body not perceptible to human senses, but apparent to the horse. Many animals have an aversion to death—in some forms at least—as many animal anecdotes testify.

When the psychic faculty comes in, it is usually in the strange instinct shown by dogs and other creatures of the impending approach of death to human beings with whom they are associated, but more especially in their occasional ability, as shown by many examples, to detect the presence of spirits. It seems pretty evident, however, that their acute sensibilities, which bring them into touch with subtle physical emanations, are closely related to psychic sensitiveness in its lower stages. There is much reason to suppose that there is no clear line of division between the two. The two worlds are very much one world and their manifestations an unbroken series. The sensitiveness of the artist and the sensitiveness of the medium are doubtless the same thing expressed in different ways.

The December "Royal Magazine" contains an article on "Fortune Telling by Cards," by an Expert. It gives an account, with illustrations, of the way the cards should be "laid out," and their various meanings. There are several references to the "client" with whom the fortune-teller is supposed to be dealing. Now this is truly shocking. What about the Witchcraft Act, the Vagrancy Act, the Defence of the Realm Act, and all the rest of them? Here is a pretty instance of flying in the face of "Law and Order"! But the whole question of fortune-telling seems to border on the farcical. Apparently it is all right if no money passes. If it does, then the Law and the Profits seem to come into violent collision!

I see that "Punch" remarks that Sir Arthur Conan Doyle is urging "the repeal of the mediæval Witchcraft Act," and adds: "For our part, we should badly miss the fun of burning a witch occasionally." This is amusing; but it misses the point. The Witchcraft Act is not mediæval; it is not yet 200 years old. And instead of condemning a witch to be burned it says (in effect) that it has no more belief in witches than Betsy Prig had in Mrs. Harris. It is as contemptuous of the idea of spirits as Mr. Edward Clodd himself.

Why we want to see the Witchcraft Act repealed, or, at least amended, is because it is used, or rather misused, to suppress exhibitions of the psychical faculty, which is not the same as "fortune-telling" although frequently confused with it.

D. G.

LEWISHAM SPIRITUALIST CHURCH.—A Bazaar and Sale of Work was held at the Lewisham Spiritualist Church, in aid of the Building Fund, on December 5th and 6th. Sir Arthur Conan Doyle, assisted by Lady Conan Doyle, performed the opening ceremony at 3 p.m. on the first day. On the second day Miss Estelle Stead performed the opening ceremony. During the whole of the two days there was a continuous programme of songs, violin solos, recitations and fancy dancing by the children.—F. J. S.

**THE MESSAGE OF ANNE SIMON,**

AND

**THE SECOND MESSAGE OF ANNE SIMON.**

(Two Volumes.)

To be obtained from STANLEY PHILLIPS, Publisher,  
15, Brondesbury Road, London, N.W.

Price 9/- per Volume.

Of these Messages the REV. G. VALE OWEN wrote:—  
"They should be very helpful to tell-worn souls perplexed with many cares of earth. For they breathe that peace which will be ours some day."

**£5 PER CENT. INTEREST—FREE FROM INCOME TAX DEDUCTION**—can be obtained on your Savings. Dividends paid Half-yearly in full Easy Withdrawals without expense or deduction. SECURITY ASSURED. Assets over £1,000,000. Reserve Funds £50,000. Advances made towards purchase of Freehold and Leasehold Property. Full particulars from WESTBOURNE PARK PERMT. BUILDING SOCIETY—(Chairman—ERNEST W. BEARD, Esq.), 136, Westbourne Terrace, Paddington, London, W. 2.

**XMAS GIFT BOOKS.****Now Ready.****THE BLUE ISLAND**

The Experiences of a new arrival  
"beyond the Veil."

Communicated by

W. T. STEAD,

and recorded by

PARDOE WOODMAN

and

ESTELLE STEAD,

With a Letter by

SIR ARTHUR CONAN DOYLE.

A remarkable narrative given by Mr. W. T. Stead, in which are related the happenings to himself and others after the sinking of the *Titanic*, and his life beyond the Veil, together with his first experiences after the shock of bodily death with many who were drowned in that great maritime catastrophe.

Price 3/6; post free 3/10.

HUTCHINSON & CO., 34, Paternoster Row,  
London, E. C. 4

**FACTS**

AND THE

**FUTURE LIFE**

BY THE REV. G.

**VALE OWEN**

The Vicar of Orford has, in this work, presented a number of his own personal experiences in connection with spirit communication and Psychical Research.

"FACTS AND THE FUTURE LIFE" comprises one of the most searching inquiries into the subject of human survival after death in the light of modern knowledge and the Vicar's own first-hand experiences. In this volume Mr. Vale Owen states his own position in regard to many of the questions that are being discussed by Theologians and others on matters relating to the creeds of Christendom and the relation of Christianity to Spiritualism.

Price 4/6 net.

POST FREE 4/10.

HUTCHINSON & CO., 34, Paternoster Row,  
London, E. C.

**HUTCHINSON'S**

NEW FICTION IN GREAT DEMAND, 7/6 net.

4 large editions called for  
within a fortnight**PHILIP GIBBS'**

great success

**X****THE MIDDLE****OF THE ROAD**

FIRST REVIEWS: The "Sunday Times" says:—"Sir Philip Gibbs has done nothing better than this novel." The "Daily Mail" says:—"Sir Philip Gibbs has written a fine novel in 'The Middle of the Road.' It stands out above much contemporary fiction by reason of its grace and idealism."

3RD LARGE EDITION NOW READY

**MAY SINCLAIR'S**

new novel

**ANNE SEVERN & THE FIELDINGS**

SOME PRESS OPINIONS:

"A triumph of colour and vitality."—"The Times"  
"Miss May Sinclair has given us many brilliant studies of contemporary life, but nothing more brilliant than this fine novel. It is alive from the first page to the last. Its characters are real men and women walking a real windswept earth. We have called it a study of life, but it creates the illusion of life itself, a miracle of literary expression."—"Pall Mall Gazette."

**KATHLYN RHODES'**

gripping new Eastern romance

**DESERT LOVERS****THE MIRACLE**

A new novel by

**E. TEMPLE THURSTON**

By the Author of "Quinneys."

**CHANGE PARTNERS**by **H. A. VACHEL**

THE MANUSCRIPT OF YOUTH DIANA PATRICK  
THE GARGOYLE MRS. ARTHUR STALLARD  
WHAT THE BLOUNTS DID LADY KING HALL  
THE LIFE OF ISOBEL ERNE PEGGY WEBLING  
THE WHISPERING CITY GABRIELLE VALLINGS  
THE GREAT ROXHYTHE GEORGETTE HEYER  
PETER'S PEOPLE CURTIS YORKE  
AVERAGE CABINS ISABEL C. CLARKE  
THE REVOLVING FATES ESSEX SMITH  
ANNETTE AND BENNETT GILBERT CANNAN  
SEVEN FOR A SECRET MARY WEBB  
NICK NONPAREIL MARIAN BOWER  
THE BOX OF SPIKENARD ETHEL BOILEAU  
ALAS THAT SPRING—! ELINOR MORDAUNT  
MANETTA'S MARRIAGE G. B. BURGIN  
CONJUGAL RIGHTS "RITA"  
CAPTAIN BLOOD (4th Ed.) RAFAEL SABATINI  
THE JUDGE (5th Large Ed.) REBECCA WEST  
MISS MAPP (2nd Ed.) E. F. BENSON  
LOVE IN A PIT VILLAGE LADY MUIR MACKENZIE  
ANN MARY JULIAN  
THE KINGMAKERS BURTON E. STEVENSON  
VANDEMARK'S FOLLY HERBERT QUICK

London: HUTCHINSON &amp; CO.

**A CHRISTMAS  
GIFT BOOK**

That Will be Much Appreciated.



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

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

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

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

The recent demand for this valuable work has  
greatly depleted the limited stock. There will  
be no reprints of this work after this Edition  
is exhausted, so place your order now.

In board covers, and specially designed two-  
coloured wrapper.

Post free, 3/6.

To be obtained only from the  
Office of "Light"  
5, Queen Square, London W.C. 1.



## 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.

**NOTE.**—Will intending enquirers study this page in order to see that any question they propose to send has not already been answered. We are always glad of comments, or of information that may usefully supplement the answers given.

### MISLEADING MESSAGES.

ALLEN SIMS.—The details given in your letter rather complicate the case. It is seldom that such definite but false information is given without reason to doubt the communicator. It is difficult to advise you further without opportunity of testing the messages, but if you have had evidence that the persons communicating are those whom they claim to be, it would be wise to question them as to the reason for the messages, and whether they admit having given them. It may be that they were misled, and stated what they believed to be true, or it may have been personation. Extreme cases of this kind are always better dealt with on the spot, and to try and advise you further would not be fair to us or to you without the experience of all your previous communications, your methods, and a certain knowledge of all details. We, however, repeat that such cases can usually be traced to errors on one side or the other, even when they appear most definite, and yet prove to be false. There are no worse "devils" on the other side than can be found in present conditions and the method of dealing with them is the same, avoiding any intercourse once they have been found out. Where the annoyance continues, it is wise to cut off all communication, for the time at least.

### THE DRUIDS.

G. McCOMBIE.—As to the Druids being possessed of occult or psychical powers, we have no exact knowledge, but no doubt they were in possession of some degree of mystical learning. Certainly they must have had some "secret knowledge," if it is true that they used a special script (one of the Ogham alphabets of ancient Ireland) for the inner circle of initiates while using Greek characters for their general writings. Cæsar, in one of his commentaries, bears out this statement. The Druids were the priests, poets and prophets of the ancient world, and doubtless derived some of their ideas from the East. They believed in the trans-migration of souls, for example. But

of what they knew and thought we have few records, for their learning was mainly memorised and passed from generation to generation by word of mouth. So we have little but fag-ends of tradition to go upon. We do not suppose that the Druids were repositories of psychic knowledge in especial. They rather represented the general learning and civilisation of their day. They had their superstitions, of course, but they also had much real knowledge which has come down to us in various forms and which they derived from earlier sources.

### THE ATTITUDE OF PROFESSOR HYSLOP.

W. ELLIOTT.—The late Professor James H. Hyslop has very positively expressed his conviction of human survival, although some of his work is perhaps too academic in manner to convey this impression very strongly to the cursory reader. For a period of nine years he occupied the chairs of ethics and logic in Columbia College, and for some years was Secretary of the American Society for Psychical Research. His books are in the library of the L.S.A., and we suggest that our correspondent should refer directly to these. In one of them he prints accounts, in dialogue form, of conversations held by him with departed relatives.

### SPHERES AND STATES.

"INVICTA" (We note your Kentish motto).—Your question coincides with the receipt of a letter from Mr. E. Solloway, who writes: "Since time, space and locality have little meaning in relation to spiritual matters, it seems to me that the only boundaries in spiritual realms are grades of consciousness." This seems to express the truth about the matter, although it is admittedly not easy to grasp. The difficulties arise mainly from the practical impossibility of the physical brain gaining more than hazy hints and clues to the reality. And yet doubtless even in this life the boundaries are to a considerable extent a question of consciousness. There seems to be a very real barrier between the cultured and the ignorant, the wise and the foolish, but it is not a physical barrier, although in spiritual states of being the difference may assume a definitely substantial form. In other words, we have "spheres" and "states" here, but they do not assume any objective form such as they doubtless do in the next world, where two spirits side by side in apparent locality may be each unaware of the existence of the other.

## "POWER is with those who can SPEAK"—

—the late Lord Salisbury.

GLADSTONE, too, said: "Time and money spent in training the voice is an investment which pays a greater interest than any other." The importance of public speaking is now generally recognised, but many people who believe that this ability can only be acquired by oral instruction at a high fee will be surprised and interested in the new points of view suggested by the publication entitled:

### "EVERYONE HAS SOMETHING TO SAY."

A copy of this attractive booklet will be sent free to any reader of "LIGHT" who cares to apply for it. In addition to containing much helpful advice, it fully describes the A.B.C. Course in Effective Speaking, which has the warm approval of many distinguished public men, including members of both Houses of Parliament, King's Counsel, Barristers, and Business Men. Many professional men who are now taking the Course have expressed appreciation of the remarkable progress they are now making. For full information write for a copy of "Everyone Has Something to Say" to

THE PRINCIPAL, The A.B.C. Course in  
**EFFECTIVE SPEAKING,**  
(Dept. L.) Paternoster House, London, E.C. 4.



## ANSWERS TO CORRESPONDENTS.

W. J. R. (Poole).—It is not a question we can answer. We have sent your letter to the author of the articles.

MR. R. A. BUSH, of Morden, Surrey, writes that he would be glad to hear of a Solicitor and an Architect who would be willing to act in a honorary capacity for the Wimbledon Society, of which he is President.

MRS. OSBORNE LEONARD.—The British College entertained Mrs. Osborne Leonard as their honoured guest at a largely attended meeting of members on December 6th. The Rev. Drayton Thomas presided and spoke of his deep indebtedness to the work of Mrs. Leonard and her guides and the illumination which had come to him in his work as a Christian minister during his years of patient investigation. Mr. Leonard, who was present, was thanked by the chairman for his unremitting care of his wife in her responsible duties.

WOOLWICH AND PLUMSTEAD SPIRITUALISTS' SOCIETY.—During the last two years the above Society have given the poor children of Woolwich and Plumstead an annual dinner called "Robin Dinner." Last year we were able to seat 537 children and give also a small toy and a concert. This can only be done by voluntary help, and I am therefore appealing to all our friends to assist me as on previous occasions. May I appeal for a little assistance on their behalf as the cause is a much needed one.—Edwin A. Fidler, Organiser, 18, Mount Pleasant, Plumstead, S.E.18.

THE WORTHING SPIRITUALIST MISSION, having found their quarters at 17, Warwick-road, too small for a rapidly increasing attendance, have secured a new "temporary home" pending the building of their Temple, at 23, Warwick-road (entrance from Ann-street), and an opening service was held on Sunday, December 3rd, at 6.30 p.m. The President, Miss Layton, was in the chair, Mrs. Paulet was the speaker, and Miss Fearn, Founder and Hon. Secretary of the Mission, was also present. Not a chair was vacant when the service began. Mrs. Paulet, in her inspiring and helpful address, laid further emphasis on the very high aims of this little Society.—A. F. P.

## 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.—Sunday, Dec. 17th, 11.15, Mr. Cowlam; 2.45, Lyceum; 6.30, Mr. T. W. Ella.

Croydon.—Harewood Hall, 96, High-street.—Dec. 17th, 11, Mr. Percy O. Scholey; 6.30, Mr. Arthur Lamsley.

Brighton.—Athenaeum Hall.—Dec. 17th, 11.15 and 7, see local paper; 3, Lyceum. Monday, 8, healing. Wednesday, 8.15.

Camberwell, S.E.—The Guardian Offices, Havil-street, Peckham-road.—Dec. 17th, 11, Mrs. E. M. Ball; 6.30 Miss F. R. Scatcherd; subject, "The Value of Automatic Writing."

Holloway.—Grovedale Hall, Grovedale-road (near Highgate tube station)—Saturday, 7.30, whist drive in aid of Building Fund. Sunday, 11, Mr. Ernest Meads; 3, Lyceum; 7, Mr. G. R. Symons. Monday, 8, members' developing circle. Wednesday, 8, Mrs. N. E. Noble (of Manchester). Free healing centre: Thursday, from 5, children; Friday, from 7, adults. Please note: Sunday, Dec. 24th, 3 p.m., Lyceum carol service.

St. John's Spiritual Mission, Woodberry-grove, North Finchley (opposite tram depot).—Saturday, Dec. 16th, 8, in Social Hall, whist drive. Dec. 17th, 7, Mr. H. Carpenter. Friday, Dec. 22nd, class for spiritual healing, Mr. Harold Carpenter. Thursday, Dec. 21st, 5.30 to 7, Christmas Party for poor children; 8, address and clairvoyance, Mr. T. Austin.

Shepherd's Bush.—73, Becklow-road.—Dec. 17th, 11, public circle; 7, Mr. W. P. Swainson. Thursday, Dec. 21st, 8, Mr. Bruce.

Peckham.—Lausanne-road.—Dec. 17th, 7, Mr. H. W. Engholm. Thursday, 8.15, Mr. T. W. Ella.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—Sunday, Dec. 17th, 11, Mrs. Redfern; 7, Mrs. Osborn. Wednesday, Dec. 20th, Alderman Davis.

Worthing Spiritualist Mission, Ann-street.—Dec. 17th, service; 6.30, Mr. Gurd. Thursday, Dec. 21st, Misses Layton and Tucker.

Central.—144, High Holborn (entrance, Bury-street).—Dec. 15th, 7.30, Mrs. B. Stock. Dec. 17th, 7, Mrs. E. Clements.

Forest Hill Christian Spiritualist Society.—Foresters' Hall, Raglan-street, Dartmouth-road.—Dec. 17th, 6.30, Mr. Brown (Lewisham). Wednesday, Dec. 20th, 8, service. Dec. 24th, 6.30, Christmas service, solos, etc.

Richmond Spiritualist Church, Ormond-road.—Sunday, Dec. 17th, 7.30, Mrs. Golden. Wednesday, Dec. 20th, Mrs. E. Betts.

## IS IT A "SPIRIT PICTURE"?

A STRANGE STORY FROM AMERICA.

The "Chicago Tribune" is responsible for the following story, which is quoted in "The Progressive Thinker" of the 25th ulto.:-

Thirty years after his death the face of Smith Treadwell has appeared on the stone that marks his grave in a little family cemetery at Spring Place, Ga.

A newspaper photographer who went to Spring Place recently to make pictures of the unveiling of a monument to John Howard Payne, the author of "Home, Sweet Home," discovered this fact.

At Spring Place Payne was put in prison because of his sympathy with the Cherokee Indians when fourteen thousand of them were torn from their homes and started on their journey to the west. Accordingly Spring Place was selected as a spot on which to erect the monument to him.

The Payne monument was unveiled on October 7th. The photographer heard there of the tombstone on which a face has slowly been growing until now the likeness in the marble is said to be exactly like pictures of the man who lies beneath.

The photographer went to the little weed grown cemetery and found that the face was distinctly visible from the road, thirty feet away.

Smith Treadwell, a respected citizen of Spring Place, died February 20th, 1893, and was buried in the family cemetery. His tombstone is of a pale, bluish marble. For thirty years the tombstone stood sun, rain, and storm unchangeably. Then some visitor to the cemetery felt eyes looking at him from somewhere. The uneasy feeling persisted. Then the visitor believed he saw eyes in the stone at the head of Smith Treadwell's grave. Closer examination showed there were eyes—eyes that somehow in their marble prison had a lifelike expression, faintly sardonic.

Since that time the face of Smith Treadwell has slowly grown, first the nose, then the mouth, then the neck, finally the beard. A careful comparison has been made of the face on the tombstone and of a picture of Smith Treadwell, and they are found to be closely alike.

A psychologist was asked if there could be any explanation of the face on the tombstone.

"There is such a thing as spiritual photography," she said. "I have seen evidences of spiritual photographs, and I believe them to be authentic."

Auto-suggestion, self-hypnotism, plain imagination or the part of the person looking at the tombstone seem far more reasonable. Yet people who never knew Smith Treadwell in life have been impressed with the strong resemblance of the marble likeness and the photograph taken before his death.

"OCULTISM," by Edward Clodd. (Watts and Co., 2s. net.) This book is simply a repetition of the old time-worn and oft-repeated statements made by certain men of like type, presumably in the hope that there still remain people who have not read the refutations. Physically and mentally tied to the earth, it is not surprising that they can conceive of nothing higher, and consequently cannot believe in any higher existence. Beautiful is the dust—to the dustman. Let us leave him to it.

WESTON-SUPER-MARE.—Owing to the efforts of Mr. and Mrs. Coles and some local friends, an invitation was given to Miss Mary Mills, of the Bristol Spiritualist Temple, Clifton, to establish a branch church in this town. A propaganda meeting was held at the Town Hall on the 23rd ultimo, and was a tremendous success. The hall was packed, and intense interest was shown by the audience who, at the close of the address, put several very intelligent questions to Miss Mills. Mr. Sidney presided. Over a hundred people remained after the meeting whilst Miss Mills propounded her scheme for the establishment of the proposed church. The present headquarters of the Society is 11, Locking-road, but after Christmas it is anticipated that public meetings will be held every Thursday evening in a hall that is suitable for the purpose.

## "Further Messages Across the Border-Line."

F. HESLOP.

Continuation of "Speaking Across the Border-Line" that has reached its 8th Edition.

Foreword by the Rev. G. Vale Owen.

Introduction by Dr. Ellis T. Powell, LL.B., D.Sc.

Crown 8vo. Bound in Art Linen, 5/6 net. By Book Post, 5/10. Paper

Cover, 3/9 net. By Book Post, 4/.

London: Charles Taylor, Brook House, Warwick Lane, E.C., and all important booksellers.

FOOD REFORM GUEST HOUSE.—Good cook, home-made cakes. Specially recommended by Mr. Eustace Miles, M.A. 2s to 3 guineas weekly. On Sea Front, Verandah sunny rooms Dover noted for healthy climate, and in close touch with Folkstone, Margate, Canterbury, Deal, also France and Belgium.—Apply Mrs. Ernestine Burrows or Miss Mitchell, 13, Marine Parade, Dover.

# LONDON SPIRITUALIST ALLIANCE LTD.,

5, QUEEN SQUARE, SOUTHAMPTON ROW, W.C. 1

Telephone: MUSEUM 5106.

Annual Subscription, One Guinea (Membership can be taken up at any time).

The Autumn Session closes with Mrs. Wallis's Meeting on Friday, December 15.

The Library will be closed from Dec. 22nd to Jan. 1st. The offices of the Alliance will be closed from Dec. 22nd to Dec. 28th. only.

The Spring Session will commence with the Special Meeting on Thursday evening, January 11th, 1923, when Sir Arthur Conan Doyle will give an address on "Psychic Photography," illustrated by lantern slides.

The full programme of engagements for the forthcoming Session will be announced at a later date.

GEORGE E. WRIGHT, Organising Secretary.

## BOOKS ON SPIRITUALISM AND PSYCHICAL SCIENCE.

There is no better Christmas present than a good book. The selection of works detailed below contains books to suit all tastes and all pockets. Such gifts will give much pleasure to the recipients if they are Spiritualists, while if they are but inquirers they may lead them to further progress in the Great Inquiry of Spiritualism.

**WHEN HALF ODDS GO.** JUST OUT.  
By LETITIA WITTHALL.  
175 pages. 3s. 10d. post free.  
A book in which high Spirituality is combined with grace and beauty of style and expression.

**A BEAUTIFUL & INEXPENSIVE CHRISTMAS GIFT BOOK.** JUST OUT  
**HEAVEN'S FAIRYLAND—THE CHILDREN'S SPHERE.**  
Edited by W. R. Bradbrook.  
Art wrappers, 8vo, 64 pp. illustrated. 2s. 9d. post free.  
A record of trance communications of great interest and beauty, dealing with the state of Children in the After Life.

**TEACHINGS OF LOVE.**  
By "M. E."  
With an introduction by the late Dr. ELLIS POWELL.  
96 pages, 1s. 8d. post free.  
A little book of very high spirituality carrying a special appeal to all religiously-minded people. Very suitable for a Christmas present.

By H. ERNEST HUNT (Member of Council, L.S.A.)  
**NERVE CONTROL: The Cure of Nervousness and Stage Fright.**  
128 pages, net 2s., post free 2s. 2d.

**A MANUAL OF HYPNOTISM.** (3rd impression.)  
Cloth, 132 pages, net 2s. 6d., post free 2s. 9d.

**SELF TRAINING: The Lines of Mental Progress.**  
Cloth, 240 pages, net 4s. 6d., post free 4s. 10d.

**A BOOK OF AUTO-SUGGESTIONS.**  
Wrappers, 64 pages, net 1s., post free 1s. 2d.

**THE INFLUENCE OF THOUGHT.**  
Cloth, 238 pages, net 5s., post free 5s. 6d.

**THE HIDDEN SELF, and its Mental Processes.**  
Cloth, 172 pages, net 4s. 6d., post free 4s. 10d.  
A series of clear and concise works by a well-known authority on Mental Control and Suggestion.

By STANLEY DE BRATH, M.Inst.C.E. (V. C. Deserter)  
**PSYCHIC PHILOSOPHY AS THE FOUNDATION OF A RELIGION OF NATURAL LAW.**  
With Introductory Note by Alfred Russel Wallace, O.M., F.R.S.  
Third Enlarged Edition. Cloth, 280 pages, 6s., post free.

By CAMILLE FLAMMARION, the great astronomer.  
**BEFORE DEATH.**  
**AT THE MOMENT OF DEATH.**  
Cloth, 370 pages, 11s. 3d. each volume, post free.

**A BOOK OF THE HIGHEST EVIDENTIAL VALUE.** JUST OUT.  
By THE REV. DRAYTON THOMAS.

**SOME NEW EVIDENCE FOR HUMAN SURVIVAL.**  
With Introduction by Sir Wm. Barrett, F.R.S.  
Cloth, 8vo., 11s. 3d., post free.  
This book includes the remarkable "Newspaper Tests," obtained through the Mediumship of Mrs. Osborne Leonard.

**THE DEAD ACTIVE.**  
Through the mediumship of MRS. LAMB-FERNIE.  
Cloth, 194 pages, 5s. post free.  
A record of communications of much beauty, dealing with some Aspects of the Life Beyond the Veil.

By E. W. WALLIS (Editor of "LIGHT," 1899-1914) and MRS. (M. H.) WALLIS.  
**SPIRITUALISM IN THE BIBLE.**  
Boards, 104 pages, 1s. 8d., post free.

**A GUIDE TO MEDIUMSHIP AND PSYCHICAL UNFOLDMENT.**  
Mediumship Explained. II. How to Develop Mediumship.  
III. Psychical Powers; How to Cultivate Them.  
Cloth, 312 pages, 7s. 3d., post free, or in 3 separate parts, 2s. 2d. each, post free.

Mrs. Wallis who recently completed 50 years' service to the cause of Spiritual Progress, has a unique knowledge of mediumship and the development of psychic gifts.

By SIR WILLIAM BARRETT, F.R.S.  
**ON THE THRESHOLD OF THE UNSEEN.**  
Cloth, 336 pages, 8s., post free.

A cautious and comprehensive description of the evidence for Psychical Phenomena, by a great Scientist. Strongly recommended for Sceptical Inquirers.

A collection of some of this brilliant journalist's recent contributions.

**THE CASE FOR SPIRIT PHOTOGRAPHY.** JUST OUT.  
By SIR ARTHUR CONAN DOYLE.  
Profusely illustrated. 2s. 10d. post free.  
A weighty contribution on the affirmative side of the present controversy.

By THE REV. CHAS. L. TWEEDALE, M.A.  
**MAN'S SURVIVAL AFTER DEATH.**  
Or the OTHER SIDE OF LIFE in the LIGHT OF SCRIPTURE, HUMAN EXPERIENCE and MODERN RESEARCH.  
Cloth, 582 pages, 11s. 3d.  
The book which so greatly impressed Mr. Robert Blatchford.

**SPECIAL OFFERS.**  
By SIR ARTHUR CONAN DOYLE.  
**THE VITAL MESSAGE.**  
Cloth, 228 pages. Published at 5s. Reduced to 3s. post free.  
This most valuable and arresting book is now offered at a substantially reduced price. Strongly recommended.

**THE NEW REVELATION**  
Paper 170 pages. Published at 2s. 6d. net. Reduced to 2s. 3d. post free.  
A terse and cogent summary of the Facts and Philosophy of Spiritualism. Now offered at a price within the reach of all. A valuable work for propaganda.

By GEORGE E. WRIGHT, Organising Secretary, L.S.A.  
**PRACTICAL VIEWS ON PSYCHIC PHENOMENA.**  
136 pages, 2s. 9d., post free.

**THE CHURCH AND PSYCHICAL RESEARCH.**  
A discussion of the implications of Psychical Research on the Christian Faith.  
Cloth, 147 pages, 3s. 9d. post free.

By MRS. JOY SNELL.  
**THE MINISTRY OF ANGELS.**  
Wrappers, 174 pp. 2s. 3d. post free.

This little book gives in simple yet most convincing language proof of the guidance and help of mankind by the Spirits beyond the veil.

**SPECIAL OFFER.**  
**THE DIVINING ROD AND ITS USES.**  
By J. F. YOUNG and R. ROBERTSON.  
Wrappers, 137 pp., illustrated. Published 1s. 6d. net. Offered at 8d. post free.  
A number of copies of this work by two of the best-known and most successful water diviners in Great Britain, is now offered at One Third of the published price. The wrappers are somewhat soiled, but in other respects the books are new.

**A BOOK WHICH EVERY SPIRITUALIST MUST READ.**  
Through the Mediumship of the REV. STANTON MOSES (M. A. Oxon), a Founder of the London Spiritualist Alliance.

**SPIRIT TEACHINGS.**  
With a Biography by CHARLTON T. SPEER, and two full-page portraits.  
Ninth Edition. Cloth, 324 pages.  
Price, 6s. 6d., post free.

By JAMES COATES, Ph.D.  
**SEEING THE INVISIBLE.**  
Cloth 234 pages, net 6s. 6d., post free, 7s.

**HUMAN MAGNETISM.**  
Cloth, 253 pages, net 6s., post free 6s. 6d.

**PSYCHICAL PHENOMENA.**  
188 pages, net 2s., post free, 2s. 3d.

**IS MODERN SPIRITUALISM BASED ON FACT OR FANCY?**  
95 pages, net 2s. post free 2s. 3d.  
(Valuable works by a great pioneer.)

**SECOND IMPRESSION.**  
**FACTS AND THE FUTURE LIFE**  
By the REV. G. VALE OWEN.  
Cloth, 191pp., 4s. 10d. post free.

By H. A. DALLAM  
**OBJECTIONS TO SPIRITUALISM (Answered).**  
128 pages, 2s. 2d.

A valuable little book for those who have religious and other difficulties in regard to Spiritualism.

By DAVID GOW (Editor of "LIGHT").  
**SPIRITUALISM: ITS IDEAS AND IDEALS.**  
Paper Covers, 2s. 3d., post free.

A collection of some of this brilliant journalist's recent contributions.

The above publications and all other works on Spiritualism, Psychical Research and Allied Subjects can be obtained of the Publicity Department of the London Spiritualist Alliance, Ltd., 5, Queen Square, London, W.C. 1. Send Remittance with order.

# Osmos The Great British Aperient Water

*Medical  
Press  
Opinions*

LANCET—"A good aperient, laxative or purgative."

MEDICAL TIMES—"Osmos should have a wide sphere of usefulness, and may be prescribed with benefit in cases where its use is indicated."

MEDICAL PRESS—"The use of Osmos is based on well-known principles and it should command a big sale."

## Take it for Your ailment

Constipation  
Liver Congestion  
Bilious Attacks  
Headache, &c.

Dyspepsia  
Gastric Catarrh  
Indiscretion in Diet,  
&c.

Hæmorrhoids  
Gout  
Rheumatism  
Obesity, &c.



## WHAT DOCTORS SAY:

Doctors in all parts of the country report highly successful treatment of the above complaints, *e.g.*,

### CONSTIPATION

"I have prescribed Osmos for Constipation with excellent results. Unlike saline preparations it leaves no injurious after-effects."

M.R.C.S., L.S.A.

### INDIGESTION

"In cases of Indigestion due to the sluggish action of the bowels, I have never found Osmos fail. I am prescribing it regularly."

M.D., M.R.C.P.

### HÆMORRHOIDS

"I have personally found Osmos excellent. Now that I know its value I will recommend it."

M.B., B.Sc.Lond.

Sold at all Chemists, Boot's Cash Chemists, Taylor's Drug Co., Ltd., Timothy White, Ltd., 2/6 per Bottle, or post free from

**OSMOS WATERS, LTD.,**  
CROWN WHARF, HAYES, MIDDLESEX.

If your health worries you, send a postcard for Booklet.

"LIGHT," December 23rd, 1922

CHRISTMAS NO. WITH COLOURED SUPPLEMENT.

Library of Congress  
JAN 1923  
SMITHSONIAN DEPOS.

PRICE SIXPENCE.

(SPIRIT PHOTOGRAPHY IN COLOURS.)

# LIGHT

A JOURNAL OF SPIRITUAL  
PROGRESS & PSYCHICAL RESEARCH

## CONTENTS.

Child Cloud Photographs  
By Dr. Lindsay Johnson.  
(illustrated.)

Dr. Geley's Test Experiments.  
(illustrated.)

The Christ Child.  
By The Rev. G. Vale Owen.  
(illustrated.)

The Poetry of Christmas.

Psychic Photography.  
(illustrated.)

The Value of Modern  
Spiritualism.  
By Davis Smith.

Etc., etc.

SATURDAY, DEC 23rd, 1922  
No. 2,189 - Vol. XLII.  
Registered as a Newspaper  
Price Sixpence

Telephone:  
PARK 4700

Hon. Principal:  
J. HEWAT MCKENZIE.

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

The College will be closed for public work between December 22nd and January 8th.

Syllabus on application to Hon. Secretary.

**Classes, Lectures, Excellent Library.**  
Daily Demonstrations and Experiments in Psychic Phenomena  
**Direct Voice.** MRS. B. COOPER Private appointments, except between December 23rd and December 27th.  
**Direct Voice Groups.** (10 persons.) Wednesdays, 8 p.m. Fridays, 5 p.m.  
Experiments and Guidance in Ouija Board and Automatic Writing.  
MRS. HESTER TRAVERS SMITH. Apply Hon. Sec. for appointments.

College Quarterly, "Psychic Science" (Editor, MR. BLIGH BOND), 2s. 6d.; 2s. 9d. post free.

No. 4 ready January 1st. (ORDER NOW.)  
Contents: Poltergeist Phenomena in London.  
The Goligher Circle (Illustrated.)  
The Hope-Price Case (Illustrated.)  
Mrs. Osborne Leonard (Photo.)  
A new chapter on Glastonbury Discoveries.  
The Science of the Ouija Board, etc.

**Marylebone Spiritualist Association, Ltd.,**  
AEOLIAN HALL, 135, New Bond Street, W.

SUNDAY, DECEMBER 24th, at 6.30 p.m.  
Address and Clairvoyance: MRS. E. A. CANNOCK.

NO MEETINGS AT M.S.A. INSTITUTE  
DURING CHRISTMAS WEEK.

Meetings for Members only as stated on Syllabus.  
Membership invited. Subscription, 10s. per annum.  
All correspondence to Hon. Secretary, 4, Tavistock Square, W.C. 1.

**The "W. T. Stead" Borderland Library,**  
5, Smith Square, Westminster, S.W. 1.  
(Entrance in North St., Four minutes from the Houses of Parliament.)

The Lending Library contains hundreds of books on Psychic subjects. There are also many valuable Reference Books which may be studied at the Library.

Hours, 11 to 6. Closed Saturdays and Sundays.

ACTIVITIES IN CONNECTION WITH THE LIBRARY.  
Sittings for Psychic Photography. (By appointment.) MRS. DEANE.  
Classes for:  
Healing, MRS. OGILVIE. Psychic Photography, MRS. DEANE.  
Psychic and Spiritual Development, MISS PHOEBE PAYNE.

THE LIBRARY will be closed from DEC. 21st to JAN. 3rd.  
Hon. Sec., Miss Estelle Stead.

**The London Spiritual Mission,**  
18, Pembridge Place Bayswater, W.

SUNDAY, DECEMBER 24th.

At 11 a.m. ... MR. THOMAS ELLA.  
At 5.30 p.m. ... MR. BLIGH BOND.  
Wednesday, Dec. 27th ... DR. W. J. VANSTONE.  
Wednesday Concentration Class (Members only), 3.30 p.m.  
Open Meeting.—Every Thursday at 7.30.  
Week-day Services, 7.30 p.m.

**Wimbledon Spiritualist Mission.**

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

Sunday, Dec. 24th, 11 a.m. ... MRS. N. MELLOY.  
" " 5.30 p.m. ... MR. G. PRIOR.  
Monday, Dec. 25th, 11 a.m. Holy Communion, MR. R. A. BUSH.  
Wednesday, Dec. 27th, 7.30 p.m., ... MISS V. BURTON.

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

Established 1917. Motto: Onward and Upward.

Everybody Welcome.

Sundays, 11.30 and 7. Mondays and Thursdays, 7.15. Tuesdays, 3 and 7.15  
DECEMBER 24th, 11.30 and 7.0. ... MRS. MARY CROWDER.

**LONDON MUSLIM HOUSE,**  
111, CAMPDEN HILL ROAD, NOTTING HILL GATE, W. 8.

The following programme will be observed.  
**SUNDAY LECTURES**  
Date. Subject. Speakers.  
24th Dec., Myth of Christmas. Khwaja Kamal-Ud-Din.  
31st Dec., Heaven and Hell. Mr. Yakub Khan.  
Tea at 4.30 p.m. Lecture 5 p.m. We offer you a cordial welcome.  
HABEEB ULLAH LOVEGROVE, Secretary.

**HIGHER MYSTICISM.**

Mrs. Fairclough Smith's Wednesday Lectures will be discontinued at the Ethical Church, Queen's Road, Bayswater, W., during the Christmas Vacation. They will begin again on Wednesday, January 10th, 1923.

"Books That Help." By H. ERNEST HUNT. Descriptive booklet free.—Secretary, 30, Woodstock Road, Bedford Park, W. 4.

22, Princes Street, Cavendish Square, W.,  
LONDON ACADEMY OF MUSIC.  
**SUNDAY AFTERNOON ADDRESSES**  
on Spiritual, Mystic, and Occult Subjects by  
**J. HAROLD CARPENTER**  
at 3.15 p.m.

A short devotional meeting for those desirous of spiritual help and guidance will be held at the close of each lecture.  
Admission free. Collection to defray expenses.

**HORACE BUSBY.**

Bulldozing, Decorator, Sanitary & Electrical Engineer.  
Furniture Repairs, Upholstery and Polishing.  
"The Old Schools," Upper William Street, St. John's Wood, N.W.  
Work executed by a skilled staff at moderate charges. Estimates and advice gladly given by appointment.

**DRINKING WATER IS** <sup>more or less</sup> **POISON**

says the Editor of the "English Mechanic." "The one safeguard is the persistent use of distilled water. This is easily and cheaply effected by the admirably constructed Gem Pure Water Still." He also says: "Distilled water is not merely a preventative of disease, it is a positive remedy for many complaints, including dyspepsia and bladder troubles. Let any reader thus affected try a glassful taken before each meal." The Gem Still is a simple, effective domestic contrivance for rendering water free from minerals and germs. Booklet free. Recommended by "The Lancet," Medical Men and Health Authorities.

The GEM SUPPLIES Co., Ltd. (Desk 11),  
67, SOUTHWARK STREET, S.E. 1.

**GLADOLA RESTAURANT**

44, South Molton Street, W. 1.  
Tel: Mayfair 4417. (Close to Bond Street Tube Station).

**SPECIAL 2/- HOT LUNCHEON FROM 12 P.M.,**  
ALSO A LA CARTE.

TEAS, HOME MADE CAKES, GIRLIE SCONES,  
DINNERS 6 to 9. Table d'Hote, 3/6, or à la Carte. Wine List.  
Open Sundays from 12.45.  
Delicious Evening Meals are served from 6 to 9 p.m.

**SOUTHERN DISTRICT COUNCIL.**

**Wanted.**—A fully qualified speaker and demonstrator as whole-time Missioner for at least one year, commencing January 6th, 1924. Applications, with salary required (excluding travelling expenses) should be sent to the Secretary, Mr. J. G. McFarlane, 6, St. Piran's Avenue, Portsmouth, not later than 30th inst. Testimonials of efficiency absolutely essential.

(2) The above Council also invite applications from a few additional MALE speakers and demonstrators for short tours of three weeks or more in their area for 1924. Open dates and terms, supported by references, should be sent to the Secretary, as above.

**PERFECTED PLANCHETTE, on Ball Bearings,** the most perfect instrument for obtaining Spirit messages. Beautifully finished, with full instructions, at 7s. each, post free, Weyors Bros., Scientific Instrument Makers, 50, Church Road, Kingsland, London, N. 1.

**Brighton.—Boarding Establishment:** All bedrooms hot & cold water, electric light, gas fires, pure, varied, generous diet, incl. five terms. Write for tariff—Mr. & Mrs. Basingham, 17, Norfolk Terrace.

**Mrs. Musgrave, shorthand typist of the L.S.A.,** desires work in 1923. Own portable machine, good knowledge of French, speeds 120, 40. Effra Cottage, 89a, Croxted Road, S.E. 21.

**South Hants.—Superior and most comfortable home.** Temporary or permanent, offered to one or two paying guests. Charming detached house, garden. Indoor Sanitation, Bath, Gas, Main water. Billiards, Chess. Write—Kenilworth, Furbrook, Hants.

**New Publication.**

**'The Morrow of Death'**

by AMICUS.

Through the mediumship of Ernest H. Peckham.

WITH FOREWORD BY

**Rev. G. VALE OWEN**

This little work is an informing and helpful record of the outstanding facts and conditions of the life following physical death.

Published by

**Mr. Arthur H. Stockwell, 29, Ludgate Hill, E.C. 4.**  
and obtainable through any Bookseller, price 2/- net.

# LIGHT

A JOURNAL OF  
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,189.—VOL. XLII. [Registered as] SATURDAY, DECEMBER 23, 1922. [a Newspaper.] PRICE SIXPENCE.

## What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits incarnate. This position it firmly and consistently maintains. Its columns are open to a full and free discussion—conducted in the spirit of honest, courteous and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light!"

## NOTES BY THE WAY.

O clear and shining light, whose beams  
That hour heaven's glory shed  
Around the palms, and o'er the streams,  
And on the shepherds' head;  
Be near through life and death,  
As in that holiest night  
Of Hope and Joy and Faith,  
O clear and shining light!  
—MRS. HEMANS ("A Christmas Carol").

### CHRISTMAS GHOSTS.

That the ghost story should be popular at the Christmas season indicates something more than a mere caprice of custom. It is something deeply rooted in the race-consciousness. It has been suggested that the true reason for the love of ghost-lore at Christmas is that the minds of men being drawn for a time from more mundane things turn naturally to matters that concern the affections. They think not only of family ties with the living but of those with the dead, and so indirectly the idea of the ghost comes up; and as the mass of mankind has been entirely misled regarding the state of the dead by its pastors and masters, the ghost legend assumes its usually sepulchral and terrifying aspect. It sounds plausible, and probably contains part of the truth, but not all of it. We can trace other and more likely origins.

\* \* \* \*

### ELVES AND HUMAN SPIRITS.

Let us consider the matter first from the antiquarian and folk-lore side. In the early world the Yule feast was accompanied with rites that had special reference to the Unseen World. Take, for example, the custom, which has come down to us from the dim past, of garnishing our houses with evergreens. That was originally meant for a tribute to the nature spirits—dryads, sylphs, pixies, and the like. That is one instance out of several of the relationship between Yule-tide and the spirits. But to our mind the truest explanation lies in the fact that Christmas is a time of family reunion, the remembering of ties of kinship and friendship, and that in countless thousands of homes the departed ones return to take their places

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

unseen in the family circle. Always there have been persons sensitive enough to be conscious in some dim way of the silent presences. They would not know the truth as a Spiritualist would know it. There would be just the idea of "ghosts," and so doubtless the ghost legend has been nourished and kept alive. The vanished friends and kinsfolk came, human and natural as ever they were there. But all that their presence called up in the minds of their friends on earth was the thought of weird phantoms.

\* \* \* \*

### THE EMERGENCE OF THE REAL GHOST.

It has been reserved for Spiritualism alone to displace legend and tradition, fancy and superstition concerning the spiritual world with natural and rational ideas. Whether it is philosophical materialism or the materialism of Gradgrind and Bounderby—a matter of commerce and economics, room has nowadays to be made for the ghost in his true aspect, and it may even be for fairies! It is a strange thing that we should for so many centuries have thought of human ghosts as having a close connection with graves and sepulchres, coming always with "a flavour of church-yard mould," and that the facts are almost exactly the reverse. That is to say that it is we mortals who are most in affinity with the sepulchral side of things. The ghosts have passed through it and beyond it, and we have yet to pass. Again the eternal paradox! It is a great thing that to-day the thought of the world in these matters is being cleansed and quickened. The "spiritualisation of matter" goes on apace, and as it proceeds Christmas will become more and more a festival of the Spirit.

### A CHRISTMAS HYMN.

"Little Brother of the World,"  
Sang a Pagan long ago—  
Hearing first the wondrous tale  
Of the child of birth so low,  
Who had conquered multitudes  
Without sword and without lance,  
By the power of his words,  
By the radiance of his glance;  
"With the lance and with the sword  
Many, many have I slain,  
Fighting on the battlefield,  
Till the blood ran down like rain;  
Little Brother of the World,  
I am tired of lance and sword—  
I would conquer like to thee,  
— Give to me thy Master-Word!"  
We, too, Lord, are tired of war—  
Tired of battling, anger stirred—  
"Little Brother of the World"  
Give to us thy Master-Word!  
With thy Christ-mass here at hand,  
Close the temple doors for aye,  
That of old opened only when  
Man his brother man would slay;  
Send the message to all men,  
'Round the earth, a treasure-trove,  
"Little Brother of the World,"  
Teach us all to win through Love!

—ALTHEA A. OGDEN.

## CHILD CLOUD PHOTOGRAPHS.

BY C. LINDSAY JOHNSON, M.A., M.D., F.R.C.S.



Fig. I.—The Madonna of Foligno, by Raphael.  
Upper portion of the picture.)

In reading through Mr. Coates' admirable book\* on Supernormal Photography I noticed on page 135 a picture of a materialised form photographed by Alex. Martin, a medium for psychic photography, of the city of Denver. In this is seen a pillar or column of children's faces closely packed together, like a pile of oranges, and extending from floor to roof on one side of the picture. (See Fig. III. on opposite page.)

On a second plate another group of babies' faces entirely surrounding and covering the face of the materialised figure can be seen. (See Fig. IV. on opposite page.)

Lastly Mr. Martin describes a third case in which the whole upper half of the picture was completely filled with child faces more or less surrounded—as were the other two pictures—with fuzzy clouds.

Now in the celebrated picture by Raphael, known as the Sistine Madonna, at

\* "Photographing the Invisible," by J. Coates. L. N. Fowler and Co., 1921.



Fig. II.—The Sistine Madonna, by Raphael

the Dresden Gallery (see Fig. II.), I noticed that the background of the Madonna in its upper half was entirely made of clouds which were composed of innumerable baby faces (cherubs). In fact, the whole cloud was packed with them. They are not conspicuous, but when the picture is looked at closely the clouds are seen to be filled with these faces. A similar background of baby clouds is depicted in the Madonna of Foligno as well. (See Fig. I.).

Now there must be some motive or reason for this. Why should the three photographs by Mr. Martin, two being photos of materialised forms, and one a human portrait, be surrounded by human baby faces? I think it is a strong argument against the photographs having been faked, because it is unthinkable that a medium should resort to such an unconvincing form of fraud, and yet why should they appear in the photos? It is impossible to conceive that the ether should be crammed with babies in the



way that the late Admiral Fisher would have us believe in his celebrated verses beginning:—

"We are the chosen few,  
All others will be damned;  
There is no room for you,  
We can't have Heaven  
crammed."

Now it seems to me that Raphael, like most painters, and all poets, happened to be a psychic, and he painted the background of his glorious Madonna with an ectoplasmic halo or cloud consisting of baby faces.

And the same idea must have occurred to Goethe, who was a pronounced medium and highly psychical, as at the end of the second part of "Faust" he describes the chorus of "Blessed Boys" filling the air in the same way.

There must be some reason, some origin or grain of truth about the matter. Every recorded phenomenon, however strange or unlikely, can always be traced to some material fact—in other words, there is always some real fact on which the legend or phenomenon was founded. This holds true whether it refers to Fairies, or King Arthur, or the Sea Serpent, or the historic dragon or whether to the mythical heroes of Greece and Rome.

To give one or two examples. The seven Kings of Rome were alleged by Mommsen and other German historians to be purely mythical, and yet the Italian excavators, on digging deeper down in the Roman Forum, have discovered the "Lapis Niger," and other traces of the real existence of these



Fig. III.—Flashlight photograph of materialised form, a head and bust and column of Psychic faces of children (from page 135 of "Photographing the Invisible," by J. Coates).



Fig. IV.—The second exposure on the materialised form, the head and bust of which was enveloped in a cloud of Psychic faces of children (from page 137 of "Photographing the Invisible," by J. Coates).

seven kings or chiefs. Professor Schliemann's excavations in Asia Minor, on the supposed site of Ancient Troy, unearthed the shield of Achilles, which was actually found to be embossed with exactly the same figures as Homer describes in the "Iliad." These heroes really existed although wrapped in m...

Again, what about the Fairies? I cannot vouch for their existence, but I know that they are firmly believed in in Brittany, in Devon, in Cornwall, in Wales, and throughout Ireland, in fact, wherever the Celtic race predominates. Now this is the most psychic race in Europe. Do these people alone see them, or are they purely imaginary? I confess I do not know, but this I do know, that there must be some solid fact behind it all.

Now what is the explanation of these baby faces in the clouds which surround the figures? I should greatly like to know. Perhaps our mysterious and learned friend, "Tertium Quid," or else Mr. de Brath can favour us with the solution.

That these baby forms did not appear by chance in a haphazard way on the plates, is certain. It is also certain that Raphael did not paint them without a motif in the ectoplasmic cloud surrounding his Madonna's head, but was he already aware of the existence of ectoplasm, or did he merely mean to depict an ordinary cloud?

Did Goethe mention them out of mere caprice in his great tragedy? Who can tell?

### FRAU SILBERT'S MEDIUMSHIP.

To the Editor of LIGHT.

SIR,—You were good enough to insert some months ago a short report from me upon this medium's remarkable powers. It may interest your readers to know that these powers have now increased, as she had herself predicted, for they vary with the seasons of the year. Previously the phenomena consisted mostly of the emission of visible ectoplasm, and of one clear example of telekinesis. When we sat with her yesterday it was not one but nearly a dozen articles which were brought up in good light without contact from the floor to the table. A small square opening had been cut in the table, with a sliding panel. This panel was opened and shut several times by invisible force, and objects were passed either through the opening or through the table itself. A cigarette case, my watch, and a number of other things came through while the medium was in full observation, seated erect in her chair. So far as one could follow the process, the object dematerialised on one side and re-materialised on the other, the process being sometimes marked by a sharp flash of light. This light is probably accompanied by local heat, for it will be remembered that Zollner found signs of charring upon the wood when Slade disengaged a wooden ring from a rod which was so constructed that only dematerialisation could effect a separation.

The lights emitted by Frau Silbert are the most brilliant that I have ever seen in a séance room, and there was a period of several seconds when it would not be an exaggeration to say that lightning was playing round her head. The flame was blue, crackling and very brilliant. I saw one

bright star of light come out of the very centre of her forehead. It was a remarkable and beautiful exhibition.

Hands were seen by several of the sitters, but I cannot say that I was able myself to discern them. I did, however, see white objects appear and disappear at the opening of the table, which may have been fingers, as the medium claimed. The lights and the movement of objects were, however, the chief phenomena. The latter seem especially worthy of study in connection with apports, since it is the same process apparently upon a larger scale. If space is of little account to these forces, as we have been assured, then the flight of the dematerialised watch from the floor to the table is strictly analogous to those longer flights which have been amply demonstrated by Bailey, Sloane, and many other apport mediums.—Yours faithfully,

Dec. 14th, 1922.

ARTHUR CONAN DOYLE.

FILL THAT NICHE.—There is a niche made to fit every individual in the great living Temple of Humanity. To fill that niche should be the special aim of each and every one of us, and happy are they who find it early. Until that special niche is filled, a weakness, an incompleteness is there, which no other power can strengthen, or trapping adorn. The filling is, in its proper place, just as important, though it be hidden away among the foundations, as the ornaments which adorn the most prominent positions and catch the eye of the most casual observer.—E. ORTON.

LOVE is not dependent upon words; when it is deepest it has no speech. Light is not dependent upon the eyes, the most beautiful visions come to us in sleep. The ears do not capture the most entrancing sounds: "Heard melodies are sweet, but those unheard are sweeter."—E. GRAY.

## DR. GELEY'S TEST EXPERIMENTS.

### THE PROOF OF PSYCHIC MATERIALISATIONS.

[Considerable interest has lately been aroused in Psychic Research circles, both on the Continent and in Great Britain, by the remarkable experiments carried out this year by Dr. Geley in connection with Psychic Materialisations and as proof of this phenomenon, the obtaining of casts of materialised limbs during the séances conducted under scientific test conditions. An illustrated report of these experiments was published in the "Revue Metapsychique" for September and October this year, and we are indebted to Dr. Geley for permission to give our readers a translation of this report and reproduce the photographs showing the results obtained by the doctor and his assistants.]

#### CASTS OF MATERIALISED LIMBS.

(From the "Revue Metapsychique.")

Before offering our readers the new series of moulds of materialised limbs, we give part of an unpublished account of previous moulds which have been already dealt with.

#### I. EXAMINATION OF FINGER PRINTS.

To start with, we have compared the finger prints of the moulds with the finger prints of the medium. The outside appearance, the shape of the moulded hands, the relative length of the fingers, the lines of the palms of the hands were, as we have already said, entirely different to those of the medium. More, the size was not even the same. We have to do with, according to the case, those of adults bigger than those of Kluski, those of females, and those of infants.

Nevertheless, it appeared interesting to submit to M. Bayle, the distinguished Chief of the Service of Judicial Identity, some of our moulds, together with the hand prints of the medium and my own.

M. Bayle has found some difficulty, as the prints of the finger tips are less distinct than the lines in the skin of the palms and back of the hands. More, it has been necessary to eliminate those of the moulds which showed the fingers folded, crossed, etc., that is to say, the greater number.

In spite of these difficulties, the anthropometrical examination has been made. There is not any resemblance between the prints of the medium and those of the moulds. Here is the report of M. Bayle:—

Prefecture de Police, etc., etc.,  
Paris.

April 1st, 1922.

M. Bayle, Chief of the Service of Judicial Identification,  
To M. le Dr. Geley,  
89, Avenue Niel.

You have supplied me for comparison, on the one hand, four plaster moulds of hands, and on the other hand two imprints of hands on sheets of paper smoked with soot and fixed.

One of these bears the inscription "Medium" and the other "Dr. Geley."

We have noted the four moulds with the letters A. B. C. D.

In general, the moulds do not show finger tips as distinctly as would ensure identification.

Here are the only results at which we have arrived:—

The hand which has made the print marked "Medium" is certainly not the hand which supplied the mould marked A. or that which made the mould C.

We can say nothing definite regarding B. and D.

Also we can say that the mould A. was not made by the hand which formed the mould C., and the mould B. was not made by the hand which formed D.—Kindly accept, etc.,

BAYLE.

#### II. APROPOS OF THE FRAUDULENT IMITATIONS OF OUR MOULDS.

Here is the description of a new method of fraud which has been studied and tested by a well-known artist-modeller, M. Pierre Lorenzi.

M. Lorenzi has happily approached us on this subject in a report which we will now consider.

To get the mould of a hand in one piece we can do as follows:—

You put a ligature on the arm of the person from whom a mould of the hand is wanted sufficiently tightly to stop the circulation of the veins, but not the arteries (as in "bleeding"). After a quarter of an hour the hand is swollen and its size is increased.

Compound a very slippery ointment (petrol, stearine, vaseline, in equal parts), smother the hand, thus prepared, with a thick mixture of plaster.

When the plaster begins to set, the subject should lightly work the ends of the fingers and the hand. At the

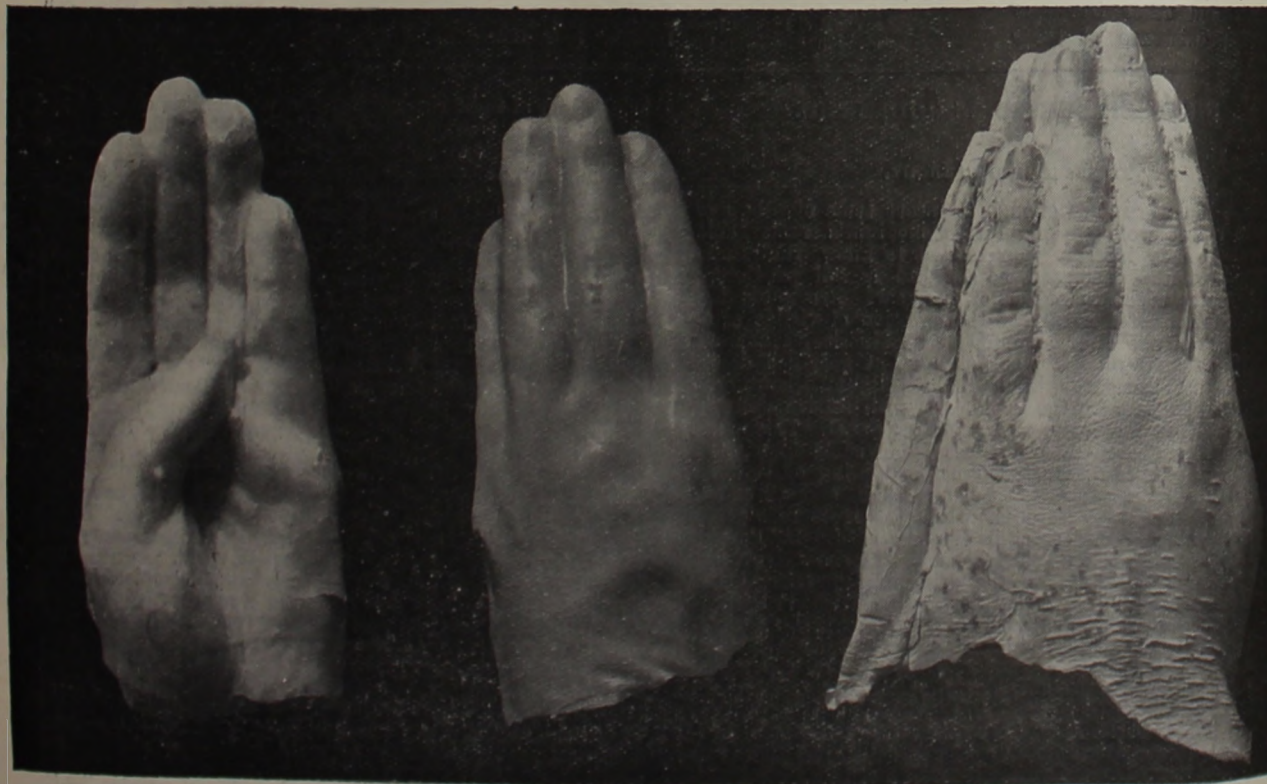


Fig. I.—Mould of a Female Hand

Fig. II.—Same Cast (back view)

Fig. III.—Cast of Two Hands Joined

same time ease the ligature and raise the hand in plaster to assist the retirement of the blood. The hand becomes smaller, and with care it can be withdrawn, leaving a hollow mould in one piece. It is sufficient to make a cast in plaster from this first mould to get a positive reproduction of a human hand without joint. Per contra, the effort needed to withdraw the hand is not without results to the mould in scratches, twists and other faults.

But this method is not possible if the hand is fully extended and the fingers closed. If one or more fingers are spread, bent or crossed, withdrawal is evidently impossible.

And as this method requires a great effort, the block of plaster in which the hand is moulded must be very thick and substantial. M. Lorenzi has calculated that if paraffin is used, it would need a piece of one kilogram with thickness of at least four centimetres.

One sees that this method of imitating metapsychic moulds ignores certain essential characteristics of our

moulds as perfect as those of Klusk', it will give no right to say that the latter are fraudulent. Our certainty of their authenticity was absolute before the attempts of the modelling artists. They depend on the evidence of our tests (see "Revue Metapsychique," May-June, 1921, and January-February, 1922).

I come now to the new series of moulds. I obtained them during my last visit to Varsovie (April-May, 1922) through the mediumship of M. Franek Kluski. The séances took place in his salon, with the usual precautions—inspection of the room and medium, door fastened from the inside and both hands of the medium held. My principal collaborators were Colonel Okolowicz, M. Stephan Ossowiecki, M. Stanislaus de Yelski, Mme. A. E., Mlle. Ladomira Gzreliak. I have always personally controlled one of the medium's hands, and I am sure of my control.

I obtained eight moulds. Among the eight were four which showed very special and interesting points. They



Fig. IV.—Same Cast as Fig. III. from another view. ; Fig. V.—Cast of Two Hands, right and left. Fig. VI.—Cast of Two Hands with Fingers Locked.

results, such as the extreme thinness of the mould and the bent fingers.

Nevertheless the work of M. Lorenzi is very interesting, and deserves publicity.

We wish that someone would point out any other possible means of fraud. One should be aware of all conceivable methods of imitating metapsychical moulds. The knowledge of such methods would put future experimenters on guard against the tricks of false mediums. Respecting the moulds of Kluski, neither prestidigitateurs nor modelling artists have been able, up to the present, to make identical moulds, that is to say, showing at the same time the following characteristics:—

1. Moulds of ordinary commercial paraffin.
2. Having a maximum thickness of 1 mm.
3. Comprising all the hand as far as the wrist, with one or more fingers spread, bent, or crossed.
4. Reproducing all the anatomical details, including the markings of the skin.
5. In one word, exactly resembling the original moulds.

It is not theoretically impossible that someone may, some day, make such an imitation, but in any case it would be the work of an artist, lengthy, complicated, and unadaptable to the experimental séances.

One comes, of necessity, always to the same conclusion, the only conceivable method of fraud would be by making the moulds outside the séance by some unknown method, and bringing them into the séance by a trick of legerdemain which escaped the control.

But we have proved that our moulds have been made during the séances with our own paraffin, certified by colouring and chemical additions.

The fact that some eminent modelling artists have failed to make identical copies like ours has no doubt great importance, but this fact alone has no final demonstrative value. In fact, there is nothing inimitable, not even a 1,000 franc note, but all the same when a false 1,000 franc note has been passed, it does not prove that all 1,000 franc notes are false or even suspect.

In the same way, if someone succeeds one day to make

necessitate further tests in view of exact investigation. I shall therefore not speak of them in this article. Here are the photographs (natural size) of the other four.

FIG. I.—MOULD OF A FEMALE HAND.

The film of paraffin has not been disturbed. The cast starts at the base of the thenar and hypothenar prominences. It is obviously in one piece. I have filled it with plaster and left it undisturbed. The film of paraffin has the thickness of a very thin sheet of paper. The position of the thumb, crossed in the palm of the hand, makes the withdrawal of a normal hand impossible, and otherwise the fragility of the film of paraffin was evidently sufficient to disprove such a possibility.

One can see under the paraffin, all anatomical details in the plaster below.

FIG. II.—SAME CAST (BACK VIEW).

Notice the folds of the skin, which are clearly shown, also the characteristic details beneath the paraffin.

FIG. III.—CAST OF TWO HANDS JOINED.

The question is, are they the right and left hands of the same person?

They are male hands of an adult of middle age, with hollow folds and wrinkles below the wrist.

(This cast and those following have the paraffin film removed.)

FIG. IV.—SAME CAST FROM ANOTHER VIEW.

FIG. V.—CAST OF TWO HANDS, RIGHT AND LEFT, SUPERIMPOSED.

The cast is less perfect than the preceding ones. The folds of the skin are less marked. This defect appears to arise from the paraffin wax being too cold when the impression was taken.

FIG. VI.—CAST OF TWO HANDS, RIGHT AND LEFT, FOLDED, WITH THE FINGERS LOCKED.

Notice the clearness of anatomical details. The fingers are folded very closely, so that the removal of normal

hands from the mould of paraffin would be impossible without breaking it. These double hands offer special interest from the point of view of control. Several suggestions of possible fraud are eliminated straight away.

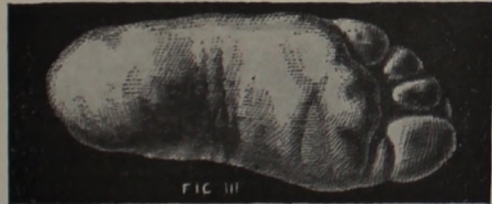
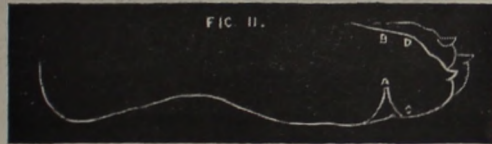
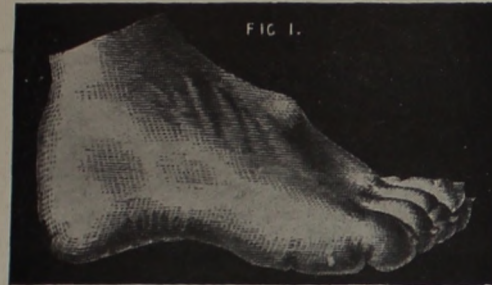
It is evident, for example, that casts of this kind cannot be attributed to fraud by the medium during the séance while his hands are held; liberation of one only would not suffice.

It is also very difficult to assume the fraud of an assistant. In all these séances we make a chain, so that an assistant could not remove both hands to trick; it would be necessary to assume the complicity of his two neighbours.

And still further, we have obtained a new proof, not arranged. We have had the great satisfaction of seeing the hands operate which moulded themselves in the paraffin. The hands were defined by luminous points which were at the ends of the fingers. They moved slowly before our eyes, plunged themselves in the bath of paraffin, dabbled about an instant (a fraction of a minute), withdrew, always luminous; then finally put the mould, still warm, beside one of my hands.

#### CASTS OF MATERIALISED LIMBS OBTAINED IN 1876.

"To Mrs. Britten,—I have the pleasure to furnish you with engravings of a materialised spirit's foot, which represents with perfect exactitude the plaster cast, moulded by a professional artist, from the paraffin wax envelope. Apart from any suggestions of trickery and collusion the cast itself tells its own tale, for it has the cuticle marks in the crucial parts which it would be impossible to produce under any circumstances without a mould formed of many parts, as any mechanic, or even ordinary person, can see at a glance. The cast foot is eight inches long by three inches in the smallest part, and nine inches in the widest part. The opening at the top of the foot is two and a quarter inches diameter. And yet through this opening the foot was instantaneously withdrawn. The medium was Mrs. Firman (now deceased). The *modus operandi* was as follows: I prepared the melted hot liquid paraffin, into which the little spirit form dipped her foot several times, so as to make it of sufficient thickness to maintain its figure. After this operation the spirit form—known to us as Bertie—put out her foot with the wax mould upon it, and asking me to take hold of it, which I did, the foot was withdrawn (or dissolved, I know not which) and the mould left in my hand. This was at the house of a friend in Manchester, April 11th, 1876, and the next morning I took the wax mould to Mr. Bernaditto, who filled it with plaster, and, after melting the wax from the plaster, the result was a beautiful feminine human foot, of which the illustration is a



PLASTER CAST OF RIGHT FOOT  
of a Materialised Psychic Form known as "Bertie."

The Paraffin Wax Mould was presented by the Form while still on her foot to Wm. Oxley, who took hold of it, when the foot was instantaneously withdrawn. Produced in Manchester (England), April 11th, 1876.

The whole of the operation was very quick, at most two minutes.

We publish, without commentary, these new accounts, waiting opportunity to complete this series of experiments.

DR. GUSTAVE GELEY.

(Translated from the "Revue Metapsychique" by "Lieutenant Colonel.")

In view of the above experiments conducted by Dr. Geley so recently as the spring of this year, a description of a very similar experiment and result obtained over forty-seven years ago by Mr. William Oxley should prove of great interest at the moment. The details of Mr. Oxley's experiment we give below are taken from the report given on pages 203 and 204 of a work entitled "Nineteenth Century Miracles," compiled by Mrs. Emma Hardinge Britten, and published in the year 1833. We give on this page a reproduction of the illustrations which accompanied this report, which reads as follows:—

faithful copy. The crucial test of this wondrous phenomenon is seen by references to Fig. II. The ball of the toe (see D. C.), half an inch thick, had to be drawn through an opening only a quarter-inch deep (see B. A.), which, of course, under ordinary circumstances, is a physical impossibility, without destroying the fine bridge (see A. C.), and it is exactly on this bridge that the cuticle marks are delineated as perfectly as on the human foot. Your space will not permit me to give the means employed to eliminate anything like fraudulent action on the part of the medium, neither is it necessary to do so, as the cast itself—still in my possession—leaves its own stamp of genuineness, for there is not a single mark that betokens anything contrary to what it really is, viz., a cast from a whole and perfect mould, without a division: and I challenge the world to produce the like, other than by similar agency. I myself made the so-called cabinet, which was the recess of a bay window, into which nothing could get without being seen by ten pairs of watchful eyes (there was a good light all through the séance). The medium, who was a woman of great size, went inside, and in the course of some fifteen minutes, the little psychic form of Bertie presented herself, and went through the operations as described above. After the performance she disappeared, and in a moment or two I drew the curtain aside and there was Mrs. Firman entranced, and the sole occupant. Where was Bertie?"

#### ["THE ROOM IN THE TOWER AND OTHER STORIES."]

(E. F. BENSON.)

"I want first to tell you quite shortly my theory about ghost-seeing," he continued, "and I can explain it best by a simile, an image. Imagine then that you and I and everybody in the world are like people whose eye is directly opposite a little tiny hole in a sheet of cardboard which is continually shifting and revolving and moving about. Back to back with that sheet of cardboard is another, which also, by law of its own, is in perpetual but independent motion. In it too there is another hole, and when, fortuitously it would seem, these two holes, the one through which we are always looking, and the other in the spiritual plane, come opposite one another, we see through, and then only do the sights and sounds of the spiritual world become visible or audible to us. With most people these holes never come opposite each other during their life. But at the hour of death they do, and then they remain stationary. That, I fancy, is how we 'pass over.' Now, in some

natures, these holes are comparatively large, and are constantly coming into opposition. Clairvoyants, mediums are like that. But as far as I knew, I had no clairvoyant or mediumistic powers at all. I therefore am the sort of person who long ago made up his mind that he never would see a ghost. It was, so to speak, an incalculable chance that my minute spy-hole should come into opposition with the other. But it did: and it knocked me out of time."  
—("The 'Bus Conductor," p. 195-6.)

#### SLAVES.

THEY are slaves who fear to speak  
For the fallen and the weak;  
They are slaves who will not choose  
Hatred, scoffing, and abuse,  
Rather than in silence shrink  
From the truth they dare not think;  
They are slaves who dare not be  
In the right with two or three.

—J. R. LOWELL.

# THE CHRIST CHILD.

By the REV. G. VALE OWEN.

The spirit of CHRISTMAS is quite a real thing. It is no chance influence, but is consequent on deliberate and intentional activities originating in the heavenly realms.

I have no space at my disposal in which to argue the truth of this statement. I must, therefore, content myself with stating the case briefly, as it has been put to me during the period of my intercourse with those who, from their places in God's Summerland, are able to view the matter from a standpoint higher than my own.

Long ages ago it was decided in the High Courts of Heaven that it was necessary for the progress of the human race that the Christ of all the Heavens should eventually manifest in human form. Age after age He projected His Personality, re-conditioned as He descended the various spheres below His own, nearer and ever nearer to that of our earthly estate.

Then, "when the time was fully come," and a "body had been prepared" for Him, He manifested in Jesus of Nazareth.

Ascending, He took with Him into His own high sphere all those phases of experience, which He had gathered during His descent into matter, to enrich that Divinity which is inherently His. The way between Himself and the human race was henceforth more free than before for a fuller and more intimate communion between Himself and us. Among these phases are those which appertain to the earth-life, from birth through death, resurrection and ascension into the spirit world.

As we, during the year, call to mind the various facets of His life as Man, influences,

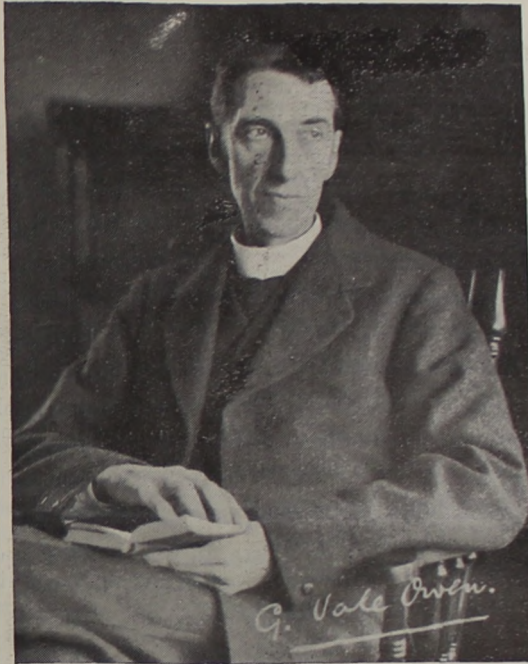
appropriate to each season, are infused into our souls. At Easter, for instance, we partake of Him of the assurance of the life continued beyond the tomb. At CHRISTMAS the spirit of childhood, in all its intrinsic purity and innocence, is sent upon us, and those who have not lost all capacity of response absorb into their natures that sense of buoyant exhilaration which is so characteristic of childhood.

I need not labour this. If anyone doubt the reality of such influence let him look around him this CHRISTMASTIDE and note how full-grown men and women disport themselves. Responsive to this heavenly influence, they, too, have become children once again, and they act as children—unashamed. It is normal, we consider, that at CHRISTMAS we should do so. For it is the Children's Festival and that of the CHRIST CHILD. It is the time when the CHRIST CHILD comes to earth again and suffuses Christendom with the atmosphere which was about Him nigh two thousand years ago and which gave to those with whom He came into contact a feeling that here was one who was not as other children were.

This, then, is the spirit of CHRISTMAS, when the CHRIST CHILD goes in and out among us unseen—except by those few who are so pure in heart that to them is given this blessed privilege.

Yet we others can feel His Presence and are able to sing with no uncertain sound, "Unto us a child is born; unto us a Son is given; and the government shall be upon His shoulder."

December 13th, 1922.



[Whitfield Warrington, Lancs.]

## THE REV. G. VALE OWEN

The latest photograph of Mr. Vale Owen taken at the Vicarage, Orford, just prior to his leaving for London on December 1st, where he is now busy with the final preparations in connection with his departure to the United States on December 30th for a lecture tour on which he will be engaged for three months.

### THE POWER OF PRAYER.

"I did call upon the Lord. I laid me down and slept and rose up again: for the Lord sustained me."

Many, no doubt, have had such an experience as I now write of: prayer for a loved one and the answer so long delayed that one's trust in God had faltered. I had prayed in and out of season and night after night for help for one who is very dear, and the heavens seemed as brass. A night came when, as I prayed, a doubt of God's ability even to hear me rushed over me and I wondered if there could be the power in prayer that I had believed in so implicitly—an inward cry for pardon and then sleep, awaking in the night, and the immediate turning of heart and mind to the one in trouble. Sleeping again, I awoke in the early hours of the morning with a wonderful feeling of peace and the joyous sensation in the certain knowledge that God had heard me. I was fearful no longer. If He could hear me there was not the shadow of doubt but that He could set in motion the power to help. There would be ministering spirits to bring the help which I was powerless to give. Unbounded trust in the potency of supplicatory prayer is to mitigate all the ills of life and lift our souls to a sphere in which all light, hope and love have dominion. Surely "more things are wrought by prayer than this world dreams of."

H. C. (Brockenhurst).

We sat down and communed together of many things. He called to my mind past endeavours, and showed me where I might have done my task in better ways; and sometimes he commended me and sometimes did not commend, but never blamed.—Vale Owen Script.

### "THE VALE OWEN SCRIPT AND THE PHILOSOPHY OF SEX."

Mr. C. W. Harwood, 56, Crystal Palace Park-road, S.W., writes:—

Referring to the interesting article on "The Vale Owen Script and the Philosophy of Sex," by A. J. Wood (p. 770), I send you two short extracts from my notebook which bear on this subject:—

"There are more marriages made in Heaven than ever were made on earth.

"Spirit mingles with spirit, and those who have waited in all patience to join their affinity in spirit life will have their just reward."—"Not Silent if Dead." By H.

"Heaven consists of angels, each of whom is a man and woman organically conjoined from inmost to outmost, from centre to circumference.

"This is the marriage of the Angels who have attained the evolution of the new life."—"Hidden Way Across the Threshold." Street.

May I, as a constant reader, take this opportunity of expressing my great appreciation of LIGHT, which is doing such valuable work.

It is a law in your world as in ours, that "like attracts like"; hence the man who is not liked flees from those who dislike him, because their company makes him unhappy, and he therefore seeks the companionship of those who do not see him in the same light—that is to say, of those who are on his own level; for in the eyes of such people his evil qualities are not so patent.—"Life Beyond the Grave."

## LIGHT,

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

Tel.: Museum 5106.

Telegrams: "Survival, Westcent, London."

COMMUNICATIONS intended to be printed should be addressed to the Editor. Business communications should in all cases be addressed to Hutchinson and Co., 34, Paternoster Row, London, E.C. Cheques and Postal Orders should be made payable to "LIGHT."

SUBSCRIPTION RATES.—Twelve months, 22/-; six months, 11/-. Payments must be made in advance. All applications for advertisements must be made to Advertisement Dept., Hutchinson and Co., 34, Paternoster Row, London, E.C. Tel.: 1462 Central. Rates.—£10 per page; 10s. per inch single column; societies, 8s. per inch; classified advertisements, 9d. per line.

## THE POETRY OF CHRISTMAS.

When men were simple and untutored, living very close to Nature, they gained many glimpses of the truth concerning the Unseen World. They had knowledge of many things which amongst their descendants are unknown and unregarded. It is true that many of their ideas were mixed with myth and superstition, but the myth was often beautiful and the superstition at least picturesque.

Around this season of Christmas the myths and legends cluster like garlands, and the truths which they enshrine are as a constellation. Faith and folklore, the Ancient Wisdom and the Newer Science can find in Yuletide a centre rich in human interest.

It is not necessary here to do more than touch on some of the most important of the ideas which revolve about the great Festival. Sun worship, the birth of the Child in the manger, and the Star that guided the Magi to Him; the Yule Log, the holly, mistletoe, rosemary, bay and laurel, all the traditions, rites and customs full of meaning and mystery—how many volumes have been written of these things! They have been traced back into the dim past by antiquaries. There have been explanations in multitudes and much fierce wrangling amongst those who stood for one view and those who espoused another.

Studying some of these interpretations and the controversies to which they gave rise, we were struck with a significant fact. It applied not merely to the origins of Christmas and what is called the "Christian legend," but also to that learned literature which arose as the result of efforts to discover where man originally got the idea that the dead still lived—the genesis of the "ghost legend"! We observed that the erudite explorers of the past, while they could trace the dim beginnings of the idea, were never able satisfactorily to settle the question how the various ideas first arose and why they persisted age after age. Is it not because the core of the "legend" in every case is something in the heart of humanity and the spirit of the race, something inscrutable and beyond the reach of intellectual analysis, something that belongs to the Poetry and not to the Prose of Life?

Trace back the origin of Christmas beyond Christianity to Sun Worship, the Ancient Mysteries and the Pagan Rites, and still the central idea survives closely interwoven with the religious instincts of the race.

Only the Spiritualist who knows his subject in its deeper and broader aspects as a spiritual philosophy of Life and the Universe holds the key to the problem. He can see with Emerson how the whole world is an omen and a sign and every earthly form the shadow and symbol of a spiritual reality—the Inmost Light.

Christmas comes to him with a multitude of meanings, rites and customs, old and new, but even the most trivial linked with the splendours and graces of a Divine Order that is always present and always yet to be. Beyond the tawdry and sordid things, he is aware of the "starry culminations" of the soul. The Christmas toy, the Christmas greeting, the Christmas carol, the holly and the mistletoe, every festal thing, he would keep them. That some custom or ritual is of Pagan origin disturbs him not a whit. He can take

the larger view and find at the centre of each successive stage of the Christmas festival some manifestation of the Spirit each adapted to the growth in heart and mind of the human family, and each divine in its own degree.

Christmas to us is a great song of the stars, a burst of spherical music having many and strange but all intensely human echoes on earth. Whether it be the carols:—

O lovely voices of the sky  
That hymned the Saviour's birth.  
(Mrs. Hemans.)

The Word which Heaven and earth did make  
Was now laid in a manger.  
(Ben Jonson.)

or the jovial catches:—

Come guard this night the Christmas pye.  
(Herrick.)

So now is come our joyfullest feast,  
Let ev'ry man be jolly.  
(Wither.)

we have room for them all. But for us the Quaker singer Whittier comes nearest of all to the meaning and mystery of the Festival in his songs of Christmas:—

Blow, bugles of battle, the marches of peace;  
East, west, north and south let the long quarrel cease.

The dark night is ending and dawn has begun;  
Rise, hope of the ages, arise like the sun,  
All speech flow to music, all hearts beat as one.

The outward symbols disappear  
From him whose inward sight is clear;  
And small must be the choice of days  
To him who fills them all with praise.

Keep while you need it, brothers mine,  
With honest zeal your Christmas sign,  
But judge not him who every morn  
Feels in his heart the Lord Christ born.

## SIR OLIVER LODGE ON PSYCHICAL RESEARCH.

At the Guildhouse, Eccleston-square, London, on Tuesday evening, the 12th inst., Sir Oliver Lodge delivered an address on "The Present Position of Psychical Research." In the course of his lecture Sir Oliver expressed a desire that the Church should give more favourable attention to the question than it had done so far. It was primarily a question of fact. If there were no underlying facts the subject became merely a discussion how such a matter arose.

Dealing with physical manifestations, he said that extraordinary phenomena of this order resulted from tapping the resources of powers and intelligences outside of humanity. It seemed unlikely that only human intelligence existed. These things were very strange, apparently incredible, but they were being investigated. He told of the "direct voice" and "direct writing." The Bible was full of such things and it was not wise to throw over the Bible legends, for there was more truth in them than was generally imagined.

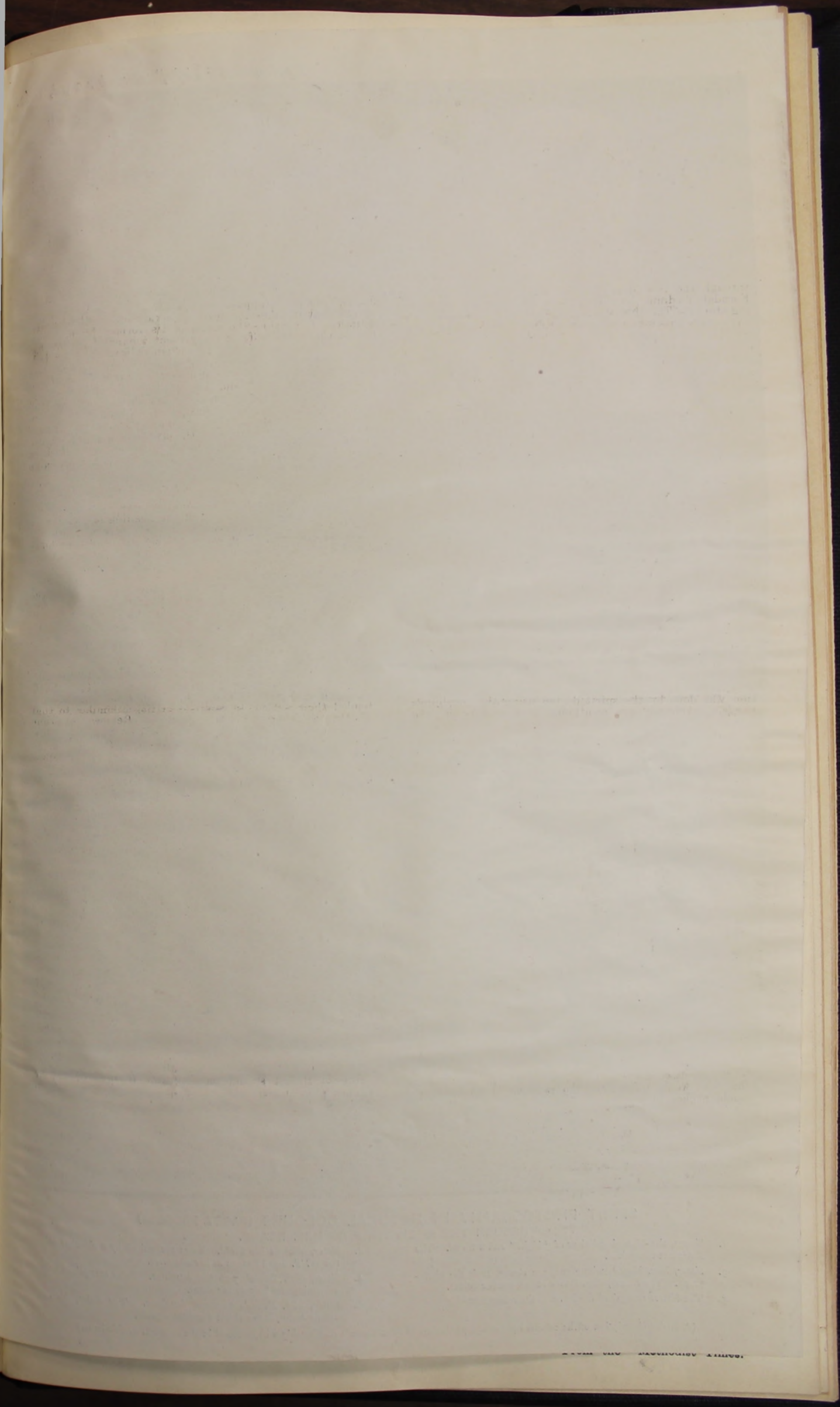
After covering a considerable field of the phenomenal evidences and showing their credibility, Sir Oliver concluded that the facts pointed to survival of the human personality. He believed that intercourse between the two states of being had begun. We were not alone, we were helped, guided and understood, and the things which most affrighted us might have consequences higher and better than we imagined. It might be that the outcome of the Great War would be a brotherhood of man in the widest sense of the word.

## A CHRISTMAS GARLAND.

O, whitely glows the Christmas Rose,  
And the holly is good to see;  
And the long, green leaves of the mistletoe  
Lie snug in the apple tree.

Each is the token, the hint unspoken,  
That Nature holds in her store  
Things for the eye, and things for the heart—  
Beauty and love galore.

And so though Yule be a time of dule,  
When the life of the earth ebbs low,  
There are secrets bright in the Christmas Rose,  
The Holly and Mistletoe.





SPIRIT PHOTOGRAPHY IN NATURAL COLOURS (PAGET PROCESS)  
THROUGH THE MEDIUMSHIP OF MRS. DEANE.

1. Sitters, the Managing Editor of "Light" and a friend. The Extra not recognised.
2. Sitter, Miss Estelle Stead. Extra recognised by a member of the W. T. Stead Bureau as her daughter.
3. Sitter, Mrs. Deane, whose son, age eleven, took the photograph. The Extras, Mrs. Deane states, are her guides.
4. Sitter, Mrs. Deane's youngest daughter. Extra recognised by a Birmingham lady as her sister.
5. The Sitters recognised the Extra as their daughter.
6. Sitter, Mrs. Deane's youngest daughter. The Extra, Mrs. Deane states, is her eldest daughter's guide.

(A further description of the coloured plates and particulars of Mrs. Deane's mediumship will be found in the columns of this issue.)



## THE OBSERVATORY.

### LIGHT ON THINGS IN GENERAL.

The "South Wales Daily News," according to a report in its issue of December 11th, has been investigating the mediumship of a Miss Gwen Davies, of Ferndale, in the Rhondda Valley, South Wales. Our contemporary relates the story as follows:—

Investigation into the reports of alleged cures effected through the instrumentality of Miss Gwen Davies, the Ferndale medium, has brought to light a series of amazing stories. The theory advanced by the medium and her patients is that while she is in a trance her body is taken possession of and used by the spirit of a Persian doctor who has been dead for many years. They hold that the medium herself possesses no knowledge whatever of medicine or surgery, and is not aware, when she comes to after the trance, of what has been said or done by the spirit that has taken possession of her body. Some friends of the medium, who believed they derived benefit from the treatment received, persuaded sick acquaintances to visit Miss Davies; these in turn brought others, until the news spread, and patients came flocking from all parts of the Rhondda. It is not considered essential for a patient to attend the séance in person. If a relative or friend brings some article that has been in intimate touch with the patient, and this is placed in the medium's hand, the spirit states the nature of the complaint and prescribes for it. Extraordinary tales are told of the accuracy with which the spirit, speaking through the medium, has described the nature of the complaints of people after being handed an article associated with the patient, such as a lock of his hair. The following are examples: A man who suffered from violent pains in the head was informed by the "spirit doctor" that during treatment he would probably bleed freely from the nose. This patient bled profusely while he was asleep, but the pains in the head disappeared. A boy suffering from a badly dislocated arm was brought to the medium, who, while in a trance, gradually manipulated the boy's arm until it was restored to its normal position. This was not done at a single séance, but gradually at a succession of séances. It is claimed, of course, that the manipulation was done by the spirit doctor using the medium's hands. Another cure mentioned that borders on the miraculous is that of a Ton Pentre boy who had not been able to walk from birth. Those who have been in constant attendance at the meetings declared that the doctor, according to his own statement, lived for a time in London while on earth. He is a surgeon, but he has a brother in the spirit world who is a physician, and who assists him in his work. The pair have the help of other spirit intelligences, including a Hindoo girl named Rancee, who occasionally takes possession of the medium's body instead of the doctor. "A South Wales News" representative was present at one of the meetings. The medium, a pleasant-faced girl of normal and healthy appearance, sat down and covered her eyes with her hands. A hymn was sung and a prayer was offered up. Absolute silence followed, and all eyes were fixed upon the medium, who was now to all appearances in a trance. Suddenly she started, rose, and spoke with her eyes closed, in a masculine voice that came with startling incongruity from her girlish lips. First came words spoken solemnly and impressively in some foreign tongue. Words of greeting to the gathering, spoken in somewhat broken English with a strange accent, followed. This voice, according to the belief of the assembled patients, was the voice of the spirit doctor. A weird realism was given to the scene by the matter-of-fact way in which those present responded to the "spirit's" greetings. Several said, "Good morning, Doctor," casually, conversationally, just as a man would meet a friend. The medium then walked up and down while the "spirit voice" discussed the condition of a patient present. Often the voice would pause, and the features of the medium would pucker in perplexity; while the spirit, apparently struggling with a foreign tongue, would appear to search for the proper word to express its meaning. Presently a bystander asked whether the "doctor" objected to the presence of the reporter. "No," replied the voice. "He has not come here to criticise; he has an open mind." Now, apparently, addressing the reporter, the voice continued: "I am quite willing to give the news to the people of the world. There is nothing to conceal. The people of the spirit world are anxious to help the children of the earth. I am doing this to show to the half-plane of men that the spirit realms are near, and that those who inhabit them are anxious to do all the good they can." The "spirit doctor" then described his method of diagnosis and treatment. Much of what was said was unintelligible on account of the broken English and strange accent. The voice was understood to say that when a patient was in a very bad state the aura surrounding his body was of a muddy green colour, but as the condition improved it changed into lighter hues, such as pale-blue and white. After speaking for nearly an hour the "spirit voice," after referring to the necessity

of avoiding an undue strain on the medium, bade the gathering farewell. Silence followed, and presently, with a slight start, the medium opened her eyes and smiled as though awaking from a nap.

The general Press, as befits this time of the year, is looking around for ghost stories, and as usual there is no lack of material. As an instance "Reynolds's" last Sunday published the following:—

"A fine old-fashioned Christmas ghost story is reported from the village of Long Drak, near Selby, where the apparition is declared to haunt a local farm. Various descriptions of its appearance are given, but it is generally agreed that it takes the form of a tall and restless shade, doubtless re-visiting the scene of its former trials. Mrs. Ernest Clark, the wife of the present tenant, says that her elder children have seen a dark shadowy form in their bedroom. Annie, a bright, intelligent girl of sixteen, declares that the figure emerged apparently from a cupboard, walked round the bed, and then vanished through the wall. The village generally is firm in the belief that the Old Hall has been haunted for years past, and Signalman Taylor, of the Hull and Barnsley Railway, is another who claims to have actually seen the apparition. He says he saw a dark figure close to the Hall as he was passing at about two o'clock in the morning, but it vanished when he turned a flash lamp in its direction.

Two letters which appeared in the "Westminster Gazette" in a recent issue under the heading of "Evidence and Psychic Phenomena" will, we are sure, prove of interest to our readers who no doubt remember the correspondence that arose over the inclusion of the paper by Sir Oliver Lodge in the publication, "The Outline of Science," on Psychological Research. The point at issue was to the effect that science had not accepted the findings of Psychological Researchers as yet nor could these findings be classified under the heading of science at all. The letters in question read as follows:—

To the Editor of the "Weekly Westminster Gazette."

SIR,—I am afraid that the letter under the above heading in your issue of 11th inst. is based rather on prejudice than on knowledge—more's the pity. Both Prof. Thomson and Sir O. Lodge have, however, already defended their action, in reply to criticism similar to that of Mr. Eshleman, in the "Saturday Review" of June 10th last. In the reply to the suggestion that the "Outline of Science" is deceiving its readers, Prof. Thomson wrote: "The public is not such an ass and the stability of science is not so easily upset. My critics remind me terribly of Uzzah, in the Old Testament, who was so nervous when the cattle (the publishers and myself) jolted the Ark. Finally, I see little use in saying much in public about loyalty to truth, for I believe it takes more than science to lead us there." There is no doubt about the facts of psychic phenomena: these have been attested by many competent witnesses, e.g., Dr. Russel Wallace, Sir W. F. Barrett, Sir Wm. Crookes, M. Camille Flammarion, Professors Lombroso, Schiaparelli, Ch. Richet, Aksakof, Dr. G. Geley, and many others. If your correspondent (and others) would care to investigate for himself, he cannot do better than read "Psychic Philosophy as the Foundation of a Religion of Natural Law," by Stanley de Brath, M.Inst.C.E., of which a new (the third) edition has just been published by the Spiritualists' National Union.—Yours &c.,

EAST FINCHLEY.

To the Editor of the "Weekly Westminster Gazette."

SIR,—I regret that a bad handwriting should lead your printer into error in my letter in your number of November 25th. "Proud" should be fraud, but that is of not much moment. The movement of tables without contact, however, is called "telekinesis," and Professor Ricket should be Professor Richet, the great French physiologist, and the German investigator named is Dr. Schrenck Notzing. May I add that water-divining, which is now a commercial proposition—a neighbour of mine has regularly employed diviners for the last forty years—is included in these metapsychic phenomena? But the science is even yet scarcely in swaddling clothes.—Yours &c.,

ALFRED THORNTON.

The Poultry Court,  
Painswick, Glos.

According to Einstein:—

Twinkle, twinkle, little star,  
How I wonder where you are!  
High above I see you shine;  
But, according to Einstein,  
You are not where you pretend,  
You are just around the bend!  
And your sweet seductive ray  
Has been leading men astray  
All these years—O little star,  
Don't you see how bad you are!

—From the "Methodist Times."

## PSYCHIC PHOTOGRAPHY.

### A SITTING WITH VEARNCOMBE, AND THE SEQUEL, BY MRS. L. M. HUMPHREY, OF BRIDGWATER.

In view of the attacks on our best known photographic mediums, perhaps the following case, which is somewhat "backed" by a sitting with Mrs. Osborne Leonard, the trance medium, may do something to help, on the side of those accused.

On March 1st my mother passed over after a long illness: she was buried on March 8th, and huge masses of flowers were sent by friends that day: they were very beautiful and much impressed me with their quantities and loveliness. On March 12th I went to Mr. Vearncombe, the medium for Psychic Photography, then living in Bridgwater, and placing a question in a sealed envelope I pinned it up on to the screen and had my photograph taken with it. The resulting photo I send you herewith. (See Fig. 1.) I at once thought that the mass shown in my lap consisted of small flowers with an arum lily fairly clearly shown near the bottom edge. However, I wanted confirmation of this structure if possible and I sent the *negative* to Major Spencer (who makes a study of micro-photography) for his opinion. I quote his letter as follows:—

"I have spent a good deal of time in examining your negative and have taken several prints from the plate, etc., have examined them in various lights and so on, and the mottled effect certainly gives me the impression of something having to do with mosses and a single bloom of the shape of an arum lily, but there is nothing to give you a scale of size. If moss is the solution then there is a lichen that has a small cup shaped blossom or formation that exactly fits the photographic effect and the scale would be about right."

I was very glad to think that Major Spencer confirmed my own opinion that these were "flowers" and was pretty firmly convinced myself that they were imprinted on the plate as the result of what some folk call *subconscious* action of the mind, due to the presence of such a number of flowers at my mother's funeral.

Personally, I would call it carnate-spirit action, but whatever one *calls* it, I felt that the result was something to do with *me*. But now comes a curious sequel: On March 21st (ten days after the photo) I had a sitting with Mrs.

Osborne Leonard, the well-known medium, and here I quote from my verbatim notes of that sitting:—

"There is a young man helping—rather tall and straight—a very long face, firm chin, mouth noticeable and not small, straight nose, dressed in khaki, brown eyebrows and very big forehead, but hair grows back on temples, good brain. Would rather be where he is, etc., etc., etc. He has been to you before, and wanted a psychic photo: you have one but he is not satisfied with it. He wouldn't believe it when he found a world with flowers and trees over there. He asks if he 'got through' with his flowers? He tried to put flowers on a photographic plate quite lately: says they were out of his 'Spirit Garden.' Is afraid they are not so good as they ought to be, but he feels sure they were 'on.'"

I would affirm that though this photograph was not taken under the so-called "test" conditions, yet I have on many occasions got results when no possibility of any fraud could enter, and never once have I had any reason to doubt the entire integrity of Mr. Vearncombe in these matters.

Please note that the photograph was taken on March 12th: the prints therefrom I only got on the 18th: I went up to London that very day and took the negative and prints with me but left them at my lodging. Mrs. Leonard was an entire stranger to me. When the question about the "flowers from the Spirit Garden" came through I should so much have liked to be able to produce a print of the photograph, but as I did not have it with me I was unable to do so.

Also during the same sitting with Mrs. Leonard her control, Fedra, gave the following (I quote from verbatim report, and this sentence comes *immediately* before "he asks if he 'got through' with his flowers, etc."): "There is a difficulty about writing; he would love to give his signature some time; he is delighted at the thought and says he'll try on a photographic plate: 'Right ho, I'll try,' he says."

On May 2nd I wrote on a piece of paper, "Harry, do try and give your signature as you said you would: I want it so very much. Try." I sealed this written request, which



Fig. 1.—Photograph taken by Mr. Vearncombe of Mrs. L. M. Humphrey, showing letter pinned up on screen and psychic extras referred to above.



Fig. 2.—The photograph taken by Mr. Vearncombe on May 2nd. Note the attempt at writing across the top portion of photograph.

was quite unknown to anyone, in an envelope, and taking it to Mr. Vearncombe, I pinned it up and he again took my photograph. I venture to send you the result. (See Fig. 2.) My brother Harry's name was Harry Van Trump, and I am of the opinion that he did evidently try to give his signature as I desired, as the photograph appears to show.

### OUR COLOURED SUPPLEMENT.

In presenting our readers with a supplement in colour of photographs showing extras in which certain colour effects are registered, we believe we have created a precedent in this branch of psychical research. The six photographs we reproduce were all taken in the presence and under the supervision of Mrs. Deane, the medium, of Islington, London, during the past eighteen months. The Paget process was the method used to obtain the colour effects. This process is a comparatively simple one, though great care and accuracy must be applied. The exposure is made on a panchromatic negative plate, on which is superimposed a taking screen. This screen has a surface prepared with a pattern composed of the three primary colours. A filter has also to be used in connection with the lens. It is, in other words, the three colour process in photography. It will be noted that in the case of Figures 2, 4 and 5, the extras have been recognised. In Figure 3 a curious problem in supernormal photography presents itself. Certain psychical researchers, when examining this plate, discovered that the extra of the Indian closely resembled an illustration that had appeared on a popular magazine cover. In the history of psychic photography, however, this is not the first time that such a discovery has been made. There are cases on record where this has occurred when the medium and operators could not possibly have had access to the original. At present the reproduction of existing pictures and photographs through the mediumship of a psychic photographer is one of the problems facing investigators. All possibility of fraud can in most cases be ruled out, yet the extra will show a close resemblance to some well known picture. The Managing Editor of *LIGHT* has conducted two experiments with Mrs. Deane in colour photography. In the case of the example shown in Fig. 1 no test was imposed. But at the second sitting under test conditions, in which the sitter, using his own plates and handling all details of the experiment from start to finish, obtained a remarkable result, no less than three extras, one of which was recognised, appeared on the plate. Unfortunately, being a novice at this class of photography, he omitted to see that the panchromatic plate and the taking screen were in perfect contact. As a result no colour effect good enough to reproduce here was obtained, only an ordinary black and white print being possible. We hope to give a reproduction of this test photograph at an early date. However, the result of the test was the obtaining of a first-hand personal proof showing that Mrs. Deane is a medium possessing that remarkable gift of mediumship which manifests itself on a photographic negative. One of the many questions, if not the most important, that arises in connection with a supernormal result in colours is: Are these extras, especially those of recognised people who have passed beyond the Veil, posed, though invisible to us, in their natural colours before the camera. Colour must be present in some objective form, otherwise no colour could be registered on the plate. The gift of mediumship for psychic photography is very rare, and the opportunities for studying its various phases few and far between. It is to be hoped that as time goes on the prejudice against this phase of psychical research will be overcome and sympathetic attention be given by scientists and psychical researchers to this branch of mediumship, which offers above all others a field of research fascinating to a degree in its varying phases, and with far-reaching possibilities when its laws have been discovered.

### TO AN ANIMAL FRIEND.

There was once a seer who said:—  
"Man's soul ascends when he is dead,  
But soul of brute is buried!"

Yet there burns within thine eyes  
Love's dear light that never dies,  
And gleams of faithful memories.

For hast thou not a living soul—  
Whose heart is sinless, clean, and whole—  
To reach, thro' death, a higher goal,

Perhaps in some diviner shape,  
Nobler than flower, or bird, or ape,  
As rich wine mellow from the grape?

By the same Maker's hand as we  
Shaped, in such near affinity,  
May'st thou not reach Eternity?

—C. J. ARNELL.

NOW READY.

## THE CASE FOR SPIRIT PHOTOGRAPHY

by

**SIR ARTHUR CONAN DOYLE**  
M.D., LL.D.

(Member of the Society for Psychical Research. Vice-  
President of the Society for the Study of  
Supernormal Pictures.)

With corroborative evidence by experienced  
researchers and photographers, including  
MISS F. R. SCATCHERD and MR FRED BARLOW.

WITH NUMEROUS  
ILLUSTRATIONS.

This work has been specially prepared by Sir Arthur Conan Doyle to satisfy the demands of a very large public interested in what is popularly termed "Spirit Photography." Sir Arthur deals at some length with the work and history of the famous Crewe Mediums, Mr. Hope and Mrs. Buxton, also stating his views on the recent charge of fraud brought against these mediums by Mr. Harry Price and others.

A wonderful series of verified cases of supernormal photography are also presented. Sir Arthur's case is set out in his inimitable style and the many illustrations present a unique record of this phase of Psychical Research.

PRICE TWO SHILLINGS  
AND SIXPENCE.

Post FREE — 2s. 10d

**PLACE YOUR ORDER NOW**

with your Bookseller or any Bookstall.

**HUTCHINSON and CO.,**  
34, Paternoster Row, London, E.C. 4.

## THE VALUE OF MODERN SPIRITUALISM.

BY DAVID SMITH, IN "THE PROGRESSIVE THINKER."

"One world at a time is enough for me," said a social reformer recently, when asked his opinion on psychic research, and this seems to be the attitude of many towards Spiritualism. There does not seem to be a clear understanding as to the value of Spiritualism in helping to reform the world. What purpose is to be served in being able to communicate with the dead? Does it add to individual happiness? Does it help in collective welfare? Does it add to the sum of human knowledge? If it does not do any of these things, then it is of no value to the practical man of the world. But Spiritualism does fulfil all these demands. Let us take it to the bar of reason, and see in what way it can add to individual happiness.

About the year 1848, known in Spiritualistic literature as the advent of Modern Spiritualism, there were established in almost every large town in Europe and America, schools and organisations for the spreading of the doctrines of materialism.

The French revolution, with its train of murder and bloodshed, was still fresh in the minds of the people. But France had settled down to her work of reconstruction and had placed on the throne vacated by Louis XVI. the god of Reason.

The works of Thomas Paine and other free-thinkers began to have an effect upon the social, political and religious affairs of mankind. The result was that gross materialism was adding to its adherents more and more every year. The Church's power was declining. It was powerless to stay the onward march of free-thought. The new school of materialism demanded facts. This the Church was unable to give; herein lies the reason for the Church's rapid decline since that period. It had nothing to offer but crude dogmas, while materialism not being able to demonstrate the truth of the continuity of life, concluded that there was no hereafter, and that death was simply annihilation. This was not soul satisfying. Neither is it a sufficient explanation of life and progress for the truth-seeker of the Twentieth Century.

The thinker of to-day demands something more substantial than belief and doctrines. The teaching of materialism that death is the end of all as far as human personality is concerned, is unreasonable. It is not in accordance with the latest findings of science, neither is it in accordance with the immutable laws of nature.

There sprang into being a new school which cast a ray of hope into many darkened minds, a school with no dogmas or beliefs, but based upon facts. Modern Spiritualism brought with its advent the realisation that there was a path of eternal progression open to every human soul. While agreeing with the facts of evolution, Spiritualism went a step further by claiming that death was only the gateway to a further stage in the evolution of spirit.

The early pioneers taught the great truth of involution, as well as evolution. Your physical, moral and intellectual development on the material plane will determine what spiritual sphere you merit at death was the teaching of the spiritual teachers, thereby supplying an aim in life.

The greatest barrier to individual and collective progress is indifference. And the root of indifference is lack of aim in life. The indifferent man or woman has no hope or outlook upon life. But Spiritualism brings mankind to an understanding as to its destiny and the need for progress.

Then what has Spiritualism done to assist collective welfare? At the beginning of the Nineteenth Century there was one who will live for all time in the world's history, as the father of British Socialism. Robert Owen, despite the fact that he started out on his career with an education

comprising the three R's, became the greatest social reformer of his day. His ideals are the foundation of H. G. Wells' "United States of the World." Spirit friends, foreseeing the final results of the industrial revolution, unless great reforms were set going, began to intervene and direct to some extent the affairs of reform. Robert Owen does not hide the fact that it was spirit friends who inspired him with his ideals, and encouraged him in times of adversity. In his autobiography he says:—

I have the best evidence of my senses to know that spirits do exist, and that they communicate now, in the best manner that this new state will admit, with the friends whom they have left living in their earthly forms.

Of this character have been my communications with the spirits of many past worthies, who evidently possess a strong desire to improve the condition of the population of the world. . . . The object of these extraordinary communications from the invisible spheres of spirit is uniformly stated by each of these advanced spirits, when asked separately and at different times, to reform the world and to unite the population as one family or one man.

In another part of his autobiography, Owen says: "Little did I then anticipate that after regretting his (the Duke of Kent) death for more than thirty years, his good and kind and enlightened spirit should take the first opportunity that a medium for such communication affords, to communicate with me and give me information of deep interest, and most important for me to know."

Who are in a better position to instruct and guide than those who have, besides the earthly experience, the clearer and deeper insight of the realms of spirit? The great aim of those spiritual teachers, who from time to time communicate with man, is to assist in establishing the greatest ideal of all ages, the brotherhood of man.

Does Spiritualism add to the sum of human knowledge? The history of mankind is largely taken up with the rise and progress of the religions of the world. This is part of human knowledge. Every religion is based on the hope of an after life. Take away this foundation stone, and the whole structure of religion will crumble to the ground. The Jewish religion and Mahomedanism came into existence at the command of a "voice." Buddhism originated with a "vision." Christianity was built upon dreams, visions, voices, and materialisations. Who will say that religion has not added something to the sum of human knowledge? Yet all religions are founded upon spiritual manifestations, such as take place in the séance rooms of Modern Spiritualism.

Man all through the ages has been seeking for truth. He has desired to add some truth to the great temple of knowledge built by the past. Science has given to us the great truth of physical evolution. This was adding to the sum of human knowledge. In the same way Spiritualism has revealed the truth of the evolution of spirit.

Astronomy has enlarged our vision of the material universe. Spiritualism proves the existence of a spiritual universe. Spiritualism has much more to reveal, but the time is not yet ripe for such revelation to be made. Mankind has yet to learn the value of spiritual revelation. The time will come when man will be ready to receive greater and grander truths. Meantime, let us recognise our limitations. There are many things in Spiritualism that are, at present, unexplainable, but we must remember that progress is slow but sure. Spiritualism to-day is of great value to many individuals, and will be of greater service to humanity when man the world over recognises its true value.

Man all through the ages has been seeking for truth. He has desired to add some truth to the great temple of knowledge built by the past. Science has given to us the great truth of physical evolution. This was adding to the sum of human knowledge. In the same way Spiritualism has revealed the truth of the evolution of spirit. Astronomy has enlarged our vision of the material universe. Spiritualism proves the existence of a spiritual universe.

Spiritualism has much more to reveal, but the time is not yet ripe for such revelation to be made. Mankind has yet to learn the value of spiritual revelation. The time will come when man will be ready to receive greater and grander truths. Meantime, let us recognise our limitations. There are many things in Spiritualism that are, at present, unexplainable, but we must remember that progress is slow but sure. Spiritualism to-day is of great value to many individuals, and will be of greater service to humanity when man the world over recognises its true value.

### PSYCHICAL INQUIRY: THE LIGHTER SIDE.

From F. M., an officer in the Indian Army lately returned to this country, we receive a letter from which we make the following extracts as likely to amuse and interest our readers:—

May I be allowed to add my small quota to the appreciation of *Light* you are so constantly receiving. For many months in India and Burma it was sent to me regularly, and never once did I fail to devour it from cover to cover.

There is, however, just one point on which I should like to find fault with you. You do not run a humorous column! Might I in this connection tentatively suggest that you approach M. Paul Heuze, whose delightful articles in the "Daily Telegraph," together with "Punch," have,

I am convinced, been largely responsible for my recent access of corpulence. I am quite sure that many of your readers, their brows furrowed by the perusal of an article on "Time and Space," by "Lieutenant-Colonel," would turn with chortles of delight to the exposures chronicled by M. Heuze.

To-day, in that worst of moods only capable of being induced by a wet day at the seaside, I opened my "Telegraph" and turned to M. Heuze's article. Before long I was rolling in helpless merriment. A picture had suddenly arisen before me of Professor Richey, Dr. von Schrenck-Notzing, Dr. Geley, and others solemnly investigating the properties of the froth from a bottle of stout.

For an awful moment it struck me that perhaps M. Heuze might intend to be taken seriously. And then my eye caught his naïve little insertion, "The reader will form his own opinion"—and my reason was saved!

### PSYCHIC PHOTOGRAPHY AND THE CREWE CIRCLE.

"The Case for Spirit Photography." By SIR ARTHUR CONAN DOYLE. Hutchinson & Co. (2s. 6d. net.)

This would be a welcome addition to the literature of psychic inquiry, if only because it puts into a compact form for the general reader much information that has hitherto been available only in a scattered way. But the book has a further and what for some perhaps will be a stronger appeal. It gives a reasoned summary of the mediumship of a man who has for years been the centre of much acute controversy, coming lately to a head in the "Price-Hope Case." But for the recent attacks on Mr. William Hope, attacks often ignorant, sometimes malicious, and occasionally senseless, it is probable that the book would never have appeared. There is truly some soul of goodness in things evil.

As we shall have occasion to refer to the book again in greater detail, it need only be mentioned now that it contains chapters on the "Crewe Circle," "Some Personal Experiences," "Evidential Tests and their Results," "An Examination of Mr. Hope and His Critics," "Further Difficulties Considered," and "The Attack on Mrs. Deane and Mr. Vearncombe."

These chapters, which form the staple portion of the book, are written by Sir Arthur Conan Doyle in his customary vigorous and graphic style, and the extent of the ground covered may be generally gauged by the chapter headings which we have cited. There follows a chapter (VII), "The Genesis and History of the Crewe Circle," by Miss F. R. Scatcherd, who has for so long been associated with the Crewe mediums and is one of the foremost exponents of psychic photography.

Next we have a chapter (VIII) on the evidential and scientific aspects of psychic photography, by Mr. Fred Barlow, whose name is now well known in connection with the subject.

The remainder of the book is occupied with statements of evidence from those possessing first-hand knowledge of the Crewe Circle. These include Mr. George H. Lethem, the former editor of the "Glasgow Daily Record," Mr. W. G. Mitchell, of Darlington, Mr. J. Williams, of Rhyl, a photographic specialist, Lady Grey of Fallodon, Mr. H. Blackwell, one of the pioneers of psychic photography, Mr. James P. Skelton, of Belfast, Miss Estelle Stead, and others.

The book is copiously illustrated with reproductions of psychic photographs, which include faces, forms, and written messages, and with which in some instances are included photographs of the originals, that is to say, portraits taken in life of the persons whose psychic likenesses are presented, and in the case of written messages, examples of the caligraphy in life.

A volume of such cogent evidences of the reality of the phenomenon sometimes known as spirit photography cannot fail to have a very pronounced effect on the public mind, which is too often at present distracted by random and irresponsible statements in the Press by those who are either ludicrously ignorant of the facts or who, as in some instances, obviously desire to pervert the course of enquiry.

As we have said, however, we shall have reason to refer again to the book, and this may be regarded as a preliminary notice.

If we were charged so much a head for sunsets, or if God sent round a drum before the hawthorns came into flower, what work should we not make about their beauty.—R. L. S.

### XMAS GIFT BOOKS.

Now Ready.

## THE BLUE ISLAND

The Experiences of a new arrival  
"beyond the Veil."

Communicated by

W. T. STEAD,

and recorded by

PARDOE WOODMAN

and

ESTELLE STEAD,

With a Letter by

SIR ARTHUR CONAN DOYLE.

A remarkable narrative given by Mr. W. T. Stead, in which are related the happenings to himself and others after the sinking of the *Titanic*, and his life beyond the Veil, together with his first experiences after the shock of bodily death with many who were drowned in that great maritime catastrophe.

Price 3/6; post free 3/10.

HUTCHINSON & CO., 34, Paternoster Row,  
London, E. C. 4

## FACTS

AND THE

## FUTURE LIFE

BY THE REV. G.

## VALE OWEN

The Vicar of Orford has, in this work, presented a number of his own personal experiences in connection with spirit communication and Psychical Research.

"FACTS AND THE FUTURE LIFE" comprises one of the most searching inquiries into the subject of human survival after death in the light of modern knowledge and the Vicar's own first-hand experiences. In this volume Mr. Vale Owen states his own position in regard to many of the questions that are being discussed by Theologians and others on matters relating to the creeds of Christendom and the relation of Christianity to Spiritualism.

Price 4/6 net.

POST FREE 4/10.

HUTCHINSON & CO., 34, Paternoster Row,  
London, E. C.

### THE MESSAGE OF ANNE SIMON, AND THE SECOND MESSAGE OF ANNE SIMON. (Two Volumes.)

To be obtained from STANLEY PHILLIPS, Publisher,  
15, Brondesbury Road, London, N.W.

Price 9/- per Volume.

Of these Messages the REV. G. VALE OWEN wrote:—  
"They should be very helpful to toll-worn souls perplexed with many cares of earth. For they breathe that peace which will be ours some day."

**£5 PER CENT. INTEREST—FREE FROM INCOME TAX DEDUCTION**—can be obtained on your Savings. Dividends paid Half-yearly in full Easy Withdrawals without expense or deduction. SECURITY ASSURED. Assets over £1,000,000. Reserve Funds £50,000. Advances made towards purchase of Freehold and Leasehold Property. Full particulars from WESTBOURNE PARK PERMT. BUILDING SOCIETY—(Chairman—ERNEST W. BEARD, Esq.), 136, Westbourne Terrace, Paddington, London, W. 2.

# Osmos

The Great British  
Aperient Water

## Medical Press Opinions:

**LANCET**—"A good aperient, laxative or purgative."

**MEDICAL TIMES**—"Osmos should have a wide sphere of usefulness, and may be prescribed with benefit in cases where its use is indicated."

**MEDICAL PRESS**—"The use of Osmos is based on well known principles and it should command a big sale."

## Take it for YOUR Ailment

CONSTIPATION—DYSPEPSIA—HÆMORRHOIDS  
—LIVER CONGESTION—GASTRIC CATARRH—  
GOUT—BILIOUS ATTACKS—INDISCRETION IN  
DIET—RHEUMATISM—HEADACHE—OBESITY,  
&c.

## What Doctors say:

Doctors in all parts of the country report highly successful treatment of the above complaints *eg.* :

### CONSTIPATION.

"I have prescribed Osmos for Constipation with excellent results. Unlike saline preparations it leaves no injurious after-effects."

M.R.C.S., L.S.A.

### INDIGESTION.

"In cases of Indigestion due to the sluggish action of the bowels, I have never found Osmos fail. I am prescribing it regularly."

M.D., M.R.C.P.

### HÆMORRHOIDS.

"I have personally found Osmos excellent. Now that I know its value I will recommend it."

M.B., B.Sc., LOND.

Sold at all Chemists, Boot's Cash Chemists,  
Taylor's Drug Co., Ltd., Timothy White,  
Ltd., 2/6 per Bottle or post free from—

**OSMOS WATERS, L<sup>TD</sup>**  
CROWN WHARF, HAYES,  
MIDDLESEX.

If your health worries you, send a post-card for Booklet.

# A CHRISTMAS GIFT BOOK

*That Will be Much Appreciated.*



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

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

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

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

The recent demand for this valuable work has greatly depleted the limited stock. There will be no reprints of this work after this Edition is exhausted, so place your order now.

In board covers, and specially designed two-coloured wrapper.

Post free, 3/6.

To be obtained only from the  
Office of "Light"  
5 Queen Square, London W.C. 1.

# 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.

NOTE.—Will intending enquirers study this page in order to see that any question they propose to send has not already been answered. We are always glad of comments, or of information that may usefully supplement the answers given.

### PSYCHIC EVIDENCES AND CREDULITY.

J. McQ.—To your question whether it is true that spirit manifestations "can be elicited only when there is an atmosphere of belief in them," we reply that it is not true. It is time that this old delusion was abolished; it is so very stale as well as being false. In this matter we can speak from experience, knowing of robust unbelievers who have sought and obtained evidences denied to those who approached the matter with the will to believe and who ardently desired to witness phenomena. We have known earnest Spiritualists whose presence at a seance seemed to "kill" the phenomena—phenomena which would come readily in the presence of some cheerful scoffer. Of course this is not to say that an atmosphere of goodwill and receptivity is not more desirable in these matters than one of suspicion and distrust. But is not that the case everywhere? And, considered as a social reunion, a seance is quite a natural and human affair, very much under the same laws that prevail in the social life of earth.

### MEDIUMSHIP IN THE SPIRIT WORLD.

H. F.—Yes, we have every reason to believe that, as it was stated in LIGHT recently, mediums are necessary both on this side of the veil and on the other, where clear communications are to be obtained. This has been often stated in messages, and we have checked it by the observation that there are frequently intermediaries between the communicating spirit and the medium on this side. We cannot, of course, say whether it is a universal rule. We do know that some spirits seem to be quite unable to make communication on their own account even when they are in contact with a medium here. They have to obtain the assistance of other spirits who possess the requisite gift. Apart from this, advanced spirits appear to be unable to come into close contact with earth conditions except through the agency of other spirits of an inferior grade. This has been shown many times as, for example, in the Vale Owen Scripts. After all, the idea of mediumship is amply illustrated in everyday life. We all employ mediums, human or mechanical agents, to carry out our work,

especially when it is a question of transmitting messages. Some people can do certain things, others cannot, and have to employ those who can. When you want to send a telegram you employ the telegraph operator as your "medium" and he resorts to the telegraphic instrument as his "medium." It is all very natural, and we cannot understand why the necessity for a psychic medium should appear so strange and perplexing.

### THE USES OF PHYSICAL PHENOMENA.

"A NEOPHYTE."—A little more acquaintance with the subject would have solved your difficulty. It is perfectly true that "impressions and intuitions" are on a higher grade than material manifestations, but the spiritual principle is universal and expresses itself on innumerable grades. As to this "low order" of manifestation let us quote from "Objections to Spiritualism," by Miss H. A. Dallas: "The phenomenon of materialisation meets materialists on their own ground. A thoroughgoing materialist will only accept the testimony of his senses. The appearance of a departed spirit in a materialised form appeals to the testimony of the senses in the most complete manner, and if the spirit is also recognisable as one known in earthly life the evidence thus afforded is of a kind difficult to put aside." That will apply very much to physical phenomena generally. The chief consideration for us is that they are facts, and therefore have a place and purpose in life, if not for us then for others who are equally worthy of attention. "To each according to his need."

### THE EXISTENCE OF FAIRIES.

INCREDULOUS.—You may call the idea of fairies a superstition—something contrary to reason and common-sense. But it remains that many people amply provided with these qualities find that the belief is very well-grounded. We may refer, for instance, to Dr. Evans Wentz, who secured a Literary Degree at Rennes and a Science Degree at Oxford for a thesis, proving that fairies actually exist. He has written much on the subject of fairies, and if you are interested in the matter you can turn to his work and that of such other writers as Mr. W. B. Yeats, the poet, and Sir Arthur Conan Doyle, who took up the question more recently. For our own part, even if we thought it a myth, we should have only a kind feeling for the idea of fairies. It will be a cold world when all the imagination and fancy are killed out of it. And remember that truth is not entirely a matter of fact. There are poetic truth and dramatic truth, and the child's vision may have more of reality than the facts of logic.

## AN IMPORTANT LITERARY DISCOVERY

1st large edition exhausted on publication; new edition now printing

# X The FARINGTON DIARY

By JOSEPH FARINGTON, R.A. Edited by James Greig. In one large volume. With photogravure portrait of the author and 16 other illustrations, 21s net.

First Reviews: "Henceforth, in consequence of this extremely fortunate discovery, Joseph Farington is likely to go down to posterity as one of the principal English Diarists."—"The Times."  
"An invaluable historical work . . . You read it, fascinated, from start to finish. Another name is added to those of Pepys, Evelyn and others in the list of our great English Diarists."—"Morning Post."  
"A remarkable and entertaining book."—"Daily Mail."

LONDON: HUTCHINSON & CO.

## NOTES FROM "THE BLUE BIRD."

The revival of Maeterlinck's charming play, "The Blue Bird" (at the Duke of York's Theatre) comes at a time when interest in the mystical side of life is keen and widespread. The play is full of delicate hints and suggestions, which to-day more than ever should find a responsive audience.

Never was a play so deftly interlarded with poetry and pantomime—the vision of the seer and the quaint ideas of the child mind.

That it is the Fairy "Light" who acts as the children's guide, revealing the mysteries, points an allusion which only modesty forbids us to make!

We recall the scene in which the children, standing in the graveyard at night, see it suddenly transformed from a place of tombs to a fairy-like garden over which rises the first rays of dawn. Seeing dewy flowers and listening to the murmur of the morning breeze, the singing of the birds, and the humming of the bees in the sun, the children take a few steps hand in hand seeking for the tombs.

MYTYL (*looking in the grass*): "Where are the dead?"

TYLTYL (*looking also*): "There are no dead!"

We recall Tyltyl's visit to his grandfather and grandmother, long departed from earth, but surprised to learn that they are regarded as "dead," an idea they do not understand. Granny Tyl expresses her surprise at the stupidity of the people on earth. "They don't know yet. Do they never learn anything?" and her husband, Gaffer Tyl, remarks, "It's as in our own time. The Living are so stupid when they speak of the Others."

Amongst the many sayings of the fairy "Light" in the play, we may quote one that has much significance for us. It is when the children visit the Palace of Happiness and behold the beauty of the hall in which the angel forms of the Joys and Loves assemble. Tyltyl cries, "Oh, what a beautiful hall! Where are we?" And "Light" replies:—"We have not moved; it is your eyes that see differently. We now behold the truth of things; and we shall perceive the soul of the Joys that endure the brightness of the diamond."

## NEW PUBLICATIONS RECEIVED.

"Out for Character." By F. C. Sharp, Ph.D. L. N. Fowler. (5s. net.)

"Everyman and the Infinite." By L. C. Beckett. L. N. Fowler. (2/6 net.)

"The Phenomena and Philosophy of Spiritualism." (A Book for Inquirers.) By Julius Frost. Published by Morland, Amersham, Bucks. (2/6 net.)

## 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.—Sunday, Dec. 24th, 11.15, Mr. Cowlam; 2.45, Lyceum; 6.30, service. Wednesday, 27th, 8.30, social evening.

*Croydon.*—Harewood Hall, 96, High-street.—Dec. 24th, 11, Mr. Percy O. Scholey; 6.30, Mrs. Julie Scholey.

*Brighton.*—Athenaeum Hall.—Dec. 24th, 11.15 and 7, Mr. Panter; 3, Lyceum. Wednesday, 8.15, Mr. Hotton.

*Camberwell, S.E.*—The Guardian Offices, Havil-street, Peckham-road.—Dec. 24th, 11, Mrs. Thomson; 6.30, Miss V. Burton.

*Holloway.*—Grovedale Hall, Grovedale-road (near Highgate tube station).—Sunday, 11, Mr. G. W. Sharpe, address and clairvoyance; 7, Mrs. E. Neville; 3, Lyceum Carol Service. Wednesday, 8, Mrs. Mary Crowder. Free healing: Thursday, from 5, children; Friday, from 7, adults. Saturday, 30th, 7, Grand New Year Social and Dance.

*St. John's Spiritual Mission, Woodberry-grove, North Finchley (opposite tram depot).*—24th, 7, Rev. G. Vale Owen. Thursday, Dec. 28th, 8, address and clairvoyance, Mrs. Anderson.

*Shepherd's Bush.*—73, Becklow-road.—Dec. 24th, 11, public circle; 7, Mr. Percy Mills. Thursday, Dec. 28th, 8, Mr. Fruin.

*Peckham.*—Lausanne-road.—Dec. 24th, 7, Mrs. B. Bell and Mr. C. J. Williams. Thursday, 8.15, Mrs. C. O. Hadley.

*Boxes Park.*—Shaftesbury Hall, adjoining Boxes Park Station (down side).—Sunday, Dec. 24th, 11, Mr. W. Drinkwater; 7, Mdme. Clare O. Hadley.

*Worthing Spiritualist Mission, Ann-street.*—Dec. 24th, 6.30, Miss Thompson. Thursday, Dec. 28th, Mr. Cager.

*Central.*—144, High Holborn (entrance, Bury-street).—Dec. 22nd, 7.30, Mrs. Collins. Dec. 24th, no meeting. Dec. 29th, 7, Mrs. Neville.

*Forest Hill Christian Spiritualist Society.*—Foresters' Hall, Ragon-street, Dartmouth-road.—Dec. 24th, 6.30, Mr. R. J. Porteous. Wednesday, Dec. 27th, 8, service.

*Richmond Spiritualist Church, Ormond-road.*—Sunday, Dec. 24th, 7.30, Mr. T. W. Ella, Wednesday, Dec. 27th, 8.15.

## MEDIUMSHIP AND PSYCHO-ANALYSIS.

To the Editor of LIGHT.

SIR.—In the "Observatory" in LIGHT of the 9th December, 1922, I notice that it is reported that Dr. Carver stated that sensitives and mediums should, "as a matter of course, be subjected to a psycho-analysis." Psycho-analysis is no new thing: it has been practised for many hundreds of years by trained priests of the Roman Catholic Church, and I confess that I would rather trust myself to a priestly psycho-analyst than to a medical one, even though the latter might possess a "diploma for psychic medicine," whatever that may be!

G. K. Chesterton said a witty and true thing when he said: "Psycho-analysis is confession without absolution."

It would be most distressing if Mrs. Leonard, Mrs. Warren Elliott, Mrs. Brittain, and other well-known mediums, were to be subjected to a thorough psycho-analysis (supposing they were fool enough to submit to it), for assuredly by the time he had finished with them the eminent psycho-analyst, with his diploma of psychic medicine, would, through the suggestion with which psycho-analysis is fraught, have imbued them with his own pet theory of "how it is done"; incidentally, he would have irretrievably ruined their mediumship. However, wisely enough applied, the process might have the excellent and perhaps desired effect of killing that silly superstition, Spiritualism: "Encore, encore," cried the Scotsman, "we'll hae nae mair o' that!"—Yours, etc., "C. E. B. (COLONEL)."

7th December, 1922.

## OUR NEXT ISSUE.

We intend publishing in our next issue, dated December 30th, the index for the volume of LIGHT which is completed with that issue. The address given by Captain E. N. Bennett, M.A., before the members of the London Spiritualist Alliance on Thursday evening, December 14th, will also be included. Further data on the Hope case, a *resumé* of 1922, and a criticism by Mr. F. Stephens on "Spiritualism and War," by Mr. Stanley de Brath, will be amongst the articles and papers of interest that will close this volume.

"THE MORROW OF DEATH," by "Amicus," with a Foreword by the Rev. G. Vale Owen (A. H. Stockwell, 2/-), is a useful and attractively-written little work, descriptive of the life beyond. It strikes the present reviewer as eminently reasonable in its statements, and its note of reverence and devotion adds to its appeal to the thoughtful inquirer.—H. F.

DECEASE OF MR. HERBERT BURROWS.—Just as we go to press we learn, with regret, of the death of Mr. Herbert Burrows, which took place on Thursday, the 14th inst. A man of fine mind and high courage he stood at one time in the front rank of the reform movements of the day, but of late years he was laid aside by ill-health. He was an interested reader of LIGHT, and gave at least one address to the London Spiritualist Alliance. We shall have more to say of his career in a later issue.

## "LIGHT" for 1921

BEAUTIFULLY BOUND

Price TWENTY SIX SHILLINGS

POSTAGE 1s. EXTRA.

Such a Volume is the most complete record of Spiritualism and Psychical Research you can possess.

Send remittance to:

OFFICE OF "LIGHT,"

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

## "Further Messages across the Border-line."

F. HESLOP.

Continuation of "Speaking Across the Border-line" that has reached its 8th Edition.

Foreword by the Rev. G. Vale Owen.

Introduction by Dr. Ellis T. Powell, LL.B., D.Sc.

Crown 8vo. Bound in Art Linen, 5/8 net. By Book Post, 5/10. Paper Cover, 3/9 net. By Book Post, 4/.

London: Charles Taylor, Brook House, Warwick Lane, E.C., and all important booksellers.

## FOOD REFORM GUEST HOUSE.—Good cook

home-made cakes. Specially recommended by Mr. Eustace Miles M.A. 2½ to 5 guineas weekly. On Sea Front, Verandah, sunny rooms. Diner, noted for healthy cuisine, and in close touch with Folkestone, Margate, Canterbury, Deal, also France and Belgium.—Apply Mrs. Ernestine Burrows or Miss Mitchell, 13, Marine Parade, Dover.



# LONDON SPIRITUALIST ALLIANCE LTD.,

5, QUEEN SQUARE, SOUTHAMPTON ROW, W.C. 1.

Telephone: MUSEUM 5106.

Annual Subscription, One Guinea (Membership can be taken up at any time).

The Autumn Session closes with Mrs. Wallis's Meeting on Friday, December 15.

The Library will be closed from Dec. 22nd to Jan. 1st. The offices of the Alliance will be closed from Dec. 22nd to Dec. 28th. only.

The Spring Session will commence with the Special Meeting on Thursday evening, January 11th, 1923, when Sir Arthur Conan Doyle will give an address on "Psychic Photography," illustrated by lantern slides.

The full programme of engagements for the forthcoming Session will be announced at a later date.

GEORGE E. WRIGHT, Organising Secretary.

## BOOKS ON SPIRITUALISM AND PSYCHICAL SCIENCE.

There is no better Christmas present than a good book. The selection of works detailed below contains books to suit all tastes and all pockets. Such gifts will give much pleasure to the recipients if they are Spiritualists, while if they are but inquirers they may lead them to further progress in the Great Inquiry of Spiritualism.

**WHEN HALF ODDS CO.** JUST OUT.  
By LRETTIA WITTHALL.  
175 pages. 3s. 10d. post free.  
A book in which high Spirituality is combined with grace and beauty of style and expression.

**A BEAUTIFUL & INEXPENSIVE CHRISTMAS GIFT BOOK.** JUST OUT.  
**HEAVEN'S FAIRYLAND—THE CHILDREN'S SPHERE.**  
Edited by W. R. Bradbrook.  
Art wrappers, 8vo., 64 pp. illustrated. 2s. 9d. post free.  
A record of trance communications of great interest and beauty, dealing with the state of Children in the After Life.

**TEACHINGS OF LOVE.**  
By "M. E."  
With an introduction by the late Dr. ELLIS POWELL.  
96 pages, 1s. 8d. post free.  
A little book of very high spirituality carrying a special appeal to all religiously-minded people. Very suitable for a Christmas present.

By H. ERNEST HUNT (Member of Council, L.S.A.)  
**NERVE CONTROL: The Cure of Nervousness and Stage Fright.**  
128 pages, net 2s., post free 2s. 2d.  
**A MANUAL OF HYPNOTISM.** (3rd impression.)  
Cloth, 132 pages, net 2s. 6d., post free 2s. 9d.  
**SELF TRAINING: The Lines of Mental Progress.**  
Cloth, 240 pages, net 4s. 6d., post free 4s. 10d.  
**A BOOK OF AUTO-SUGGESTIONS.**  
Wrappers, 64 pages, net 1s., post free 1s. 2d.  
**THE INFLUENCE OF THOUGHT.**  
Cloth, 238 pages, net 5s., post free 5s. 6d.  
**THE HIDDEN SELF, and its Mental Processes.**  
Cloth, 172 pages, net 4s. 6d., post free 4s. 10d.  
A series of clear and concise works by a well-known authority on Mental Control and Suggestion.

By STANLEY DE BRATH, M.Inst.C.E. (V. C. Deseris)  
**PSYCHIC PHILOSOPHY AS THE FOUNDATION OF A RELIGION OF NATURAL LAW.**  
With Introductory Note by Alfred Russel Wallace, O.M., F.R.S.  
Third Enlarged Edition. Cloth, 380 pages. 6s., post free.

By CAMILLE FLAMMARION, the great astronomer.  
**BEFORE DEATH.**  
**AT THE MOMENT OF DEATH.**  
Cloth, 370 pages, 11s. 3d. each volume, post free.

**A BOOK OF THE HIGHEST EVIDENTIAL VALUE.** JUST OUT.  
By THE REV. DRAYTON THOMAS.  
**SOME NEW EVIDENCE FOR HUMAN SURVIVAL.**  
With Introduction by Sir Wm. Barrett, F.R.S.  
Cloth, 8vo., 11s. 3d., post free.  
This book includes the remarkable "Newspaper Tests," obtained through the Mediumship of Mrs. Osborne Leonard.

**THE DEAD ACTIVE.**  
Through the mediumship of MRS. LAMB-FERNIE.  
Cloth, 194 pages, 5s. post free.  
A record of communications of much beauty, dealing with some Aspects of the Life Beyond the Veil.

By E. W. WALLIS (Editor of "LIGHT," 1899-1914) and MRS. (M. H.) WALLIS.  
**SPIRITUALISM IN THE BIBLE.**  
Boards, 104 pages, 1s. 8d., post free.  
**A GUIDE TO MEDIUMSHIP AND PSYCHICAL UNFOLDMENT.**  
Mediumship Explained. II. How to Develop Mediumship.  
III. Psychic Powers; How to Cultivate Them.  
Cloth, 312 pages, 7s. 3d., post free, or in 3 separate parts, 2s. 2d. each, post free.  
Mrs. Wallis who recently completed 50 years' service to the cause of Spiritual Progress, has a unique knowledge of mediumship and the development of psychic gifts.

By SIR WILLIAM BARRETT, F.R.S.  
**ON THE THRESHOLD OF THE UNKNOWN.**  
Cloth, 336 pages, 8s., post free.  
A cautious and comprehensive description of the evidence for Psychical Phenomena, by a great Scientist. Strongly recommended for Sceptical Inquirers.

**THE CASE FOR SPIRIT PHOTOGRAPHY.** JUST OUT.  
By SIR ARTHUR CONAN DOYLE.  
Profusely illustrated. 2s. 10d. post free.  
A weighty contribution on the affirmative side of the present controversy.

By THE REV. CHAS. L. TWEEDALE, M.A.  
**MAN'S SURVIVAL AFTER DEATH.**  
Or the OTHER SIDE OF LIFE in the LIGHT of SCRIPTURE, HUMAN EXPERIENCE and MODERN RESEARCH.  
Cloth, 582 pages, 11s. 3d.  
The book which so greatly impressed Mr. Robert Blatchford.

**SPECIAL OFFERS.**  
By SIR ARTHUR CONAN DOYLE.  
**THE VITAL MESSAGE.**  
Cloth, 238 pages. Published at 5s. Reduced to 3s. post free.  
This most valuable and arresting book is now offered at a substantially reduced price. Strongly recommended.

**THE NEW REVELATION.**  
Paper 170 pages. Published at 2s. 6d. net. Reduced to 2s. 3d. post free.  
A terse and cogent summary of the Facts and Philosophy of Spiritualism. Now offered at a price within the reach of all. A valuable work for propaganda.

By GEORGE E. WRIGHT, Organising Secretary, L.S.A.  
**PRACTICAL VIEWS ON PSYCHIC PHENOMENA.**  
136 pages, 2s. 9d., post free.  
**THE CHURCH AND PSYCHICAL RESEARCH.**  
A discussion of the implications of Psychical Research on the Christian Faith.  
Cloth, 147 pages, 3s. 9d. post free.

By MRS. JOY SNELL.  
**THE MINISTRY OF ANGELS.**  
Wrappers, 174 pp. 2s. 3d. post free.  
This little book gives in simple yet most convincing language proof of the guidance and help of mankind by the Spirits beyond the veil.

**SPECIAL OFFER.**  
**THE DIVINING ROD AND ITS USES.**  
By J. F. YOUNG and R. ROBERTSON.  
Wrappers, 187 pp., illustrated. Published 1s. 6d. net. Offered at 8d. post free.  
A number of copies of this work by two of the best-known and most successful water diviners in Great Britain, is now offered at One Third of the published price. The wrappers are somewhat soiled, but in other respects the books are new.

**A BOOK WHICH EVERY SPIRITUALIST MUST READ.**  
Through the Mediumship of the REV. STANTON MOSES (M. A. Oxon), a Founder of the London Spiritualist Alliance.  
**SPIRIT TEACHINGS.**  
With a Biography by CHARLTON T. SPEER, and two full-page portraits.  
Ninth Edition. Cloth, 324 pages.  
Price, 6s. 6d., post free.

By JAMES COATES, Ph.D.  
**SEEING THE INVISIBLE.**  
Cloth 284 pages, net 6s. 6d., post free, 7s.  
**HUMAN MAGNETISM.**  
Cloth, 253 pages, net 6s., post free 6s. 6d.  
**PSYCHICAL PHENOMENA.**  
188 pages, net 2s., post free, 2s. 3d.  
**IS MODERN SPIRITUALISM BASED ON FACT OR FANCY?**  
96 pages, net 2s. post free 2s. 3d.  
(Valuable works by a great pioneer.)

**SECOND IMPRESSION.**  
**FACTS AND THE FUTURE LIFE**  
By the REV. G. VALE OWEN.  
Cloth, 191pp., 4s. 10d. post free

By H. A. DALLAN  
**OBJECTIONS TO SPIRITUALISM (Answered).**  
128 pages, 2s. 2d.  
A valuable little book for those who have religious and other difficulties in regard to Spiritualism.

By DAVID GOW (Editor of "LIGHT").  
**SPIRITUALISM: ITS IDEAS AND IDEALS.**  
Paper Covers, 2s. 3d., post free.  
A collection of some of this brilliant journalist's recent contributions.

The above publications and all other works on Spiritualism, Psychical Research and Allied Subjects can be obtained of the Publicity Department of the London Spiritualist Alliance, Ltd., 5, Queen Square, London, W.C. 1. Send Remittance with order.

# "MUST WE DIE?" THE QUESTION OF THE CHILDREN.

## SHALL THE CHRISTMAS BELLS RINGING IN PEACE & JOY TO YOU TOLL THE DEATH KNELL OF THE CHILDREN?

Make ONE of your Xmas Gifts  
that of LIFE to a Starving Child.

**M**OST of us are anticipating the best Christmastide since the war, for things seem better with the World!

We are all busy buying gifts, our thoughts are full of goodwill, and there is a kind of smiling expectancy of the pleasures in store.

Do not, however, delude yourself—all is not well with the World. **AT THIS VERY MOMENT** when the approach of Christmas means the approach of pleasure and thanksgiving, there is Tragedy—devastating and complete—threatening thousands of innocent little ones in Europe which beggars description!

Against tremendous odds the "Save the Children Fund" has fought its way into Death-Stricken areas of the World and snatched innocent little victims from the jaws of Famine. But now it will be forced to **CUT DOWN THE FEEDING** unless further funds immediately come in.

At this hour, at the Festival of Childhood, the Great Festival of Christianity, are these innocent little mites to be allowed to slip back into the awful chasm of agony and peril of death, all the more terrible in that they had escaped from it once?

It is not in one place or one country that children are in dire need of your immediate help, and it is not in one spot that the "Save the Children Fund" is fighting death from Starvation. The spheres of activity are many, and from various stricken areas come most pitiful appeals.

**Refugee Children in the Near East** have been driven out of their ruined homes into exile, misery and destitution—After being tossed from one place to another, their faces aged with pain and terror in their eyes, they have found peace, happiness, safety, under kindly British care. Must they be flung back on to the world, friendless, homeless, foodless exposed to nameless cruelties, outrage, torture and massacre?

**Refugee Children in Poland, the Balkans, and the Baltic States** have been placed in orphanages, clothed, fed and educated. Are they to be driven out again on to the pitiless roads, to seek for refuge for food and to cower under hedges at night?

**Children in Russia** for over a year have been coming daily to the S.C.F. kitchens. Picture the despair if they come and find the doors of the kitchens shut. They will stand outside in the driving snow, hoping against hope that their kind helpers will after all come back, that they will see the doors open and welcoming hands beckoning them in . . . Alas, no. Hope will be over. Nothing but death left.

**Austrian Children** from middle-class homes, once prosperous, now destitute, have been receiving fortnightly packets of food. What a miserable day it will be for them when the last packet has been given



Will yours be the hand that cuts the Cord of Rescue, because you have withheld the trifling sum needed to sustain life in an innocent child? Will you even jeopardise a child's life by delay—why not send now—all you can, this very instant!

At this hour, at the Festival of Childhood, the Great Festival of Christianity, are these innocent little mites to be allowed to slip back into the awful chasm of agony and peril of death, all the more terrible in that they had escaped from it once?

### SPECIAL APPEAL TO CHILDREN.

With the cordial approval of the Archbishops of Canterbury and York, the leaders of the Free Churches, and many Bishops and Ministers of Religion throughout the country:

**THE CHILDREN OF ENGLAND** are being asked to make a GIFT for the **CHRISTIAN REFUGEE CHILDREN IN THE NEAR EAST.**

We earnestly appeal to all clergy, school-teachers, and men and women connected with Children's guilds and societies to help in this effort. Special services will be held in St. Martin's-in-the-Fields (January 10th), and other Churches where representative children may offer their gifts in the name of the infant Christ.

All willing to help in this particular work should write at once to Sir Frederick Holiday, Chairman of the Children's Gift Committee, 42, Langham Street, W. 1.

### "SAVE THE CHILDREN FUND."

(Registered under the War Charities Act, 1916.)  
To LORD WEARDALE, S.C.F., (Room 172B 42, Langham St., W. 1.)

FROM (Name).....  
Address.....

My Christmas Gift to the starving children is £.....d..... to be utilised as, and where, the Council of the "Save the Children Fund" may determine, or for..... children.  
If it is desired to earmark the gift for any special country please write here

The "Save the Children Fund" is co-operating in the All British Appeal with the Imperial War Relief Fund and the Friends Relief Committee in its work in Russia, and with the Imperial War Relief Fund in its work in Greece. **ADULTS.** The "Save the Children Fund" is feeding adults in Greece on behalf of the Imperial War Relief Fund.

## Your Instant Help Needed to Save Poor Children From an Agonising and Terrible Death.

What will your gifts be this Christmastide? Presents for relatives and friends, of course. Diplomatic gifts, grateful gifts, friendly gifts, and, best of all, loving gifts. Assuredly we most of us take a special pleasure in buying toys for the children, because we love to hear their cries of delight, and their joyous appreciation of our kindly Xmas thought. Have you no Xmas gift for these waifs and strays—these innocent victims of Famine, War, and Massacre?

Make a Christmas Gift that will be the best thing you have ever done—the noblest action yet of all your generosities. Upon YOUR decision to-day the issue will depend. Your contributions spell **L I F E**—your neutrality spells **D E A T H**. And remember, it is the Spirit of Christmas that calls you, and the sacred cause of the little children.

### BRITISH DISTRESS

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

**ONE SHILLING WILL FEED A STARVING CHILD FOR A WHOLE WEEK.**

£1 will feed 20 Starving Children

for One Week, £5 will feed 100.

£100 will Save a Whole Community  
of Helpless Little Ones.

# PROGRESS OF SPIRITUALISM IN 1922.

SEE PAGES—820 and 824.

# LIGHT

Library of Congress  
JAN 1 1923  
PSYCHOLOGY DEPT

A JOURNAL OF SPIRITUAL  
PROGRESS & PSYCHICAL RESEARCH

## CONTENTS.

The Year that's Away.

Some Personal Experiences  
in Psychical Research.  
Address by Capt. E. N. Bennett, M.A.

Notable Events in 1922.

Spiritualism and War,  
Correspondence.

The Society for Psychical Research.  
Replies to "Light."

The Philosophy of Sex.  
By Quæstor Vitæ.

Complete Index for 1922 Volume  
with this issue.

SATURDAY, DEC. 30th, 1922

No. 2,190—Vol. XLII.

Registered as a Newspaper,  
Price Fourpence.

THE LITTLE PAPER WITH A GREAT MESSAGE

Telephone:  
PARK 4799

Hon. Principal:  
J. HEWAT McKENZIE.

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

New Term begins January 8th,

Syllabus on application to Hon. Secretary.

Classes. Lectures. Excellent Library.

Daily Demonstrations and Experiments in Psychic Phenomena.

Direct Voice. MRS. B. COOPER. Private appointments, except between December 23rd and December 27th.

Direct Voice Groups. (10 persons.) Wednesdays, 8 p.m. Fridays, 5 p.m.

Experiments and Guidance in Ouija Board and Automatic Writing. MRS. HESTER TRAVERS SMITH. Apply Hon. Sec. for appointments.

College Quarterly, "Psychic Science" (Editor, MR. BLIGH BOND), [2s. 6d.; 2s. 9d. post free.

No. 4 ready January 1st. (ORDER NOW.)

Contents: Poltergeist Phenomena in London.

The Golligher Circle. (Illustrated.)

The Hope-Price Case. (Illustrated.)

Mrs. Osborne Leonard (Photo.)

A new chapter on Glastonbury Discoveries.

The Science of the Ouija Board, etc.

**Marylebone Spiritualist Association, Ltd.,**  
AEOLIAN HALL, 135, New Bond Street, W.

SUNDAY, DECEMBER 31st, at 5.30 p.m.

Meetings for Members only as stated on Syllabus.

Membership invited. Subscription, 10s. per annum.

All correspondence to Hon. Secretary, 4, Tavistock Square, W.C. 1.

**The "W. T. Stead" Borderland Library,**  
5, Smith Square, Westminster, S.W. 1.  
(Entrance in North St., Four minutes from the Houses of Parliament.)

The Lending Library contains hundreds of books on Psychic subjects. There are also many valuable Reference Books which may be studied at the Library.

Hours, 11 to 6. Closed Saturdays and Sundays.

**ACTIVITIES IN CONNECTION WITH THE LIBRARY.**

Sittings for Psychic Photography. (By appointment.) MRS. DEANE.

Classes for:

Healing, MRS. OGILVIE. Psychic Photography, MRS. DEANE.

Psychic and Spiritual Development, MISS PHOEBE PAYNE.

THE LIBRARY will be closed from DEC. 21st to JAN. 3rd.  
Hon. Sec., Miss Estelle Stead.

**The London Spiritual Mission,**  
18, Pembridge Place, Bayswater, W.

SUNDAY, DECEMBER 31st.

At 11s. m. ... .. MRS. WORTHINGTON

At 5.30 p.m. ... .. MR. ERNEST HUNT.

Wednesday, Jan. 3rd ... .. MR. G. PRIOR.

Wednesday Concentration Class (Members only), 5.30 p.m.

Open Meeting.—Every Thursday at 7.30.

Week-day Services, 7.30 p.m.

**Wimbledon Spiritualist Mission.**

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

Sunday, Dec. 31st, 11 a.m. ... .. MRS. M. CLEMPSON.

" " 8.30 p.m. ... .. MR. A. V. PETERS.

Wednesday, Jan. 3rd, 7.30 p.m., ... .. MRS. A. JAMRACH.

**Brighton Spiritualist Brotherhood,**

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

Established 1917. Motto: Onward and Upward.

Everybody Welcome.

Sundays, 11.30 and 7. Mondays and Thursdays, 7.15. Tuesdays, 3 and 7.15.

DECEMBER 31st, 11.30 and 7.0. T. GREATHEAD HARPER, ESQ., M.A.

**LONDON MUSLIM HOUSE,**  
111, CAMPDEN HILL ROAD, NOTTING HILL GATE, W. 8.

**SUNDAY LECTURES**

The following programme will be observed.

Date.	Subject.	Speakers.
31st Dec.	Heaven and Hell.	Mr. Yakub Khan.
Tea at 4.30 p.m.	Lecture 5 p.m.	We offer you a cordial welcome. HABEEB ULLAH LOVEGROVE, Secretary.

**HIGHER MYSTICISM.**

Mrs. Fairclough Smith's Wednesday Lectures will be discontinued at the Ethical Church, Queen's Road, Bayswater, W., during the Christmas Vacation. They will begin again on Wednesday, January 10th, 1923.

"Books That Help." By H. ERNEST HUNT. Descriptive booklet free.—Secretary, 30, Woodstock Road, Bedford Park, W. 4.

Mrs. Musgrave, shorthand typist of the L.S.A., desires work in 1923. Own portable machine, good knowledge of French, speeds 120, 40. Effra Cottage, 89a, Coxted Road, S.E. 21.

22, Princes Street, Cavendish Square, W.,  
LONDON ACADEMY OF MUSIC.  
**SUNDAY AFTERNOON ADDRESSES**  
on Spiritual, Mystic, and Occult Subjects by  
**J. HAROLD CARPENTER**  
at 3.15 p.m.

A short devotional meeting for those desirous of spiritual help and guidance will be held at the close of each lecture.  
Admission free Collection to defray expenses.

**HORACE BUSBY.**

Builder, Decorator, Sanitary & Electrical Engineer.  
Furniture Repairs, Upholstery and Polishing.  
'The Old Schools,' Upper William Street, St. John's Wood, N.W.  
Work executed by a skilled staff at moderate charges. Estimates and advice gladly given by appointment.



**MEMPHIS OCCULT PRODUCTS**

Aid Psychic Development.

MEMPHIS Crystals 2 1/2 in. 10/6, 2 1/4 in. 10/0. 3 in. 22/20, 2 3/4 in. 10/0

OUIJA BOARDS for receiving Spirit messages 7/- & 10/6

MAGNETIC MIRRORS 3/6 & 10/6

rapidly induce Clairvoyance

MEMPHIS PSYCHIC INCENSE 2/9 & 7/6

The perfume of power,

7/8 BRASS TRUMPETS, Aluminium 7/6

PLANCHETTES, highly polished, on wheels

complete with Psychic Psychophone 4/- & 6/6 each

Prompt delivery. All goods sent post free with full instructions, U.K. Foreign orders extra.

Lessons given in all branches of Character Reading. Fees 3/6 per lesson.

**M. P. BOOTH, 14, CLIFTON STREET, CARDIFF.**

**MYSTERY: A PEEP BEHIND THE VEIL.**  
By Rhoda O. Coates.

CONTENTS include: Knowledge is superior to Faith—Whence did thought come?—"Jesus": whence came Christ?—How is the Kingdom of Heaven attained?—&c., &c.

OUR PRICE, 11s. POSTAGE 2d. Mention offer 22s.

1,000,000 Vols. in stock on occult and every other conceivable subject. Books sent on approval. Catalogue 22s free; mention wants or interests. Books purchased.

**FOYLE'S, 121-125, CHARING CROSS ROAD, LONDON, W.C. 2.**

**PERFECTED PLANCHETTE, on Ball Bearings, the**  
most perfect instrument for obtaining Spirit messages. Beautifully finished, with full instructions, at 7s. each, post free, Wevers Bros., Scientific Instrument Makers, 50, Church Road, Kingsland, London, N.1.

**Brighton.—Boarding Establishment:** All bedrooms hot & cold water, electric light, gas fires, pure, varied, generous diet, inclusive terms. Write for tariff—Mr. & Mrs. Massingham, 17, Norfolk Terrace.

**To let furnished, two bedrooms, or one bed and one sitting**  
with attendance. Five minutes from South Kensington Station. Suitable for students or ladies or gentlemen at business. Mme. D. R., 15, Selwood Terrace, Onslow Gardens, S.W. Recommended by Miss Phillimore, L.S.A.

**WANTED—Spiritualist Cook-general for married**  
couple. Boy during holidays. Two bedrooms. One or two fires. Hours 8 to 2.30. Leave for attending services. Salary 18/- to 18/- per week. Address—Box 24, Hutchinson and Co., 34, Paternoster Row, E.C.4. No p.c's.

**FOOD REFORM GUEST HOUSE.—Good cook,**  
home-made cakes. Specially recommended by Mr. Eustace Miles, M.A. 2 1/2 to 3 guineas weekly. On Sea Front, Verandah, sunny rooms. Dover, noted for healthy climate, and in close touch with Folkestone, Margate, Canterbury, Deal, also France and Belgium.—Apply Mrs. Ernestine Burrows or Miss Mitchell, 13, Marine Parade, Dover.

**GAZING CRYSTAL.**

10/- Cash or 2/6 Deposit & 2/6 Monthly

Develop your Clairvoyant Powers and have the future unfolded.

**A BEAUTIFUL CRYSTAL IN SPECIAL CASE WITH COMPLETE INSTRUCTIONS 10s. POST FREE.**

We have a number of these exceptionally priced Crystals to offer and to give all an equal opportunity, you can secure one by sending 2s. 6d. deposit and promising to pay the remaining 7s. 6d. at 2s. 6d. per month.

All sending full cash with order will receive a book on Palmistry FREE.

**PROF. PHILLIPS, E.K.M.V.**  
Mapperley Oaks, Cranmer Street,  
NOTTINGHAM.



# LIGHT

A JOURNAL OF  
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,190.—VOL. XLII. [Registered as] SATURDAY, DECEMBER 30, 1922. [a Newspaper.] PRICE FOURPENCE.

## What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. This position it firmly and consistently maintains. Its columns are open to a full and free discussion—conducted in the spirit of honest, courteous and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light!"

## NOTES BY THE WAY.

Ring out the old, ring in the new,  
Ring happy bells across the snow;  
The year is going, let him go;  
Ring out the false, ring in the true!

TENNYSON.

### WHEN TRUTH GOES GARLANDED.

Sometimes when we sit down to write of the more picturesque phases of the idea of human survival, of spirits and of a world beyond, we almost feel to be, as a friendly critic expressed it, "flirting" with the subject. Such is never our intention. We try always to keep sight of the great central principle. But we have observed that it is a demand of human nature, when it has not been too highly "scientised," that a fact shall be garlanded. A truth when it first comes into the region of human experience is sometimes like a naked and shivering babe, and the "common people" hasten at once with maternal fondness to clothe it. It is dressed in myth and legend and fairy fancy. Sometimes the swathings are so thick that when the scientific man comes along he does not recognise it as a truth at all. The infant is so thickly vested, it seems as if it could hardly emit a cry. But this desire for embellishment and adornment is very eloquent of a fact about human nature. It means the presence of an instinct towards Art and the creation of beauty. Art is a form of Truth, no less than Science.

### OLD YEARS AND THE NEW ONE.

At this season of the festivals of Christmas and the New Year the very air is full of legends and memories of old-time. And the garlands are everywhere. The evergreen are on the walls to remind us how closely our ancestors walked with Nature, and how to them there were spirits of wood and grove to be welcomed or propitiated. We see now that these things were hints and shadows of realities that are

to-day beginning to emerge as scientific facts. There has been a line of continuity all through. We find that nearly all the old Pagan rites and traditions were adopted by the Christian Church and given new forms and meanings. That process will not stop. We do not destroy; we only transmute. As we step into the New Year we take over its border with us the essential essence of every idea rooted in Nature. That Man is a Spirit is our central truth. We need not spare to deck it with garlands. We have found that humanity travels forward, that it proceeds to a larger and nobler realm of Nature, having less to do with graves and charnel houses than we who live in the flesh. That is a thought which we can carry with joy and triumph into the New Year—the crown and fruition of all the old years that went before it.

### IN MEMORIAM: AN OLD PIONEER.

Mr. James Burns, the editor of the old "Medium and Daybreak," passed away on December 30th, 1894, and we would not have the anniversary of his death pass unnoticed. We remember him well—a rugged Scot, a man of heroic mould, who championed the truth of Spiritualism in days when it was a case of a handful of devoted men and women against a host of opponents, some representing a militant scepticism, but the majority indifferent and contemptuous—the opposition of inertia. Sometimes as a public advocate of Spiritualism it seemed as if he stood almost alone, for he had none of the spirit of compromise, and was impatient of every form of humbug and pretence. His was the attitude of the old Covenanter, and he paid heavily for his loyalty and devotion to the truth as he saw it. He died in poverty, after many years of labour and struggle. But the fruit of his long toil and suffering remains to us. Spiritualism would not have arrived at the position it holds to-day but for James Burns and his like. We salute his memory and rejoice to think that he has passed beyond the tribulations of earth and entered into his reward.

### VOYAGERS.

Come, then, launch out with me and steer  
Into the shoreless sea!  
Shake out the sails and follow, without fear  
Into the distance and the golden west!  
We yet shall sight the Islands of the Blest;  
We yet the Hesperian Gardens of our quest  
Shall compass, if not here,  
In this our world of ravin and unrest,  
Then in those lands of a serener air  
Where truth alone is fair.

—JOHN PAYNE ("Songs of Life and Death").

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

REVERENCE.—In reverence is the chief joy and power of life—reverence for what is pure and bright in your own youth; for what is true and tried in the age of others; for all that is gracious among the living, great among the dead, and marvellous in the Powers that cannot die.—RUSKIN.

## SOME PERSONAL EXPERIENCES IN PSYCHICAL RESEARCH.

ADDRESS BY CAPTAIN E. N. BENNETT, M.A.

There was nothing formal about the address which Captain E. N. Bennett, M.A., member of the Council of the S.P.R., and late Fellow of Hertford College, Oxford, gave to the London Spiritualist Alliance on the evening of Thursday, December 14th. It was, as the CHAIRMAN, Mr. G. E. Wright, said would be the case, a conversational talk about the extensive experiences and impressions which had fallen to the speaker's lot in the realm of psychical research, the simple and straightforward manner in which the story was related adding greatly to its attractiveness.

CAPTAIN BENNETT, in his opening remarks, said that the experiences to which he would refer were not more important than those of other people, but they had the merit of covering a considerable period of years—dating back to the time when he was a youthful don at Oxford and had the immense privilege of coming in contact with F. W. H. Myers. His study of the subject sprang from a very genuine and sustained interest, and the older he grew the keener that interest became.

When he used the words "psychical research" he did so because it was a convenient phrase. There was much in common between his hearers and the S.P.R. He believed that the vast majority of the members of the S.P.R. accepted the Spiritistic explanation. Just by way of prolegomena, it had always struck him that they moved and worked in an atmosphere of hostility. That might not be a bad thing, but it was a curious phenomenon all the same. Here was a nation, the vast mass of which called itself Christian. When he went over the prison at Oxford he was told by the warders that every man in the place was a member of the Church of England. (Laughter.) And Christianity laid stress on the immortality of the soul. What, then, could be the cause of such hostility? He supposed that it was due to a bad type of conservatism, the same kind of conservatism as the Apostles had to contend with in commending their message—an unwillingness to recognise or acknowledge any "new thing." This public hostility was reflected in the Press, which, catering to the worst side of human nature, hailed every opportunity afforded by the misdeeds, real or imaginary, of any of the followers of Spiritualism to blacken its character. In addition to this hostility, manifested also by legal proceedings taken under the monstrous clauses of obsolete laws, they had to face an abysmal ignorance. Of this ignorance, especially on the part of legal luminaries, Captain Bennett quoted some amusing illustrations. "How many of our critics," he asked, "ever take the trouble to acquaint themselves with the facts?"

As to his own personal experiences, he had been singularly fortunate. Having no home ties till late in life, he was able to travel about the world. He went to Sweden and sat with Madame D'Esperance. He had also had sittings with Florence Cook, Eusapia Palladino, Mrs. Piper, Eva C., and Mrs. Leonard—in fact he had had the privilege and pleasure of sitting with nearly every medium of note, and, as a result, he had come to the conclusion that the best working hypothesis to explain the phenomena he had witnessed was the spirit hypothesis.

With regard to the work of the S.P.R., it had put together thirty-two volumes of Proceedings and twenty volumes of its Journal—a wonderful achievement. As to the Society's methods, he would like to refer to the very able and courteous criticisms by Mr. Wright which had appeared a few weeks before (LIGHT for November 18th, page 724). Mr. Wright laid stress on the fact that the S.P.R. put a ban on paid mediumship. It was true that that ban had existed—it arose out of disappointments and disillusionments in the 'seventies and 'eighties—but it had long been in abeyance, and he did not think anyone on the Council now stood up for that attitude. Mrs. Piper was paid, Eva C. was paid, and so were other mediums. The other criticism passed on the Society by Mr. Wright was that it had not engaged in the investigation of physical phenomena as much as it might have done. That criticism was accurate on the face of it but not accurate in substance. An enormous amount of investigation had been conducted which was not officially recognised. In the case of Eva C., the Society had published its investigations; in other cases investigation had been carried on by individuals. The Society was very scrupulous—some said too scrupulous—in its standard of accuracy and in weighing evidence. They might take the case of Mrs. Mellon. At a famous séance held with her at Carlton House Terrace she was searched beforehand by a committee of ladies, then fastened in a sack and put into a balance, the other end of which was outside the curtain of the cabinet. A figure appeared and afterwards went back into the cabinet, and the weighing

machine showed a distinct loss of weight on the part of the medium during the séance. The séance was never recorded in the Proceedings of the S.P.R. because the medium declined—and, he thought, rightly declined—to let herself be searched again after the séance, and also because there was some appearance of an attempt having been made to pull the straps behind her. Another example of the meticulous care taken was that of the photograph of the drawing room at Combermere, in Ireland, in which the plate on development showed a shadowy figure in an armchair suggestive of the deceased Lord Combermere. The reason why the Society would not give its *imprimatur* to this case was that the lady who exposed the plate left the room for a few moments. That was how it was that good work done by private individuals was not always put on the records.

He did not want people to be impatient with lines of research which might seem comparatively dull and unexciting. Let them think of the long and tedious experiments in telepathy and thought-transference. He had no doubt that telepathy existed. While serving in the South African War, he collected several good cases of the way in which the Kaffirs got knowledge of attacks. He had also found strong evidence of the existence of the faculty in animals, and he thought that it was the best solution of the migration of birds and many other things that puzzled us intensely. Once they had established thought transference and telepathy, they had gone a long way to establish survival of the soul and personality after death. Nothing had been more firmly established than phantasms of the living. B., by an exercise of his will, caused A. to see a phantasm of him while they were both alive. If B. died, and the same thing happened, it proved that B., in spite of the change called death, was still able to exercise volition.

Captain Bennett went on to refer to some of the wonders of the Second Self—instancing the new-born infant's knowledge of where to seek its food; the sleeper's knowledge that the hour at which he had resolved to rise had arrived, a fact of which the waking self would have been unaware; the wonders of the hypnotic state, the phenomena of genius—things that could not be accounted for by experience; knowledge the source of which the speaker could not help thinking must be not temporal but eternal, a something outside time and space; marvels so common that St. Augustine spoke of them as "diurna miracula."

Returning to the question of evidence he recalled a visit he paid to Sir William Crookes in the drawing-room of his residence in Kensington, when Sir William, pointing to the hearthrug, said that on that very hearthrug he had seen Home raised some feet from the floor. Myers, too, was intellectually convinced of the reality of physical phenomena. At the same time there was a tendency for convinced investigators to grow a little careless in their methods. They had to admit that fraud did exist, though it was not so common as their enemies suggested. Not only was there the fraud which arose from motives of sordid gain and the more insidious kind to which doctors gave the name of "megalomania"—the desire to be thought great and interesting—there was also unconscious fraud. But at any rate one could not, as some people seemed to suppose, prove fraud from a negative. He mentioned a case in point in connection with Eva C. After they had witnessed some extraordinary phenomena through her mediumship, a French journal got five or six doctors to sit with her, and nothing happened, whereupon a friend wrote, "So sorry! Your Eva C. has been proved a fraud." As though the fact that no results were obtained on one occasion could in any way invalidate the genuineness of those obtained on another!

To the objection that the messages received were trivial, he replied by asking the objectors to think of the myriads of mankind who moved noiselessly out of existence every year, and of how few of them had said anything worth recording. Why should we expect the change called death to produce supernormal wisdom? What did we remember our friends and kinsmen by? Not by anything startling and strange, but chiefly by simple words of kindness and affectionate interest. That covered most of the cases called "trivial." But there were instances of messages that were very far from trivial. Some received through Mr. Stainton Moses rose to a level of real sublimity.

If asked why he turned his attention to such researches he would give two main reasons. First because they were profoundly interesting from an historical point of view, throwing a flood of light on many dark places in the Old and New Testaments, on witchcraft and miracles; but

(Continued on next page.)

### IN MEMORIAM: HERBERT BURROWS.

When, some twenty-five years ago, I first met Herbert Burrows, he was coming rapidly over to the spiritual, if not the definitely Spiritualistic, view of life. He was proclaiming that the Universe was a great fountain of life and consciousness, free, flowing and infinite. He had in fact quite broken with any mechanistic philosophy, and even repudiated the idea of a mechanical principle in Nature. But this was, of course, a result of his powerful reaction from materialism of any kind, and was indeed characteristic of his ardent, vigorous, uncompromising nature. He was a man of the Viking type—a warrior—but his martial qualities were tempered with fine and delicate sensibilities. One of his published lectures dealing with the relation of Art to life was a really splendid performance. An enthusiastic Socialist and humanitarian, Burrows did a great deal of valuable work in his own way. Later he took up Theosophy and championed it in the face of bitter opposition. He seemed, however, to be always on the move, his mind having a strong impetus. He was indeed a progressive soul.

He was born in 1845, at Redgrave, Suffolk, of an old Puritan stock, some of his ancestors being numbered amongst Cromwell's "Ironsides." The family, however, was Danish in origin. His father, an old Chartist and an intimate friend of Ernest Jones, was for some years a local preacher amongst the Methodists.

Burrows himself began his working life as a pupil teacher, but later, at Cambridge, he took a University training, and distinguished himself as a writer and speaker. It was at Cambridge that, with the late Mr. John Page Hopps, for many years attached to the staff of LIGHT, he entered on an investigation of Spiritualism, but he found the phenomenal aspects of it too perplexing to interest him. Nevertheless, his studies in this direction doubtless did much towards developing his mind and drawing him towards that large spiritual philosophy of life which he was later to teach with all the vigour of his impulsive nature.

An interview with, and portrait of, Herbert Burrows appeared in LIGHT of January 15th, 1898, and he delivered several addresses before the London Spiritualist Alliance during the early years of the present century.

Of late years he had become quiescent, and I lost sight of him. He seemed to have "dropped out" of the various movements in which he had once taken so active a part. He had doubtless expended his energies too lavishly. That was his nature. He was a man who would spend and be spent in the service of his fellows. I recall to-day his ardent look, his face radiant with thought and energy, his breezy impetuous manner. He carried with him an atmos-

(Continued from previous page.)

chiefly because he wanted to secure a scientific proof of survival after the change called death. It had been said that the desire to survive was natural to the young, but when one grew old all one wanted was to go to sleep. He did not believe it. Rather would he echo Canon Horsley's epitaph, "Vixi sed magis vivam"—"I have finished with life, only to live more fully." The absence of a belief in survival tended to paralyse a man's energies.

"But ah, to know not, when with friends we sit  
And when the purple joy is passed about,  
Whether 'tis ampler day divinelier lit  
Or homeless night without."

It they could to some extent dispel the mists of uncertainty that had settled on so many good and pure minds, their work would not have been altogether in vain. (Applause.)

On a question raised by Mr. Leslie Curnow, CAPTAIN BENNETT narrated a remarkable experience he had some twenty years ago with Mrs. Corner (Florence Cook). It was during a Christmas vacation which he was spending with some friends in Gloucestershire. One evening, the conversation turning on Spiritualism, his hostess asked him to get a medium down for some sances, a request supported by a veritable chorus of "Please do." In reply he undertook to try and get Mrs. Corner, but only on two conditions—that no fee should be paid her beyond her travelling expenses, and that she should be regarded as a guest on the same footing as himself and the other guests. Two days later Mrs. Corner duly arrived, accompanied by her young daughter. After dinner a sance was arranged in the drawing-room, which was divided into two parts by portions of an earlier partition wall and a curtain. The smaller portion, which was to form the cabinet, contained a window and door. The window was securely fastened and sealed; and the door locked, the key being taken by Captain Bennett, who moreover placed a trustworthy footman on guard in the hall immediately opposite the door. Before Mrs. Corner entered the cabinet she was stripped and thoroughly searched by a committee of ladies, who reported that they found nothing on her person but the usual under-clothing and dress. She was placed in a chair facing the curtains and enclosed in a regular spider-web of filose silk

phere of life and freshness, and looked far younger than his years. He had the dash and audacity of the old searovers from whom he was descended.

I salute his memory as that of one who did his part manfully and has now passed to the greater peace, to carry on his work in more congenial fields.

D. G.

### SIR WILLIAM BARRETT ON PSYCHIC EVIDENCE.

We take the following extracts from an article by Sir William Barrett in a recent issue of the "Church of Ireland Gazette," in which he replies to the criticism of another contributor, "Boreas," on the subject of psychic phenomena:—

It is quite true, as "Boreas" remarks, that I have not committed myself to any opinion on the validity of the evidence on behalf of ghostly materialisation or spirit photography; on these subjects I wait for more conclusive evidence. But to quote, as "Boreas" does, agnostics like Mr. J. McCabe and Mr. F. Podmore (neither of whom had any first hand acquaintance with the subject) against Sir William Crookes' long and laborious researches, is like quoting, say, Voltaire against Christianity.

"Boreas" relies on the evidence of my friend, Dr. Fournier d'Albe, against the Goligher circle. So far as that evidence goes against recent occurrences, this opinion may be quite justifiable; but the recent investigation was brief, and can hardly be called conclusive. As, however, "Boreas" relies on Dr. F. d'Albe, may I ask him to read the latter's book called "New Light on Immortality." The whole of the latter part of that book is devoted to Sir W. Crookes' investigations of the medium Florence Cook, and utterly refutes the opinions entertained by "Boreas" and the sceptics he quotes.

Your contributor asks me if I can possibly believe all the amazing statements made by Sir W. Crookes. As an outsider my opinion is worth very little; I can only repeat what I have said in my book, "On the Threshold of the Unseen," pp. 55 and 87. My scepticism, in discussing the matter with Sir W. Crookes, failed to shake his opinion, held up to his death; nor could I find any flaw in the elaborate precautions he took to avoid fraud.

The eminent French physiologist, Professor C. Richet (quoted by Dr. F. d'Albe) states he used to laugh as heartily as anyone at Crookes' statements, but subsequent experience of his own had led him to cry *Peccavi*, and he says: "How could I have supposed that the savant who discovered thallium and the radiometer, and foreshadowed the Rontgen rays, could have committed gross blunders and allowed himself to be duped for years by tricks which a child could have exposed?"

which fastened her ankles, wrists, neck, etc., to the chair. Captain Bennett here explained that he used filose silk because it is practically impossible even in the light to undo knots made in that material. In addition, he secured Mrs. Corner even more firmly to the chair by means of a steel chain which he fastened round her waist, keeping the key of the padlock in his pocket. Leaving the medium in a trance-like condition, with her head sunk on her breast, the company withdrew into the other part of the room, pulled the curtains together, and took their seats in a semi-circle opposite. The cabinet was practically in the dark, but the space occupied by the sitters was dimly lit by a red lamp which gave just enough light for them to see each other's faces. After about ten minutes the curtains parted and the figure of a woman, slightly-built and taller than Mrs. Corner, appeared in the opening. She wore a turban, a white tunic and white trousers tied below the knee, her arms and the lower part of her legs being bare. Coming forward, she spoke in French, declared herself to be an Algerian dancer named Marie. She stepped up to one gentleman and shook hands with him, but to Captain Bennett she was consistently disagreeable, and when he asked her to let him see her feet more clearly she bounced forward with an impatient and abusive exclamation, and plumped her foot down on a small stool beside him. He bent down and looked at it—it was a woman's foot, small and shapely. Marie had every now and then darted behind the curtains, and Captain Bennett at last announced that the next time she did so he would follow her. Soon afterwards she again slipped into the cabinet and he sprang up to carry out his intention. He always regretted that he did not do so at once, but he was stopped by his hostess under the mistaken impression that they had promised not to follow the figure. The delay occasioned by this interposition did not exceed half a minute. He pulled the curtains aside, struck a match and looked around. There was no sign of Marie, Mrs. Corner was still sitting with her head on her breast and tied and fastened as they had left her, the furniture was undisturbed, the seals of the window were intact, and the footman had never quitted his post in the hall.

Other questions were satisfactorily answered, and the meeting concluded with a very hearty vote of thanks to Captain Bennett for his most interesting address.

## NOTABLE EVENTS IN 1922.

AS RECORDED IN "LIGHT."

## JANUARY.

1922 opened with a flourish as regards Spiritualistic propaganda, at least three leading London Sunday newspapers dealing with the subject on January 1st. Mr. James Douglas was "Grappling with the Unknown," the late Mr. Geo. R. Sims related some interesting reminiscences in Spiritualism in the "Referee," and the famous medium, over the initials A. G. E., commenced a series of articles in the "Weekly Dispatch." The provincial Press also gave considerable space to the *pros* and *cons* of the subject.

On January 10th Sir Arthur Conan Doyle, who had just returned from his Australian tour, gave an address at the People's Palace, Mile End-road, London, E., under the auspices of the Jewish Spiritualists' Society.

The opening social meeting of the London Spiritualist Alliance was held on January 19th, when Mr. George E. Wright, the newly appointed Organising Secretary, was introduced by the Chairman, Mr. Henry Withall.

"Le Matin" offered three prizes of £1,000 each for the first satisfactory manifestation of psychic phenomena. January 26th, Sir Arthur Conan Doyle presided over a farewell meeting to Mr. Horace Leaf at 5, Queen-square, London, the occasion being the eve of the departure of Mr. Leaf on a lecture tour in Australia and New Zealand.

The London "Evening News" of January 30th published an article, by Sir William Barrett, in which he wrote:—"I am absolutely convinced from experimental evidence of the existence of an unseen spiritual world and the presence therein of intelligent beings occasionally able to communicate with us, as opportunity occurs."

## FEBRUARY.

The month opened with an address on Spiritualism by Dr. Frank Ballard, the well-known Methodist minister and writer, at Hull. His address created considerable attention amongst members of the Free Churches. Dr. Ballard declared that: "For anyone to say that Spiritualism is all fraud is to be either a fool or a liar."

Mr. and Mrs. Horace Leaf sailed on the "Euripides" for Australia on the 2nd.

On the 14th, Professor Richet, before the French Academy of Science, declared his belief in the truth of psychic phenomena.

The passing of Miss E. Katharine Bates was recorded on page 119 in a fine tribute, by Dr. Ellis T. Powell, to this well-known writer.

Dr. James M. Peebles, the "Grand Old Man" of Spiritualism, passed on at the great age of ninety-nine on the thirteenth day of this month.

The Marylebone Spiritualist Association opened its Psychical Research Institute at 5, Tavistock-square, London, on February 23rd, the ceremony being performed by Lady Glenconner (now Lady Grey).

## MARCH.

During the first week of this month Mr. Stuart Cumberland died at St. George's Hospital, London.

On the evening of the 9th the Rev. C. Drayton Thomas gave a remarkable address on his book and newspaper tests before the members of the L.S.A.

On March 15th Sir Arthur Conan Doyle and Lady Doyle were entertained to luncheon by the Spiritualists of Sussex at the Royal Pavilion, Brighton, when Mr. H. W. Engholm presided.

Dr. Ellis T. Powell gave lectures before record audiences in Edinburgh on the 26th, and Glasgow on the 27th and 29th.

Number one of the Quarterly Transactions of the British College of Psychic Science, Holland Park, London, made its appearance this month under the editorship of Mr. F. Bligh Bond.

Mr. and Mrs. Horace Leaf arrived at Perth, Western Australia, on March 11th, and Mr. Leaf gave his first address the same evening.

## APRIL.

On the first of this month Sir Arthur Conan Doyle, Lady Doyle and family sailed on s.s. "Baltic" for New York, where he commenced a series of lectures, the first one being on the 12th at the Carnegie Hall.

On the first Sunday of April Mr. Robert Blatchford contributed the first of a series of articles on psychic matters to the "Sunday Chronicle." In this article he stated that he had had to abandon his position as a materialist.

The first annual report of the Glasgow Society for Psychical Research appeared early this month, Sir Arthur (now Lord) Balfour being its President, the balance sheet showing that the Society's financial position was very satisfactory.

New York journals arriving towards the end of this month recorded the wonderful reception given to Sir Arthur Conan Doyle both on the s.s. "Baltic" and his landing on April 9th.

On Saturday, April 23rd, Mr. George E. Wright gave an address on "Psychical Research and Spiritualism" at Welwyn Garden City.

A new Guild of Spiritualists for Sussex was inaugurated on April 26th at Brighton, Sir Arthur Conan Doyle becoming the President.

## MAY.

A remarkable evidential case of spirit photography is recorded by Dr. Allerton Cushman in the issue of *LIGHT* for May 13th. His deceased daughter, Agnes, appears as an extra on a negative taken by Mrs. Deane.

The May meetings at South Place Institute, London, opened on the 18th. Mr. Richard Boddington presided.

On the evening of the 22nd a meeting was held at the large Queen's Hall, Langham-place, London, under the auspices of the Society of Communion, when Dr. Ellis T. Powell presided, the speakers being the Rev. G. Vale Owen and Mr. H. W. Engholm. This meeting was of a remarkable character and the attendance a record one for the hall. The reception given to Mr. Vale Owen when he rose to speak was of a nature that will never be forgotten by those present. A large voluntary choir rendered the special hymns, and Captain F. C. Dimmick presided at the organ.

This month the Committee appointed by the Church of Scotland to inquire into psychic phenomena issued their report. The Committee consisted of twenty-five distinguished clergymen and seven well-known laymen. Under the head of recommendations the Committee said: "The Church cannot dismiss these phenomena, with indifference." The reception of the report by the Scottish Press was very mixed.

The May issue of the "Journal" of the Society for Psychical Research contained a report entitled "A Case of Fraud with the Crewe Circle," in which charges of fraud were brought against Mr. Hope, the medium for psychic photography, which the report alleged occurred during an experiment with this medium, conducted by Mr. Harry Price and Mr. James Seymour at the British College of Psychic Science, Holland-park, London, on February 24th.

## JUNE.

The news of the death of Dr. Ellis T. Powell on the first day of this month came as a great shock to a very large number of people, following so soon after his appearance as chairman at the Vale Owen meeting at the Queen's Hall. Dr. Powell passed on at the comparatively early age of fifty-three, and his loss to the cause of Spiritualism was one to be deeply regretted.

The marriage of Lady Glenconner to Viscount Grey of Faldoon on Whit-Sunday was an event of interest to many connected with the Spiritualist movement. During Whit-suntide the Thirty-third Annual Conference of the Lyceum Union was held at Manchester. The report showed an increase of affiliated Lyceums and an increase of over 3,000 Lyceumists. Mr. C. J. Williams (London) was elected President for 1922-23.

Mr. F. W. South, for many years the manager of *LIGHT*, retired at the end of this month and he carried with him the high appreciation of a long and faithful career spent almost entirely in the service of this journal.

## JULY.

During the first week of this month, under the Presidency of Mr. George F. Berry, the Spiritualists' National Union held its Twentieth Annual Meeting and International Congress of Spiritualists. The Congress opened with a reception to overseas delegates at the Caxton Hall, London, on July 1st, the International Congress proper held three sessions on Sunday, July 2nd, at the large Queen's Hall. Sessions terminated with a meeting at South Place Institute on Monday, July 3rd, when Sir Arthur Conan Doyle and Lady Doyle, just returned from their lecture tour of the United States and Canada, were present. An important announcement was made during this final meeting that it had been decided to establish at once an International Union of Spiritualists. The attendance at the Annual Meeting of the S.N.U. and the sessions of the International Congress was a record one, the number of distinguished visitors from overseas being particularly noticeable. Through a sudden and serious illness, Mr. R. H. Yates, the Secretary of the S.N.U., was to the regret of everyone unable to be present at the meetings.

The storm that eventually centred round the alleged charge of fraud against the Crewe Circle showed evident signs of its existence in the growing correspondence in the columns of *LIGHT* during this month.

Dr. Fournier d'Albe's book on the Goligher Circle, published this month, created considerable attention and raised much controversy.

In a letter dated July 28th, Sir Arthur Conan Doyle made a statement of the financial result of his lecture tour in U.S.A. The account showed a profit of £1,500, which amount Sir Arthur allocated to various Spiritualistic societies and charities.

Mrs. M. E. Cadwallader, editor and proprietor of the "Progressive Thinker," Chicago, U.S.A., who had been attending the S.N.U. Annual Congress, sailed for New York on July 22nd.

(Continued on page 824.)



# LIGHT

A JOURNAL OF  
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

VOL. XLII.—JANUARY TO DECEMBER, 1922.

## Index.

### Author's Vision, 408

After Death States, 583  
Aloysius, Lessons of, 612  
American Schoolgirl as Clairvoyante, 188  
Anagram, A Remarkable, 243  
Anecdote and a Moral, 691  
Angels in Modern Life, 204  
Animal, Apparition, 652; Slaughter, A Plea, 118; Survival, 611, 677, 716, 739  
Annual Convention, 323  
Apparitions, 332; 652; At Old Manor, 771  
Aqueduct, Building of the, 103  
Armistice Day; and W. T. Stead, 696, 718, 733; and Spirit Photographs, 779  
Army of the Lord, The, 395  
"Arnel," 103  
Asquith, Margot, 779  
At Sunset, 344  
Aura; The Human, 251; Kilner, 181, 199, 221, 525  
Australian Bush, A Letter from, 824  
Australian Spiritualist, Experiences of, 507  
Auto-Suggestion, Healing by, 19; and Suggestion, 643

### Ball of Light, 151

Barrett, Sir William; Reminiscences, 310, 397; On Ectoplasm, 541  
Bates, Miss Katharine, Passing of, 119  
Besinnet, Miss Ada, Mediumship, 579  
Bethlehem, The Story of, 5  
Birds; Talk of, 29; Affected by Wireless, 483  
Bishop at the Confessional, 30  
Blatchford, Robt., Change of View, 523  
"Blue Bird," The, Notes from, 816  
Books on Spiritualism, 506  
Book Tests, 170; Impromptu, 205; and "Science," 295; and Direct Voice, 344, 614  
Borderland Experiences, 748  
Borderland Experiences, More, 794  
Borstal System and Sir A. Conan Doyle, 12  
Brain, Function of, 492  
Breton Beliefs as to the Dead, 394  
Brittain, Mrs. Annie, Personal Experiences, 586  
Brother's Message to Sister, 586  
Browning and Spiritualism, 150  
Business Man and Spiritualism, 307  
Buxton, Mrs., 355, 468 (see Crewe Circle)

### BOOKS: REVIEWS AND NOTICES.

American Society for Psychical Research, "Proceedings," 789  
Animals' Rights, Henry S. Salt, 455  
Anne Simon, Messages of, O. T. Simon, 140  
Ars Vivendi, Arthur Lovell, 525  
Astrology, A Student's Text Book, Vivian E. Robson, 796  
At the Moment of Death, Camille Flammarion, 645  
Beacon, The (magazine), 656  
Bibby's Annual, 158  
Birds of our Country (serial), 247  
Business of Life, The, Edward Earle Purinton, 307  
Carols of Spiritual Life, 619  
Christianity, a Plea for Clear Thinking, 250  
Classic of Spiritism, Lucy McDowell Millburn, 427  
Contradictions, Concerning, 387  
Death, and Its Mystery Before Death, Camille Flammarion, 94, 118  
Disobedient Kids, Dr. W. H. Tolman, and Prof. Smetanka, 5  
Divine Tragedy, The, St. John Adcock, 679  
Fairies, Coming of the, Sir A. Conan Doyle, 600  
Fallacies of Spiritualism, A. Leonard Summers, 256  
Facts and the Future Life, Rev. G. Vale Owen, 621  
From Matter to Spirit, Mrs. de Morgan, 563  
Goligher Circle, The, Dr. E. E. Fournier D'Albe, 442  
Great Secret, The, Maurice Maeterlinck, 796  
Heaven to Earth, From, Mrs. McLaren Post Maché, 54  
Health, Spiritual Basis of, Dr. J. Stenson Hooker, 59  
Heaven's Fairyland, 730  
Hibbert Journal, 663

Hidden Power, The, T. Troward, 796  
Hidden Self, The, H. Ernest Hunt, 48  
Hutchinson's Magazine, 247  
Human Immortality, Prof. W. James, 492  
Human Survival, Some New Evidence, Rev. C. Drayton Thomas, 405, 423  
Jacob Boehme, W. D. Swainson, 48  
Joan of Arc, R. B. Ince, 48  
Life Beyond Death, Rev. M. J. Savage, D.D., 140  
Life in the Summerland, Mabel Corelli Green, 222  
Life of the Spirit and Life of To-day, Evelyn Underhill, 520  
Magic Power, The, Tillie McLean, 45  
Message, The, T. H. E. A., 784, 796  
Miracle, A Modern, Rev. G. M. and Mrs. Elliott, 37  
Misuse of Mind, Karin Stephen, 430  
Morrow of Death, The, "Amicus," 816  
Mulford, Prentice, Life of, Eva Martin, 135  
Mysteries of Life, 664  
Occultism, Edward Clodd, 800  
On the Borderland, F. Britten Austin, 782  
Other Side of Death, The, Chapman Cohen, 285  
Our Infinite Life, Wm. Kingsland, 507  
Our Widening Outlook, C. G. André, 796  
Poems of Sir A. Conan Doyle, 694  
Practical Self-help, Christian D. Larsen, 573  
Practice of the Life of Love, A. B. Dyal, 371  
Process of Man's Becoming, "Questor Vitar," 19  
Psychic Phenomena in the Old Testament, Sarah Tooley, 334  
Quarterly Transactions of British College of Psychic Science, 205  
"Raymond Revised," 666  
Rays of Light, Edith A. Leale, 573, 605  
Revelations of a Spirit Medium, 349  
Seeing the Invisible, Prof. James Coates, Ph.D., 656, 728  
Shadowland, E. P. Larken, 222  
Soul, Survival of and Evolution, Pierre Emile Cornillier, 59  
Spirit Photography, Case for, Sir A. Conan Doyle, 813  
Symbolism of Colour, Ellen Conroy, M.A., 48  
Temoins Posthumes, G. Bourinquel, 6  
Theosophy, Rudolf Steiner, 573  
Think Differently, Eustace Miles, 307  
Thinking, Its History and Science, Fred. Casey, 784  
Thought-Coin, Bart Kennedy, 64  
Thought for Help, Wm. C. Comstock, 279  
Through the Gateway of Dreams, A Dreamer, 157  
Traité de Métapsychique, Dr. Richet, 166  
Unseen Leadership, F. Herbert, 599  
Value of Authority, Richard A. Bush, 294  
Voices from the Void, Mrs. Hester Travers-Smith, 711  
War of the Gods, Mary O'Brien, 204  
Watch Tower, From, or Spiritual Discernment, Sydney T. Klein, 787  
Westminster Abbey and Other Poems, Rev. F. Fielding-Ould, 120  
When Half-gods Go, Letitia Withall, 747

### Cadwallader, Mrs., 473

Cameos of Spiritual Life (see Anne Simon)  
Camera Frauds, 12  
Canadian Circle, Records of, 362, 395  
Cannock, Mrs., 169  
Capital Punishment, 167, 195, 211, 245, 525  
Catholic Church and Spiritualism, 214, 237  
Cenotaph, The, 711  
Change Your Understanding, 397  
Character and Art of Communication, 535  
Child Cloud Photographs, 802  
Children's Home, 730; Sphere, 659  
China, Spirit Communication in, 597  
Christ, "What Think Ye Of?", 630; Status of, 244  
Christ Child, The, 807  
Christian Science and Its Discoveries, 398  
Christianity and Spiritualism, 122  
Church Psychic Phenomena in, 317  
Churches, The, and Psychic Science, 380  
Clairvoyance; Evidential, 144; Public, Some Evidential Matter, 161; Evidences, 199; Public, 240; and Other Psychic Faculties, 316, 341, 375; A Verified Description, 366; Telepathic Test of, 483  
Clairvoyant's Threat, A, 544; Clairvoyante An American School-girl, 188

Clocks, The Occult Side of, 645  
Clockmakers' Superstitions, 695  
Clodius and the Islanders, 182  
Clothing, The Psychometry of, 293  
Coincidences, 206; Some Queer, 355  
Coloured Supplement, 811  
Communication, Spirit, Some Hints on, 203  
Common Sense and the Common Senses, 550  
Conjurers and Psychic Phenomena, 759  
Contradictions, Concerning, 387  
Control, A Musical, 331  
Country House, Phenomena at, 676  
Crawford, Dr., Experiments, 536  
Crewe Circle; and Psychic Photography, 813  
Crewe Circle (see Hope Case), Correspondence between "Light" and the S.P.R., 788  
Crewe Circle, Alleged Fraud, 355, 371, 373, 410, 500; Observations and Comments, 750; The Charges Against, 387; Critical Examination of, 468, 484, 500, 516, 532, 548, 564, 580, 598, 692, 708, 756, 776; A Correction, 499; Experiment With (Prof. Coates), 614; Mystery Plate, the, 708; Comments by Mr. James Seymour, 580; Collapse of Price-Hope Case, 740  
Crime, Detection, and Psychical Science, 55  
Criminal and the Medium, 474

### CONTRIBUTORS:

A.L.B., 549  
Atkins, W. J., 824  
B., 711  
Barlow, Fred, 445, 682  
Barrett, Sir William, 310, 424, 620, 819  
Bartams, Dr. J. Scott, 155, 235, 723  
Bazett, Margery, 340, 772  
Begbie, A. L., 115  
Bennett, Capt. E. N., 818  
Beverluis, M., 730  
Blackwell, H., 412, 458  
Blyton, Thos., 554  
Bond, Bligh, 746  
Boulnois, Helena Mary, 524  
Bradbrook, W. R., 659  
Buckingham, Miss I. L., 666  
Butcher, Arthur, 394  
Butler, W. E., 103, 475  
Cadell, Mary L., 535  
C. E. B., Colonel, 790  
Collings, C. H., 461  
Constable, F. C., 491  
Coates, Prof. James, 614, 690  
Cook, E. Wake, 85, 291  
Crane, Dr. Frank, 645  
Cushman, Dr. Allerton, 298  
Dallas, Miss H. A., 22, 234, 293, 492, 652, 664  
De Brath, Stanley, 58, 71, 100, 118, 166, 246, 262, 278, 285, 314, 338, 339, 364, 410, 436, 550, 589, 599, 618, 630, 663, 666, 678, 695, 710, 732, 749, 764, 774, 789  
De Crespigny, Mrs. P. Champion, 711  
D.G., 251, 343, 460, 493, 612, 628, 730, 747  
Dennis, G. R., 396, 471  
Dingwall, E. J., 295  
Doyle, Sir A. Conan, 69, 171  
D.R., 509  
"Doctor of Divinity," A, 26  
Duxbury, E. W., 90, 99, 198, 267, 572, 602, 712, 778  
Earl, Warwick, 647  
Engholm, H. W., 331  
E. S., 787  
Evans, W. H., 14  
"Ewing," 174  
Fielder, Harry, 711, 792  
Fielding-Ould, Rev. F., 3, 460  
Flammer, Mr. Theo., 508  
Frost, Captain C. C., 647  
Frost, Julius, 61, 602, 700  
Gardner, Mr. E. L., 186  
Gerson, 125  
Godsal, B. M., 142, 221, 253  
Gordon, Rev. Stanley, 796  
Graham, J. D., 758  
Harvey, Mr. Geo., (American Ambassador), 684  
Henslow, Rev. Prof., 397  
H. C., 807  
H.E., 620; H.H., 600, 652  
Hill, J. Arthur, 150, 451, 714  
H.J.O., 636; H.K., 627; H.M.B., 525; Hunt, H. Ernest, 51, 379, 643  
Humphrey, Mrs. L. M., 810

Muatar, Mrs. Hope, 264, 424, 426, 428, 431, 432, 433, 434, 435  
 Johnson, Dr. C. Lindsay, 200  
 Jones, R. Isaac, F.A.A., 5, 90  
 Jones, Walter, 407  
 J.P.H., 273; J.W.M., 390  
 Kinchen, Sydney W., 235  
 Kitson, Alfred, 21  
 Klein, S. T., F.L.S., 486, 502, 518, 603  
 Lead, Mr. Horace, 206, 207, 243, 294  
 Leaning, Mrs. F. E., 4, 20, 26, 84, 234, 284, 292, 398, 345, 474, 490, 611  
 Leitch, Florence, 232  
 "Lieut.-Colonel," 14, 70, 87, 252, 405, 426, 454, 477, 511, 554, 603, 645, 723  
 Lodge, Sir Oliver, and Prof. Richet, 121, 371, 382  
 "Lucius," 41  
 MacLachlan, G., 707  
 McMillan, M., 674  
 Marriott, Major, 43, 291, 483  
 "Mercury," 231  
 McKenzie, Barbara, 53  
 McL., F., 23  
 McKenzie, Dr. William, 607  
 Monk, Dorothy, 282  
 Monteith, Mary E., 207  
 More, Flora (see "Marmaduke")  
 Morrison, Evelyn, 294  
 Morrison, Major R. P., 332  
 Newton, Isaac, 605  
 Oates, Rev. John, 252  
 "Ordeal," 214  
 O'Sullivan-Beare, Mrs. Nina, 189  
 Owen, Vale, Rev. G. (see Vale Owen)  
 P.H.E., 429, 476, 540  
 Picken, W. Buis, 263, 679  
 Pocock, Roger, 712, 748  
 Powell, Dr. Ellis T., 28, 68, 112, 116, 119, 128, 147, 212, 228, 231, 504  
 Price, Harry, 286  
 Prince, Dr. Franklin, 348  
 "Quarator Vitz," 328, 748, 825  
 Rayfield, A. E., 244, 331  
 R.H.S., 428  
 Roberts, Rev. Ellis G., M.A., 37, 88, 151, 279, 286, 621  
 R.S.E., 428  
 "Rural Rector, A.," 297  
 Rust, Montague, I.R.C.P., 522  
 Sampson, Rev. H. E., 222  
 Saunders, R. H., 29, 579, 675  
 Scatterd, Miss F. R., 138, 266  
 Simon, Otto Tournay, 311, 596  
 Smith, Barker, 221  
 Smith, David, 812  
 Smith, Mrs. Joy, 295  
 Soloway, E., 245, 365  
 Stephens, W. F., 479, 821  
 Stuart, Albert J., 207  
 Swift, H. G., 92  
 Tarr, C. V. W., 28, 75, 124, 263  
 Thomas, Rev. C. Drayton, 170, 745  
 Tomner, Mr. Waldemar, 220  
 Trethewey, A. W., 374  
 Vale Owen, Rev. Geo., 334, 406, 807  
 "Vanessa," 59, 85, 203  
 Wallace, Dr. Abraham, 5, 51, 265  
 Warner-Staples, I. Toye, F.R.A.S., 7, 19, 80, 102, 210, 232  
 Wood, Arthur J., 20, 51, 74 (see 87), 106, 202, 244, 260, 276, 279, 282, 770  
 W.H.C., 521  
 Willis, Edith L., 204  
 Wright, Geo. L., 6, 75, 163, 218, 349, 388, 413, 442, 602, 634, 699, 724  
 W.T.P., 4

Downing, 424  
 Dream, A. Fulfilled, 455; Warning, 485; -World, Vision in, 127; of a Villager, 629; Problems of, 250  
 Dreamland, Out of, 298  
 Duality, 232  
 Dumas and the Falling Picture, 294  
 Dying; Process Witnessed, 182; Process of, 296, 297, 324; Lights Around the, 197  
 East and West, looking forward, 247  
 "Easter Message, An," 232  
 Ectoplasm; Nature of, 271; A Comparison, 297; and Sorbonne Experiments, 227; Ectoplasms, 292, 341; Franz Silbert, 467; and Sir Bryan Donkin, 563; and Vaughan's "First Matter," 462; Froth, 600  
 Ectoplasmic Nonentity, 515  
 "Ek-Klema Teaching," 222  
 Electricity and Metallurgy, 443  
 Emmaus, The walk to, 282; Emotional States and Physical Reactions, 46  
 Engholm, Mr. H. W., 96, 295  
 Engineer's Testimony, An, 239  
 Eternal Rest, 14  
 Etheric Body, Proof of, 5  
 "Eva C.," 235; S.P.R. Experiments, 324, 341; and Madame Bisson, 627  
 Evans, Mr. Fred, Welcome to, 512  
 Evidence, Case of, by Simple Means, 699  
 Evidential Case, An, 336  
 Evidential Message, An, 752  
 Evil; So-called, Purpose of, 358; Nature of, 426  
 Evolution and Law of Indur, 365  
 Experiences; in England, 596; "Out of the Body," 679; Some Personal, 340, 772  
 Experiments; in Psychometry, 148; with "Eva C.," 341, 344  
 Experimental Proof and Mr. James Douglas, 123  
 Eynon, P. R., 8

Facts and the Future Life," 621  
 Faith; Shackleton's, 252, 265; Importance of, 755; and Fire Test, 776  
 Faith-healing in South Africa, 683  
 Fairies; Coming of the, 186; Return of the, 600  
 Forced Contact with Earth Conditions, 59  
 Faraday, Michael, Memories of, 210  
 Fear, Element of, in Psychic Experiences, 342  
 Flammarion, Camille, 221  
 Flowers of Remembrance, 711  
 Folklore in Essex, 647  
 Forces, Spiritual and Material, 155  
 Fortune-Telling in History, 381; and in New Zealand, 396  
 France, Testimony from, 6  
 Froth, Current Criticism, 602

Gley, Dr.; Work of, 100; and "Eva C.," 235, 324; and Psychical Evidences, 198  
 Geley, Dr., Test Experiments, 804  
 Ghost A. "How Laid," 29; in Man, 85  
 Ghosts and Men and Women, 273  
 Glastonbury, The Story of, 746  
 Glenconner, Lady, 131; Lady Grey of Fallodon, Address by, 629  
 Glimpses of the Unseen, 820  
 God and Man, 294  
 Goethe as a Sensitive, 123  
 Gougher Circle, Phenomena at, 442; and Dr. Fournier D'Albe, 451, 472, 499, 520; Dr. von Schrenck-Notzing, 472; Sir Wm. Barrett, 775  
 Gordon, Mrs. Mary, Farewell to, 496  
 Government, Evolutionary Forms of, 754  
 Grades of Consciousness, 533  
 Gravitation, The Secret of, 787  
 Great Secret, The, 19  
 Grey, Sir Edward (Viscount of Fallodon), 779  
 Grierson, Francis, Sayings of, 220  
 Guiding Hand Unseen, 599

Hairy Hands of Dartmoor, 540  
 Haunted House, An Experience, 189  
 Haunted Room, Experiences in, 615  
 Hauntings, A Study of, 234  
 "Have Faith in God," 158  
 Healer, A Continental, 491  
 Healing; Ancient Magnetic, 115; by Auto-suggestion, 19; Magnetic, 294; Spiritual, 444, 629  
 Heaven, Spiritualists' Idea of, 125  
 Home, D. D., A Letter of, 691  
 Homely Messages, 62  
 Holland, Spiritualism in, 21  
 Hope Case, The, 443, 467, 499, 500; Letters, 517, 548 (Mr. Price's Reply), 564, 566, 580, 598, 614, 621, 651, 682, 692; Important Development, 723; Total Collapse of, 740, 750  
 Hope, Mr. W., on His Defence, 585 (see Crews Circle)  
 Human, Survival, 141; and Science, 42; and Social Progress, 71  
 Hunter, Mrs. Hope, 594, 610, 626, 642, 658, 706, 722, 728, 788  
 Hypothesis; The Spiritualistic, 452; of Survival, 582

Identity; Test of, 283; Spirit, 456  
 Ideoplastic Theory, The, 323, 363  
 Illusion of Time, 54  
 Imagination and Psychical Research, 284, 292, 308  
 Incantation, Magical, 67  
 Indian Juggler's Performances, 647, 667, 699, 796  
 Individuality and Personality, 80  
 Industrialism, Spiritual Way in, 99  
 Influence of Places, 490  
 Inge, Dean, as Candid Friend, 86  
 Inquirer, A Hint to, 125  
 International Relationships and Spiritualism, 444  
 Investigation, Methods of, 394  
 "Investigator," Hope Case (see "Light")  
 Invisible Reality of the, 486, 503, 518, 603  
 Italian Healer and Beer (Padre Pio), 41

Italy, Notes from, 243  
 Italian Press and Spiritualism, 626

Jews; Spiritualism Amongst, Address by Mr. H. W. Engholm, 96; and Prophecy, 426  
 Jews, Wailing, and Jesus, 235  
 Jewish Spiritualism, 120  
 Jewish Spiritualistic Society, 35 (address by Sir A. Conan Doyle)  
 Johnson, Dr., and Rose Psychograph, 478  
 Jones, R. Isaac, F.A.A., 5  
 Jewett, Dr., and Occultism, 184; on Im-mortality, 243

Key to Perplexities, 344  
 Kingdom Built in Dream, 711  
 Kingsford, Anna, beset by, 477  
 Knowledge, Seekers After, 156

Law of Spiritual Consequence, 58  
 Lazarus, Raising of, 127, 189, 228, 280  
 Land Where Dreams Come True, The, 828

LEADING ARTICLES:—  
 Alliance, The, and its Work, 392  
 Artificial Distinctions, 720  
 Auto-suggestion, Facts and Theories, 264  
 "By Any Other Name," 616  
 By-ways of Destiny, 664  
 Can the Spirit Temporarily Leave the Body? 568  
 Defence Against Carpers, 696  
 Direct Voice, The, 648  
 Dr. Ellis Powell, 360  
 Exposures and Exposers, 376  
 God and Man, 252  
 "Half-way House, The," 408  
 Happiness in the Hereafter, 280  
 Healers and the Healed, 584  
 How We Stand, 152  
 Humber, Phantasy, Delusion and Reality, 104  
 Justice, 184  
 Kings in Exile, 248  
 Light of Reason, 552  
 Looking for Miracles, 536  
 Love and War, 680  
 Matters of Taste, 488  
 Medical Profession, Its Work in Social Sal-vation, 456  
 Messages for Armistice Day, 712  
 Mosaic of Messages, 504  
 Obsession and Common Sense, 776  
 Obviousness and the Obvious, 520  
 Old Time Clairvoyant, An, 312  
 Passing of Dr. James Peckles, The, 168  
 Professor Richet and Psychic Science, 120  
 Real and the Spurious, 744  
 Red Roses of Courage, 296  
 Return of the Fairies, 600  
 Robert Blatchford's Great Adventure, 472  
 Science and the Unseen World, Sir Wm. Barrett, 88  
 Scoffers, The, 66  
 Shadows and Realities, 136  
 Sir W. Barrett and Psychic Research, 760  
 Sorcery and Witchcraft, 40  
 Space and Time in the Spirit World, 200  
 Spirituality and Stupidity, 424  
 Spiritualism and War, 632  
 Spirit Communications, and the Common-Sense View, 24  
 Suggestion and Some Suggestions, 318  
 The Path Before Us, 344  
 The Thing That is Not, 792  
 The Poetry of Christmas, 808  
 Towards Simplicity, 8  
 Through the Gates, 440  
 Union of Opposites, The, 728  
 Where There is No Vision, 216  
 Year That's Away, The, 822

Leaf, Horace, Farewell to, 21, 69; in Australia, 283, 427; in New Zealand, 557  
 Leaf, Horace, Tour in Tasmania, 794  
 Life After Death, 183; Proofs of, 322  
 Life; Radiant, 524; Beyond the Veil, 331  
 Light into Shadow World, 612  
 Lights Around the Dying, 197  
 "Light," Appreciations of, 27, 35, 126, 173, 400, 416, 510, 517, 654, 694, 698, 824  
 "Light" Investigator, Hope Case, 468, 484, 509, 516, 532, 628, 664, 580, 598  
 "Light" Resignation of Mr. South, 392  
 Editors of, 467; and the "Daily Mail," 515  
 Like to Like, 618  
 Literature and Spiritual Law, 373  
 Living, Messages from the, 635  
 Lodge, Sir Oliver, 808  
 Lodge, Sir Oliver, and Prof. Richet, 183; on Ectoplasm, 371; a Tribute to, 375; and Critics of Psychic Science, 404; and Psychic Science, 443  
 London, A Reverie, 792

LONDON SPIRITUALIST ALLIANCE:—  
 Addresses—  
 Bazett, Miss Margery, 340, 722  
 Bennett, Capt. E. N., 218  
 Bradbrook, Mr. W. R., 659  
 Coates, Prof. James, 690  
 Conan Doyle, Sir A., 69  
 Dallas, Miss H. A., 234  
 De Brath, Stanley, Mr., 100  
 Engholm, Mr. H. W., 351  
 Gardner, Mr. E. L., 186  
 Graham, Mr. J. D., 758  
 Hunt, Mr. H. Ernest, 379, 643  
 Leaning, Mrs. F. E., 84  
 McLochlan, Mr. George, 707  
 McMillan, Miss Margaret, 674  
 Powell, Dr. Ellis T., 116, 138  
 Price, Harry, 786  
 Scatterd, Miss F. R., 134  
 Stuart, Mr. Albert J., 207  
 Thomas, Rev. C. Drayton, 170, 745  
 Trethewey, Mr. A. W., 374  
 Wake Cook, Mr. E., 291  
 Wright, Mr. Geo., E., 218, 388, 724

## SPIRITUALISM AND WAR.

THE CULTIVATION OF GOODWILL.

To the Editor of LIGHT.

DEAR SIR,—Mr. Stanley De Brath, in his interesting and instructive articles upon "Spiritualism and War," has dug down to, and exposed the tap-root of all the social and political diseases which afflict civilisation. It is the absence of "goodwill—the Bienveillance of the cynical old diplomat, Talleyrand. Herbert Spencer wrote, "There is no political alchemy whereby golden conduct may be extracted from leaden instincts."

I suppose this spirit of "active goodwill," which should be the driving force and which is conspicuous by its absence to-day, we may call Love, and all attempts to deal with men in masses by political and social transformation will not make any essential difference so long as the nature of the individuals composing these masses remains unchanged. The great evil is that there is no body of thought commanding sufficient assent or allegiance to act as a kind of spiritual "unifying authority." It is the merest commonplace to-day to say that the "Churches have missed or lost their opportunity." Each sect insists on the importance and some upon the indispensability of its particular doctrines crystallised into dogmas, with an air of finality. Belief in doctrine still precedes in importance action and conduct. Now it is evident that the spiritual chaos reigning everywhere is not going to be abolished through any one sect or "church" finally triumphing over its rivals, and so establishing unity in place of chaos and contradiction. The stage in human thought when that might have been possible has passed away, never to return. The only possible ground upon which we can all agree is that which is common to and underlies all Religion (defining that word as distinct from ethics or natural religion). This ground is stated in your own motto every week. If it is charged with being vague, the reply is that it is broad and can form a common platform for all who, disagreeing, perhaps, on everything else, can at least unite on proclaiming that Man is in his essence a spiritual being, forming part of a Spiritual Universe of which he is probably a very humble citizen. Further, that his life in this material or sensory world is only one episode of a larger life to be experienced under conditions which surpass entirely the powers of his present intelligence to apprehend, and that his conduct here is even now determining his status in the life which he must enter upon after the bodily disintegration we call death. It is this thought which gives the doctrine of Evolution its natural complement, and without which it must ever appear a truncated process, cutting short the life of the individual in an arbitrary, unintelligent and purposeless manner. But as this doctrine (or fundamental platform) will not command the assent of the "Churches," for it will appear to be lacking in the precision and details upon which they lay so much stress, we cannot expect aid from them (as organised bodies) although many earnest men amongst them will and do help. For instance, it will leave quite an open question to be settled by each individual for himself, the interpretation of the character, nature, and mission of Christ. If the Churches, say of the Protestant wing (I omit Roman Catholicism for it seems hopeless to expect any kind of co-operation from that quarter) could unite to sink their differences and inherited prejudices and bring a fair and sympathetic judgment to bear upon the accumulated data of psychic research much good might be done, and the average man, saturated in his popular mechanical and materialistic philosophy (representing the 'seventies of last century), would welcome the attempt to bring the phenomena attending early Christianity into some kind of continuity with what he considers "received opinion and current thought." It is just because that to him these alleged supernormal phenomena are always "in the air" and that he is told they came to a sudden termination soon after they are claimed to have commenced—it is just because of this that he refuses to consider them as having been more than subjective hallucinations, which might pass as facts in the "ages of credulity" but are incredible in a Scientific Age. Frederic Myers wrote:—

It may be that for some generations to come the truest faith will lie in the patient attempt to unravel from confused phenomena some trace of the supernal world, to find thus at last the substance of things hoped for, the evidence of things not seen.

The average man must be shown, if his mentality is to be changed, that the Spiritual World is a reality, in the sense that he would be prepared to admit that electrons, atoms and ions are realities, and that hints and suggestions of its presence abound around us for those who will reflect on these things. If, simultaneously with this intellectual demonstration, a practical appeal could be made, real progress towards a better state of the world would be evident. By practical appeal, I mean a sincere attempt on the part of the wealthy and governing classes to imagine what the world really looks like when seen through the eyes of the people. A grave responsibility rests upon the influential

and the rich, which they seem almost entirely to ignore through lack of sympathetic imagination and goodwill. They shelter themselves behind their so-called science of political economy, with its assumptions that the end and aim of man is the accumulation of wealth and the satisfaction of material desires and matters which involve and demand goodwill and co-operation for their solution are treated as though egoism and self-interest were the *ultima ratio* in human society. When they are reproached with this, the defence is that "Political Economy has nothing to do with Ethics," but this is merely a reply—it is no answer. What on earth is the use of a so-called Science which consists in a series of deductions from first principles dealing with a person—or rather an abstraction called the "economic man"—who has never existed, except perhaps in the imagination of Ricardo? At this point we must invoke the assistance of the churches, whose teaching claims that there is another world where injustices will be redressed; though this argument may be valid enough, yet it is not the argument to be used by those whose lives are often but one long pursuit of pleasure and indulgence in selfish and unsocial luxury. And here comes the point where the doctrine of human survival has lost all real hold upon the man in the street. This doctrine, being essentially associated with the churches, has participated in the decline of Christianity because, notwithstanding individual exceptions (Kingsley, Ruskin, and others), it has become identified in his mind with money-worship and Mammon. The churches have been false to their mission. There are large numbers of clear-sighted men in their ranks who recognise and deplore this fact. It is not enough for orthodox creeds to preach "other worldliness" whilst they are either too blind to see, or too pusillanimous to condemn the sordid materialism—economic and financial—enthroned to-day in high places, busily engaged in plotting and scheming, intriguing, and threatening to obtain means to exploit the globe for profit, whilst the masses remain in poverty, physical and spiritual. Until the mentality of the people at the top has been reformed there is little chance of appealing with success to the people below, and it is the cynical disbelief of the latter which renders them almost deaf to anything beyond appeals to class antagonism, based upon a sense of injustice everywhere. So human society stands a good chance of disintegrating into a chaos of warring atoms. The masses believe in nothing beyond this life, and many feel that rather than continue in their present condition they might as well destroy society (as Samson did the house of the Philistines), even if they perish in the ruins! In this mood they are suspicious of every doctrine which seems to them a mere veiled apology for the continued existence of unnecessary privilege and selfish wealth in which they are required to acquiesce. It looks as though we can only hope to make headway through the help of sincere men, sprung from the workers, and possessing their confidence, in the task of infusing a real spiritual significance and force into the work of practical social reform, and in this I consider Great Britain has at present a distinct advantage over continental countries who possess nothing analogous, say, to the Labour Party. Only thus, I think, will it be possible to make any real progress towards international human brotherhood, and only thus may we hope to break down the forces of narrow nationalism, camouflaged as patriotism, with which the world has been almost poisoned since the war is said to have ended. It is fortunate that Britain possesses many men who realise to-day that unless their creed can find its practical expression in the lives of men and the relations between men and nations, it will fail and pass into the category of forgotten beliefs, and the progress of economic and financial materialism will continue unchecked for lack of anything to oppose them until the inevitable result is reached—social disintegration and chaos. No society, founded upon the cult of material wealth, can endure permanently, for it is written, "Man shall not live by bread alone, but by every word which proceedeth out of the mouth of God." It is probable that the average man would not demand such a mass of evidence to believe in a spiritual world and a nobler future if only he could perceive some signs that those who rule in high places themselves really believed, and showed their belief in their lives and their conduct. But to-day he holds that they believe nothing, whatever they may profess, and as life and conduct are the "acid tests" to be applied, it is not strange that Materialistic Socialism successfully exploits the lie existing at the very core of Western Civilisation.—Yours, etc.,

FREDERICK STEPHENS.

27, Avenue Felix Faure, Paris.  
December 6th, 1922.

## NOTICE TO "LIGHT" SUBSCRIBERS.

Will all subscribers to LIGHT kindly note when sending in their subscriptions that it is important that they send them direct to Messrs. Hutchinson and Co., 34, Paternoster-row, London, E.C.4, and not to the Editorial Office at 5, Queen-square. A considerable amount of delay and trouble will be saved if our subscribers would be good enough to bear this in mind for the future.

## LIGHT,

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

Tel.: Museum 5106.

Telegrams: "Survival, Westcott, London."

COMMUNICATIONS intended to be printed should be addressed to the Editor. Business communications should in all cases be addressed to Hutchinson and Co., 34, Paternoster Row, London, E.C. Cheques and Postal Orders should be made payable to "LIGHT."

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

All applications for advertisements must be made to Advertisement Dept., Hutchinson and Co., 34, Paternoster Row, London, E.C. Tel.: 1462 Central.

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

## THE YEAR THAT'S AWAY.

But a few hours more and the last sheaves of the year's harvest will have been housed, and the tale made complete.

For us it has brought a full sheaf and a goodly chronicle of adventure and achievement. The idea for which we stand, the spiritual nature of life and its eternal triumph over death and decay—that idea has grown and is growing apace. The signs come in a thousand ways, some of them taking the form of destruction as the new thought in its expansion cracks the ancient moulds and pushes aside the obstructions to its progress. There is all that disruption of old institutions which marks the coming of new ideas.

That process has gone on throughout the year which is about to pass, and to an extent doubtless greater than in any year which has preceded it.

No one who has studied intelligently the course of recent events can fail to have noticed the signs. They are many and significant. Political crises, social crises, religious crises—there has been a general quaking of ancient systems, orders and creeds.

The methods of Government are challenged; the social order is called into question; we are even told the Church is "bankrupt." These criticisms come not only from without but from within. Advanced minds in the ranks of each of the several communities have arisen to demand reform. Crisis follows crisis, each seemingly more critical than the last.

It is a disquieting spectacle to those who have not discerned in it the working of the invincible Spirit, breaking and shattering the old structures of thought and system to make way for those that shall be fairer and wiser.

During the year now at its close we have seen our message of "a life beyond" carried far and wide over the earth. Press and platform and, in a smaller degree, the pulpit have proclaimed it. It has percolated everywhere. Our files of LIGHT for 1922 bear convincing testimony to the fact, and yet we doubt whether, full as we tried to make our records, they convey more than a pale reflection of the reality. For the growth and the change have gone on for the most part interiorly, and the indications which have come to the surface are relatively small, tremendous as they may seem.

1922, in short, represents a climax, a culmination of much that has gone before, but climax will follow climax. The acme is yet far off.

In the meanwhile we bear witness to that spiritual principle in Nature and in man which shows itself in all the work of disintegration now going on, for ever shattering old forms to emerge in newer and finer ones. It is the same principle whether it is expressed in the political order, the social fabric, the religious system, or the mortal body of each one of us. They pass away, sometimes with shock and catastrophe, but Life for ever vindicates itself, and survives them all. The Spirit maketh all things new.

The Old Year is dying. It has yielded us a harvest greater than that of all its predecessors. We salute its passing as that of one who has served us well, and we turn with fresh hope and expectation to the year that is about to dawn.

## THE SOCIETY FOR PSYCHICAL RESEARCH REPLIES.

To the Editors of Light.

DEAR SIRS.—We are in receipt of your letter of the 11th December with reference to our reply to the criticisms that appeared in the columns of LIGHT dated November 25th and December 2nd.

We do not propose to enter into any argument with you on the matters raised in your letter, but we attach for your information a list of some of the inaccuracies in the copies of the correspondence between Mr. Dingwall and Mr. Hope to which we referred. Some of these are of small importance, but we would in particular draw your attention to the substitution of *our* for *his* in line 12, page 756.

We may add that the third of the signatories of our letter was Mr. W. H. Salter, and not Mrs. W. H. Salter.

Yours faithfully,

ELEANOR MILDRED SIDGWICK,  
V. J. WOOLLEY,  
W. H. SALTER,

Hon. Secretaries.

31, Tavistock Square, W.C.1.

December 13th, 1922.

## EXAMPLES OF ERRORS REFERRED TO.

- Column 2, 7, 756, line 2. "the" omitted before "commas."  
 "10. "only" omitted before "human."  
 "12. "our" substituted for "his."  
 "14. "really" omitted before "getting."  
 "19. "have" omitted before "believe."  
 "19. "believe" written for "believed."  
 "20. "For" substituted for "of."  
 "20. "Sometimes" substituted for "some time."  
 "23. "to us" inserted.  
 "23. "have one" written for "had another one."  
 "24. "From" omitted before "over."  
 "29. "sort of" omitted before "people."  
 "29. "to" omitted before "be."  
 "30. "Will be" substituted for "have been" and next words omitted.  
 "33. "Will not" substituted for "would."

The inaccuracies referred to in the above letter, it will be seen, all occurred in the letter addressed by Mr. Hope to Mr. E. J. Dingwall. In reproducing this letter we followed the copy supplied to us by Mr. Hope, who had made the copy with his own hand, which accounted for the errors and omissions. Mr. Hope, we gather, does not keep a typewriter or make carbon copies of his correspondence. We may remark that with the one exception of the alteration of the word "our" for "his" the sense of Mr. Hope's letter remains the same, and in view of the much larger questions raised by us, the reply from the S.P.R. is, to say the least of it, disappointing.

## DIRECT PHENOMENA AND THE MEDIUM'S BRAIN.

Miss H. A., Dallas writes:—

In the interesting article by C. E. B. (Col.), stress is laid on the part played by the brain of the medium in direct voice phenomena. It may interest him and readers to know that Mr. Morell Theobald supports this view by telling us that when *direct writing* occurred in his presence his "brain felt for the moment in a most extraordinary state of ferment—quite indescribable—which state," he says, "usually accompanies the process of these direct writings, when I am present. This first time I was dazed; it was a new sensation; but one I recognise now, and which, when it occurs, induces us to search for some writing—coming now, as they do, at all times—whether sitting *en séance* or not." ("Spirit Workers in the Home Circle," p. 62.)

Again, on page 157, in answer to a question put by him as to *how* his power was used when direct writing came, the reply given by the communicator was: "Ask your head." (p. 157.) Elsewhere he says that he was conscious of headache when direct writing had been done somewhere in the house.

This remarkable record deserves more attention than it has received. It is now out of print but can be found in the U.S.A. Library.

THE REV. G. VALE OWEN.—The departure to the United States of the Rev. G. Vale Owen has had to be postponed until the 12th January. He sails on that day for New York by the steamship "Antonia" from Southampton.

## THE OBSERVATORY.

### LIGHT ON THINGS IN GENERAL.

We give the following extracts from the report in the "Morning Post" of December 20th of the Earl of Balfour's Gifford Lecture at Glasgow University, delivered on December 19th:

The Earl of Balfour criticised the materialistic conception of the universe in its purely physical sense. It was a view which he could respect, but must reject. His view was a negative one, he admitted, but he believed that we must assume the existence of what we ordinarily meant when we talked of the soul. They must keep in mind the possibility of communication between mind and mind. The Earl of Balfour recalled that the general subject at the last lecture was the Human Spirit. There was a form of Materialism which he could not understand, the doctrine being that mind and body or mind and the nervous system were not merely inter-related in the closest possible fashion, but were identical. Another doctrine which went beyond that was that all their human emotions were merely a powerless fluorescence on the surface of material particles, which in the case of their bodies, as in the case of the stars of the material universe, generally moved solely in accordance with laws which were common to the whole material universe. That, he held, was a perfectly untenable thesis. Though the physical point of view did not receive his agreement, it received his respect. Why did he reject that view? One reason was the obvious reason which influenced everybody—their own experience, the experience of their friends, and the observation of life. Describing what he characterised as a domestic adventure, the winding of a watch, he said in doing so he was transferring energy and changing the form and position of matter by deliberate free will. Either mind was impotent, which was what it must be if the physical view was driven to its extremest consequences, or mind could influence the distribution of energy and matter by the exercise of will. If they were to say that the definition of a miracle was just this distribution of matter and energy by a spiritual force, it would not be extravagance to point out that not only were miracles of constant occurrence, but the chief business of men was to perform them. (Laughter.) Under that theory, mind was always an effect, and never a cause. It had no reaction upon the materials which brought it into being. On the materialistic view, nothing that they did could alter by a hair's-breadth the path of any material particle in the universe. They were spectators under the illusion that they were actors. The only thing that acted was matter, and, when it acted alone, it acted necessarily without intelligence. It was fairly clear that this meant that the distribution of matter, energy, produced all that they knew, including mental facts, and, therefore, the knowledge of those facts. They, therefore, had the neurons as elements, the neurons making man, and man so made that, though he could never influence the movements of the neurons, apparently he was able to investigate them. Neurons, therefore, on that theory blindly produced the knowledge of themselves. Materialism was a system which, by its very nature, corroded its own supports. Dealing with the question of telepathic communication, Lord Balfour said he had practically no doubt that evidence proved conclusively that, in certain rare cases, what passed in one mind was known to another mind without that process of physical interpretation, which, in the ordinary, was the only method by which soul could communicate with soul.

Following an interesting announcement in the "Cape Argus" of November 25th in respect to the world-famous Cottingley Fairies, the "Daily Express" of December 19th published the following interview with Sir Arthur Conan Doyle, which reads as follows:—

Sir Arthur Conan Doyle is more than ever convinced that fairies really exist in Yorkshire. He informed a "Daily Express" representative yesterday that he is now in possession of corroborative evidence placing the matter beyond all doubt. The controversy about the fairies has raged since Sir Arthur, in a remarkable "Strand Magazine" article two years ago, asserted that fairies had not only been seen in Cottingley, a Yorkshire village, but had been photographed by two girls, aged ten and sixteen years respectively. The photographs were reproduced. One showed Alice, the younger girl, behind a bank, while before her were four dancing fairy figures. They were traditional fairies, with butterfly wings, one playing a pipe and the other pivoting on a toadstool. The other photograph was of a dancing gnome prancing round the knees of Iris, the elder girl. The point of what Sir Arthur Conan Doyle claims to be fresh evidence is that the "Cape Argus" has discovered a girl in South Africa to whom the "younger of the two seers" wrote cards at the time telling her of the incident. "The girl," declared Sir Arthur yesterday, "was at that time aged ten, and there could be no conceivable reason why she should or could devise a deep plot in order to deceive a little friend at the other side of the world. It was not

until two years later that I heard of the photographs and followed the matter up. She wrote to her little South African friend in the most unconcerned manner as if the fairies had been just an incident, and said, 'Elsie and I have been seeing fairies lately. We have even obtained photographs of them. I wonder why we did not see them in South Africa, I suppose it was too hot.' Sir Arthur's view was that no one could reasonably question this, considering the tender years of the child, and the unlikelihood that she would try to deceive her friend in such a way.

Considerable interest appears to be taken in the subject of Spiritualism in Barbados, if the correspondence now appearing in the "Barbados Advocate" is any indication. A Mr. W. A. Kirion, of Bayfield St. Peter, Barbados, in an admirable letter that appeared in the "Advocate" of December 1st deals very much to the point with the sceptics, and in the course of his letter writes:—

"Supposing, for instance, that some years ago before wireless telegraphy was established I had, along with another man, been sufficiently intelligent or specially endowed with the knowledge to have constructed two small electrical instruments of the same type as those now used at wireless stations, and had sent my colleague down to St. Lucia with one of such instruments to erect, while I remained in Barbados with the other, and we exchanged and received messages daily, and were thorough believers then of the efficiency of our system, and the accuracy of our communications at both ends, but could not fully illustrate the process, as scientists have since been able to do, by proving to the world that the air waves being charged with electricity can convey sound, etc.—and to take an extreme case, would we not perhaps have been condemned by our fellow creatures and so have come within the reach of the law for practising or believing in witchcraft, or otherwise been deemed fit subjects for the lunatic asylum—and fancy being subject to all this for the simple reason that we were unable scientifically to prove that this system of wireless telegraphy was available, and had actually been so all the time."

The "Daily Graphic" for December 19th published the following letter:—

Sir,—With reference to the article entitled "A Spirit Speaks," I would like to know in what language the reputed "spirit" of a Persian doctor spoke when using as medium the daughter of a Rhondda colliery electrician. If in English, perhaps he might condescend to state whether he learned that language during his earth-life or since his entry into what he calls "Spirit Realms." That particular "spirit" is reported to have said: "I have been 108 years in the spirit realms. Some of my friends go down to the dark regions; others do the same as I do—come back to earth periodically to comfort the earth-plane children." It would be interesting to seekers after knowledge, like myself, to have some detailed information about the "dark regions" referred to, where they are and who resides there.

I should also like to know if the latter part of the above quotation implies the idea of "reincarnation," which I find so many Christians to be studying seriously to-day.—C. L. Peacocke, Lieut.-Colonel, Junior United Service Club, S.W.1.

With regard to the language used the writer of the above letter may get some light on the question if he reads the story, "Men Like Gods," by H. G. Wells, now running serially in the "Westminster Gazette." This latest romance by Mr. Wells touches on telepathy in a very remarkable way, and although it is fiction there is a good deal of truth in the author's description of how men using different languages converse with one another telepathically, the difference in language being no barrier at all. Incidentally, we recommend this latest work of Mr. Wells to our readers.

Our contemporary, the "Two Worlds," in its issue for December 22nd, in the course of a review of Sir Arthur Conan Doyle's recent work, "The Case for Spirit Photography," refers to the Hope Case as follows:—

This booklet clearly shows that someone has deliberately practised deception in order to attack the character of Mr Hope and Mrs. Buxton. Who did it? There is Price, Seymour, Moger and possibly some unknown person who had access to the offices of the S.P.R. One would think that the latter Society would be unremitting in its efforts to trace the culprit, but its reticence shows every desire to protect a deceiver, and it has no one but itself to blame if the public (and Spiritualists in particular) come to the conclusion that it is a biased body bent far more on discrediting Spiritualistic phenomena than in determining facts. It may well be that the Society has been victimised by a party of clever conjurers, but its policy of suppression of facts makes it an accessory. In future we shall smile when we allude to the S.P.R. as a learned and scientific body. No Spiritualistic Society, however much composed of "credulous and untrained persons," could have bungled worse than this.

## NOTABLE EVENTS IN 1922.

(Continued from page 820.)

## AUGUST.

Mrs. Mary Gordon, a well known lecturer and medium, sailed for New York on August 8th. She expected to make a permanent stay in U.S.A.

The critical examination into the alleged fraud with the Crewe Circle commenced in the issue of July 29th. This investigation continued right up to the end of the present volume, and brought to light much fresh evidence on this case which materially altered the whole viewpoint of the evidence published by the Society for Psychical Research in the Society's Journal issued in May.

The passing of Lord Northcliffe this month was a world-wide event, and one of particular interest to the many thousands of readers of the Vale Owen Script. To him the world owed directly the publication of these Scripts in the "Weekly Dispatch."

The Rev. G. Vale Owen towards the end of this month tendered his resignation of the living of Orford, Lancashire, to the Bishop of Liverpool, his resignation to take effect on November 30th. Mr. Vale Owen stated that his reason for taking this step was to enable him to have more freedom to lecture publicly on his convictions, and his leaving Orford had nothing whatever to do with his relations with his Bishop, and he left of his own free will.

## SEPTEMBER.

On the first Sunday of this month "Lloyd's Sunday News" commenced "The Adventures of a Spiritualist in America," by Sir Arthur Conan Doyle. This series was continued each week until December 17th.

The passing of Mr. George R. Sims on September 4th was an event of considerable interest to all Spiritualists, as this famous author and dramatist had for some months past shown deep interest in the subject of Spiritualism, having attended a number of sances for the direct voice with the medium Mrs. Roberts Johnson, and recorded his experiences in the columns of the "Referee."

Mrs. Jennie Walker, the well known and deeply appreciated medium, died at a nursing home in Queen Square, London, on September 15th.

Mr. James Coates, the author of "Seeing the Invisible" and "Photographing the Invisible," celebrated his 79th birthday this month and was the recipient of congratulations from all over the world.

The autumn session of the London Spiritualist Alliance opened on September 23th with a social gathering, when Mr. Harry Price gave a conjuring entertainment.

## OCTOBER.

Mr. George F. Berry, President of the National Spiritualists' Union, was appointed General Secretary of the S.N.U. in place of Mr. R. H. Yates, Mr. Ernest Oaten, Vice-President, becoming President. The appointments were dated October 1st.

A new laboratory for psychical research was opened in Leeds on October 13th as a result of the efforts of the President, Mr. Clifford S. Best.

The Jubilee of the Marylebone Society was celebrated on the 15th at the Æolian Hall, New Bond-street, London, when Sir Arthur Conan Doyle delivered an important address on "Spiritualism and Christianity," in which he commented on the statement made at the Church Congress by the Archbishop of York that "Religion attracts, but the Church repels."

## NOVEMBER.

In our issue dated the 4th we offered a reward of twenty-five pounds for information respecting the sender of the packet of plates to the offices of the S.P.R. and received by that Society on March 4th.

On the anniversary of Armistice Day a large group of Spiritualists assembled in Whitehall close to the Cenotaph at 11 a.m., all wearing an ivy leaf badge. Mrs. Deane, the medium for psychic photography, was able to expose two photographic plates, on one of which there appeared a remarkable effect of at least twenty-six extras.

Spiritualists became very active in connection with the General Election this month, the "Evening News," London, reporting that over 500,000 electors in Great Britain were Spiritualists. Many candidates pledged themselves to give support to help them in Parliament.

The discovery of the tampering of the packet used in the Price-Hope Experiment made by Mr. James Hewat McKenzie this month was announced by us in the issue of November 25th.

## DECEMBER.

On the first of this month the Rev. G. Vale Owen left Orford for London. Prior to his departure he was the recipient of a remarkable ovation both at the church where he had ministered for over twenty-five years and at a reception at Orford Barracks.

The Christmas Number of our journal introduced before the public the first reproduction of colour photography showing spirit extras in natural colour, and taken by Mrs. Deane, of Islington, London.

## A LETTER FROM THE AUSTRALIAN BUSH.

SIR,—I should like to express an appreciation of LIGHT as a publication dealing solely with a subject of such vital importance to humanity.

I can assure you that I look forward to its arrival with the mail from home, and I find it a wonderfully uplifting paper with its beautiful message of truth.

It is a grand thing to realise that the things we were taught and believed as children have a substantial reality, and although my knowledge and experience of Spiritualism and things psychic are very limited, the little I do know shows me that in the following up of Our Lord's teaching lies the remedy for the world's troubles.

Spiritualism, far from mocking God's word, interprets it into words suitable for the various conditions prevailing as the world advances, without hiding the true significance of the Message. The mocking lies in too much "Praise the Lord, etc." in a building, and too little of "Love thy neighbour as thyself" outside. It is, I suppose, one of the advantages of civilisation which makes people applaud when a learned person stands up, after looking backward, and says, "Man is a descendant of the monkey," yet makes them say, "Pooh! he's mad," when another person equally learned stands up, and looking forward, says, "There is no death, that which was called the end is but the beginning of Life." Yet the first is mainly theoretical, the second scientific fact.

It is not altogether impossible that man was raised from the dust, seeing that everything, man, beast, plant or mineral, eventually goes back to dust; in some cases it takes ages, of course, to eventuate.

Most of the "sceptics" say they are waiting for a sign before they believe, so did the Jews. The first party that recognises a Spiritual Law, and applies that Law to its policy of Government, is the party that will bring peace and happiness within the borders of their own country and gradually extend their influence beyond.

I hope you will excuse the pencil and scrawl, but living a bush life we have to forgo a number of the little conveniences we were otherwise accustomed to.

The bush, no doubt regarded by some as a dull place, is to others Life, and Life is God, here is God's own work as He made it.

Some say that the moving of tables, etc., is a ridiculous thing to show as a proof of the hereafter, but we have to go at it from the start. Before I left England last year I had never worked on a farm and was absolute "new-chum" at the game. The furrow I cut at my attempts at ploughing and the way I sat a horse were ridiculous in the eyes of those who knew. The difference between the two cases is, that while my attempts at those jobs caused amusement, those who laughed were ready with advice and knew that I had to make a start because they knew the work, while those who sneer at table turning, etc., do so because they don't know the work, both beginning as all beginners do, look ridiculous, but that does not disguise the seriousness of the knowledge gained.

I expect you get hundreds of attempts at expressions of view, similar to mine, so I will close and pray for God's blessing on your work.

Yours sincerely,  
W. J. ATKINS.

c/o The Storer,  
Macalister, Queensland,  
Australia,  
October 26th, 1922.

## THE TREASURE HUNTER.

It is interesting to learn that "The Londoner," who discourses so quaintly in "The Evening News," is a "dowser." In a recent article, "The Crock of Gold," he writes:—

If it were not for this laziness of mine, I would myself go treasure seeking. Why should I not? For I have a magic gift that should be a mighty aid in the search. I am a dowser. When I pass over the earth where is the hidden spring of water, the forked hazel twig drags at my hands. This is the truth, and I would maintain it for the truth though all the scientific gentlemen of the Royal Society should look out of the Society's window as I cross Burlington House yard, putting out their tongues at me.

The old books say that a man who can dowse for water can also dowse for buried treasure. If this be so, I waste the precious hours over this scribbling upon paper. Why should I not, even now, be wandering far and free, dowsing for the crock of gold? How pleasant a trade for these sweet days of October; into what pleasant places my calling would lead me. I could walk the high downs of Wiltshire and come home with the golden collars of head chiefs of old time. I should clamber among the downfallen castles of the Welsh marshes until my hazel fork would bend over the nook where the baron had hidden his treasure on the night before he rode out to meet his death under the knives of the wild Welshmen.

# INDEX.

Opening Social Meeting, 55; Farewell to Mr. Horace Leaf, 69, 83; and Mr. Vout Peters, 140; Mrs. Cannock, 163; Reading by Mr. H. W. Engholm, 195; Annual General Meeting, 214; Appeal by Hon. Sec., 264; Opening Summer Session, 275; Memorial Fund, 304; Past Performance and Future Policy, 388; Resignation of Mr. South, 392; Autumn Programme, 599; Opening Autumn Session, 634; Question of Priority, 664; Reply, 677.

Long Voyage, The, Chas. Dickens, 5  
Lourdes Thirty Years Ago, 533

**M**agic Circle and Supernormal Pictures, 309

Magical Incantation, 67  
Magistrate and Psychic Evidences, 691  
Magnetic Healing, Ancient, 115, 294  
Magnetism, and Thought Transference, 276  
Man; in the Chair, The, 275; in the Making, 28; Why Born on Material Plane, 74; as an Ethereal Being, 92; and Evolution, 528; and Earth and Spirit, 573; Proof of Soul in, 118  
Maoris, Spiritualism Amongst the, 743  
Manifestations, Table, 23; Double, 525  
Marmaduke, The Progression of, 2, 18, 34, 50, 66, 82, 98, 114, 130, 146, 162, 178, 194, 210, 226, 242, 258, 274, 290, 306, 322, 338, 354, 370, 386, 402, 418, 434, 450, 466, 482, 498, 514, 530, 546, 562, 578  
Marriott and Stewart Test, 256  
Materialism; Medical, 46; False Values of, 461; Fallacies of, 478  
Marylebone Spiritualists' Association, Address, 131; Raising of Lazarus, 228; Jubilee of, 660, 696, 720  
Materialisation; Phenomena of, 90; and Scientific Enquiry, 248; Mr. Leaf on, 427, 458; and M. Gabriel Delanne, 662  
Matter; and Spirit, 30; and Mystery of, 477  
Materialisations; Psychic, Proof of, 804  
McKenzie, J. Hewat (see Crewe Circle)  
Medium Baiters, 632  
Medium; Payment of, 140; Point of View in Spiritualism, 187  
Mediumship and Health, 160; Mysteries of, 730; of Miss Ada Besinuet, 390  
Mediumship; Frau Silbert, 803; and Psycho-Analysis, 816  
Message That Brought Help, 107; Messages, Slate-written, 174; From the Living, 634; Some Homely, 62  
Message of the Coming Day, A, 796  
"Methodist Recorder" and Human Survival, 422  
Methods of Investigation, 394  
"Midsummer Night's Dream," 460  
Mills, Dr. Porter, Lecture, 400  
Mind; Unknown Powers of, 343; Subconscious, Its Nature and Power, 662, 646; and Direct Voice, 709  
Mogier, H. J., Mr. (see Crewe Circle)  
Morals and the Investigator, 88  
Moses, Rev. Stainton, A Study, 374  
Mountain Meditations, 524  
Munnings, Fred, The Case of, 728  
Music and Colour, 378; Organ Music in Next World, 515, 549  
Musical Control, A, 331, 381, 405  
Myers, F. W. H., 218  
Mystery; Plate, Hope Case, 692, 708; of Numbers, 396, 471; of Matter, 245, 477; of the Deep, 21  
Mystic and Musician, 220

## MEDIUMS:—

Akkeringa, Mrs., 109  
Besinuet, Miss A., 390, 579  
Brittain, Mrs. A., 58, 336, 586  
Cannock, Mrs., 163, 300  
Eva C., 235, 314, 541  
Evans, Mr. Fred, 519, 573  
Frau Silbert, 803  
Hope, Mr. William (see Crewe Circle)  
Irving, Mrs., 259  
Johnson, Mrs. Roberts, 666  
Kingsford, Anna, 177  
Padre Pio, 43, 440, 467  
Pethés, Alfred, 491  
Piper, Mrs., 783  
Silbert, Frau, 467, 768  
Slade, 536  
Snell, Mrs. Joy, 395  
Vearncombe, Mr., 445  
Vout Peters, A., Mr., 187  
Walker, Mrs. Jennie, 636  
Wallis, Mrs. M. H., 634  
Wriedt, Mrs., 428

**N**apoleon, The Return of, 453  
Native Air of the Spirits, 336  
Nature's Resurrections, 237; Nature, Secrets of, 97  
Notable Events in 1922, 820, 824  
Newspaper Tests, 170  
Northcliffe, Lord, Passing of, 520; and Rev. G. Vale Owen, 555  
Numbers, Divine Mystery of, 396, 471; and the Bible, 445; Mystical Significance, 707  
"Nurseries of Heaven, The," 165

## OBITUARY NOTICES:—

Arthur, Colonel, D.S.O., 197  
Bates, Miss Katharine, 119  
Burrows, Mr. Herbert, 816, 819  
Cassal, Colonel, C. E., 11  
Cumberland, Mr. Stuart, 151  
Gower, Dr. John H., 547  
Linn, Mrs. Herbert, 110  
Millard, Mr. W., 109  
Mills, Mrs. M., 205  
Northcliffe, Lord, 520  
Nuthall, Mr., 288  
Peebles, Dr. James, 149, 164, 165  
Powell, Dr. Ellis T., 356, 357  
Sims, Mr. Geo. R. ("Dagonet"), 568  
Walker, Mrs. Jennie, 608

Objects Moved by Will-power, 171  
Obsession, 476; and Psychiatry, 579; Is it a Fact? 597  
"Occult Review" and "Light," 27  
Occult Powers in Battle, 109  
Occultism and Dr. Jowett, 184  
"Of One Accord," 149  
Old Dogmas and New Ideas, 251  
Old Testament, Psychic Element in, 334; Psychic Phenomena in, 368  
Orthodoxy, 406  
Osty, Dr. E., 663  
Other World, Nature of, 22, 61, 75, 87, 124, 141  
Ouija Board, 85; Science of, 711  
Out of the Body Experiences, 679  
Over the Border, From, 594, 706, 738  
Owen, Vale, Rev. George (see Vale Owen)

**P**adre Pio, 43, 440, 467  
"Pall Mall Gazette," 645  
Palm Sunday, Psychic Side of, 212  
Payment of Mediums, 140  
Peebles, Dr. James, 164; His Spiritualism, 168; Reminiscences of, 165  
Perplexities, A Key to, 344  
Personal Experiences, Some, 340, 772  
Peters, Mr. Vout, Address, 187  
Pethés, A., Healer, 491  
Phantom Cat, 560, 611  
Phenomena, Direct Voice, 7; Supernormal, 135; Proof Direct, The, 238; Psychic, in Church (and Photograph), 317; Reality of Psychic, 589  
Phenomena Under Conclusive Test Conditions, 786  
Phenomena, Direct, and Medium's Brain, 822  
Photograph, The Shadowless, 60, 108  
Physical Phenomena, Experiments in Red Light, 778  
Physicists and the Mind, 667  
Pictures Falling; as Death Warnings, 155, 221; and Dreams, 294  
Pioneering Backwards, 285  
Places, Influence of, 490; and Time, in World Beyond, 773  
Planes, Spheres, and States, 429

## POEMS:—

Anima, Herbert Price, 417  
After Harvest, D. G., 561  
At Easter, A Vision, George Ward, 227  
At Parting, A. E. Waite, 510  
Awaking, The, A. E. Waite, 385  
Ballad of Saddleuces, D. G., 433  
Christmas Garland, A, "G.", 808  
Christmas Hymn, A, Althea A. Ogden, 802  
Cenotaph, To the, A. J. Wood, 712  
Dawning Splendour, The, Herbert Price, 641  
Death and the Soul, Madge Donohoe, 540  
Dream Voyage, D. G., 600  
Easter-tide, Gertrude Metcalfe-Shaw, 232  
Enduring Things, J. M. Stuart-Young, 401  
Evening, A Sea Idyll, John H. Haslins, 449  
Forget-me-not, Henry Collett, 376  
Grief, E. P. Cranmer, 28  
Guardian Angel, The, Olive Linnell, 216  
Hallowed Garden, A. N. M. Armstrong, 737  
Inspirations, Alfred Hayes, 657  
Jewels, Elsie Emmons, 785  
Knight Errant, The, F. R. S., 593  
L'Ectoplasm, 158  
Life's Umbilical Cord, J. M. Stuart-Young, 632  
Light Within the Dark, Robert, Leighton, 72; Logic, 545  
Longings, Arthur Bennett, 65  
My Creed, Olive Linnell, 689  
Nature's Simplicity, "G.", 577  
November, A Meditation, D. G., 721  
Parable, The, Sir A. Conan Doyle, 648  
Persistence, J. M. Stuart-Young, 360  
Photographic Mystery, H. H., 397  
Quo Vadis? Rose A. Marrian, 513  
Safe Home, Gerald Massey, 769  
Slaves, J. Russell Lowell, 806  
Summit of the Hill, "A King's Counsel," 177  
Tenebrae, Maud McGuire, 303  
That Which Remains, M. E. Monteith, 616  
The Marriage, D. G., 129  
The Poet, Ena D. Coolbrith, 147  
The Price, J. M. Stuart-Young, 321  
Thoughts, Dr. F. A. Challinor, 465  
To An Animal Friend, C. J. Arnell, 811  
To-day's Religion, 425  
Transformation, D. G., 33  
Unity of Human Kind, T. L. Harris, 705  
Unknown Heroes, W. W. H., 81  
Voyagers, The, An Interlude, D. G., 104  
Womanhood, Vindication, T. L. Harris, 680  
White Gate, The, M. G., 497

Poltergeist Case, 348; in South Africa, 454; 483  
Powell, Dr. Ellis T., Cross-examined, 122; A Tribute to, 135; and Spiritualists' National Union, 130; in Scotland, 183; Scottish Tour, 231; at Nottingham, 307; Science and Séance, 320; Passing of, 356; Tributes and Appreciations, 372, 389, 572; Problem of the Resurrection, 378, 392; A Suggestion, 419  
Power of Ideas, 240  
Power of the Hand, A, 20, 36, 86  
Powers That Be, The, 674  
Premonition, or Spirit Presence, 397  
"Press and Prejudice," 648  
Press, and Psychic Research, 38; and Proof, 51  
Prevision; Fate and Free-will, 252, 332; a Case of, 221; and Predestination, 454  
Prayer; The Power of, 807  
Price, Mr. Harry (see Crewe Circle), Hope Case, 564  
Prince, Dr. W. Franklin, 148, 267, 348  
Process of Dying Witnessed, 182  
Progression of Marmaduke, The (see "Marmaduke")  
Proof; of Ethereal Body, 5; of Soul in Man, 118; the Direct, 238

Priesthood and Poetry, 120  
Propagandism, 72  
Prophecy and Predestination, 643  
Psychiatry, 572  
Psychical Enquiry, The Lighter Side, 812  
Psychical Experiences of an Old Investigator, 696  
Psychic Evidences, 198; and a Re-appearance, 215; a Magistrate on, 691; Evidence, Sir Wm. Barrett, 819  
Psychic Facts as Christian Evidence, 26  
Psychic Healing and Aura Amongst Chinese, 23

Psychic Photography, 12; Problems of, 44, 60, 70, 93, 108; its Wonders, 126; and Human Radiations, 154; and Psychic Research, 155; Spirit Photography, Evidential Case, 208; Ideoplastic Theory, 323, 363; Proposal for Tests, 405; Crewe Circle, 426; Proofs of, 435; Hope Case, Letters, 447, 487, 631, 653; Vearncombe Case, 445; Does it Prove Survival? 682, 699; and "Scientific America," 708, 720; Reply to "John Bull," 12  
Psychic Photography, 810; and the Crewe Circle, 813  
Psycho-Physical Phenomena, 132  
Psychic Science, Progress of, 75; in Outline, 227; in Periodical Literature, 238; and Churches, 380; Position of, 404; Does it Exist? 419, 600; and Detection of Crime, 55  
Psychic Research; the Press and the Old Bailey, 38, 151; and Photography, 155; versus Spiritualism, 171; and Imagination, 284, 292, 308; and Spiritualism, 413; and Social Reform, 583; and Mark Twain, 628; a New Mode of, 663; Some Personal Experiences, 818  
Psychical Research Society, Conversazione, 93; Presidential Address, 309; Experiments with "E. C.," 314; Evidential Case, 336; and Spiritualism, 724; a New Laboratory, 683  
Psychic Research; Sir Oliver Lodge on, 808  
Psychic Telegraph, The, 792  
Psychometry, A Case of, 103; of Clothing, 292; in Holland, 109; Experiments in, 148, 775  
Purpose of So-called Evil, 358  
Purpose of Spiritualism, 3

**Q**uarrelsome Dogs, 45  
Queen's Hall, Rev. G. Vale Owen at, 324, 340  
Query, A, 27  
Question, A Solemn, 205  
Questions, Some Pertinent, 279

## QUESTIONS and ANSWERS:—

Accumulation of Evidence, O. M., 79  
Action at a Distance, Mortimer Lightwood, 367  
Act of Dying and Animal Survival, R. W., 431  
After-death Messages, I. B. G., 735  
Antagonistic "Sitters," "Colohel," 418  
Apparitions and Hallucinations, A. Dalgleish, 111  
Are Other Planets Inhabited? V. P. Mortlock, 63; E. C. M., 159  
Astral Animal, An, "Oyfydd," 710  
Aton, Power of, D. L. P., and V. Perkiat, 479  
Aura, The, and the Kilner Screen, R. Snow, 95; Dr. Parker Smith, 111; W. H. C., 127  
Aura, The Luminous, S. M. W., 559, 607  
Automatic Writing, Major M., 143, 175; W. Heppell, 239; "Carolus," 271  
Automatic Messages, M. O., 367  
Birds, and the Supernormal, Captain, R.N., 665  
Blatchford, Robt., and Spiritualism, G. W., 543  
Body, The Physical and Spiritual, J. W., 207  
Books for Beginners, F. Wilson, 767  
Brain, Surviving or Psychic, John Coward, 495  
Children in the Spirit Life, E. C. H., 511  
Church and Psychic Science, M. D., 415  
Church and Investigation, P. Garland, 463  
Clairvoyance, Incipient, H., 191; B. H. P., 719  
Clairvoyance and Trance Speaking, J. W. T., 287  
Confused Clairvoyant, Descriptions, M. H., 767  
Conjurers and Psychic Investigation, J. Morton, 463  
Contradictory Accounts of Spiritual World, H. E., 751  
Communication, Methods of, "A Scribe," 255; "Tyro," 591; "Student," 623  
Criminality, A Question of, Allen Sims, 223  
Crookes, Sir, William, and Psychic Investigation, W. B. B., 575  
Crystal-Gazing, H. McL., 623  
Death Warnings, Salop, 63, 79  
Death, The Process of, H. C., 287  
Deity, The Nature of, "Hesitant," 511  
De Morgan and Spiritualism, "Mathematics," 111  
D'Esperance, Madame, "Two Investigators," 255  
Destiny, Question of, E. Robertson, 599  
Development of Seership, "Aspirant," 79  
Dialectical Society, Report of, G. Wilson, 191  
Dignity, Lack of, in Spiritualism, H. G., 191  
Direct Voice Phenomena, N. G., 63  
Discovery of Truth, "A Disappointed Seeker," 309  
Do Thoughts Travel? V. M. D., 271  
Dr. Crawford's Experiences, R. L., 735  
Druids, The, G. McCombie, 799  
Dream Experiences, R. Kembal, 655  
Dream, Evidence From, F. E. K., 783  
Dying Act of Animal Survival, R. W., 431  
Ectoplasm, Witness, 191  
Electrical Phenomenon, An, A. Carrick, 655  
Ethereal Body, The, Callender, 671  
Evolution of the Spirit Body, J. Elliott, 31

- Evidence from Psychometry, The, "An Inquirer," 827
- Evil Spirits and Their Powers, "Cymro," 623
- Evil, The Question of, B. Heath, 357
- Evolution of Mind, The, H. Allen George, 827
- Explanations from the Spirit Side, F. Stringer, 527
- Fabrics, The Existence of, "Incredulous," 815
- Fear of the Unknown, H. Crowther, 671
- Fourth Dimension, The, C. Cooper, 383
- Future Life, Joys of, A. H., 31
- Gerald Massey, E. D. G., 335
- Gifts and Talents, Stratton, 79
- Glastonbury, and the Lost Chapels, "Glastonbury," 399
- Good, Restraining Powers of, "An Interested Reader," 875
- Grade of Existence and Time, Question of, F. H., 687
- Great Names and High Pretensions, 447
- Growth in the Spirit Life, F. Finch, 159
- Harris, Thomas Lake, Beth Finlay, 527
- Haunted Houses, R. A. W., 383
- Healing Spirit, "Doctor Jim," 719
- Historical Prophecy, "Prophecy," 15; S. de Brath, 47
- Human Survival, Proof of, W. M. Brown, 415
- Hypnotism, M. Dalgleish, 495
- Hyalop, Professor, Attitude of, W. Elliott, 799
- Identity After Death, G. M., 447
- Inimicy of Existence, F. H., 527
- Insanity, Does it Persist? W. W. H., 351
- Immortality and the Purpose of Life, J. W. G. Palmer, 159
- Immortality, Nature of, Student, 655; Proof of, G. Wilson, 303
- Impersonation, Problem of, Allen Sims, 607
- Levitations of People, F. F., 31
- Life Beyond, Proving the, "A Seeker," 335
- Life After Death, Evidences of, "Unconvinced," 447
- Literature and Spiritualism, 479
- U.S.A., Its Origin, M.L.S.A., 223
- M.A. Oxon., the late, R. N. and H. F., 751
- Magnetism and Electricity, H. J., 111
- Materialising Spirits, L. Guise, 511
- Material World, How Spirits Affect the, "Outdancer," 207
- Materialisations, "Livic," 287
- Mediumship, Professional, G. F. W., 249; of Mrs. Piper, "Scrutator," 783; Dangers of, "Student," 687
- Mediumship in the Spirit World, H. E., 815
- Medium, Need for, M. McB., 501
- Messages from the Living, H. M. M., 767; J. L. Rex, 671
- Misleading Messages, Allen Sims, 751, 799
- Mortal Life, Uses of, G. D. N., 431
- Moses and the Future Life, "Ongar," 319
- Nature and Man, J. Prentice, 375
- People Who Cannot Gain Proof, Lawrence, 47
- Phenomena, Uses of, "Critical," 719; Physical, "Sutherland," 495; McLennan Boyd, 543
- Photography, Supernormal, "Photos," 143; Psychic and Traill Taylor, "Photographer," 239
- Planets, Other Inhabited, O. S., 547
- Planchette, Use of, Y. W. S., 527
- Prayer, Efficacy of, H. H., 621
- Preliminary Difficulties, W. J. Palmer, 31
- Problems to be Solved, "Nigel," 575
- Proof, Scientific, "A Cumbrian," 351
- Propaganda, Methods of, "Colonel," 207
- Prophecy, Power of, G. A. McIlroy, 607
- Psychic Evidences and Credulity, J. McQ., 815
- Psychic Messages, Testing, F. Stephens, N. E. M., 127; Enquiring Opposition to, W. Perkins, 501; Sources of, E. Brown, 175; Investigation, Is it Unhealthy? E. P. Glen, 415; Evidence, Genuine and Spurious, M. A., 463
- Physical Phenomena, "A Neophyte," 815
- Physical Science, Real and Spurious, W. Stewartson, 495
- Psychic Research, Is it Irreligious? M. F., 607
- Psychical Experiences, M. E. A., 703
- Queer Coincidences, "Caledonian," 735
- Question of Justice, A. W. R., 393
- Rapping Phenomena, "Sceptical," 447
- Real Nature of Spirit World, "Dhu Glas," 63
- Re-incarnation, "Puzzled," 287; M. Benson, 463; L. G., 703
- Resurrection of Jesus, E. Mannerton, 479
- Robert Dale Owen and Family, "Student," 47
- Science and Immortality, W. Sayers, 143
- Science and Spirit Intercourse, F. E. K., 511
- Séances, Power of, S. C. S., 195
- Shallow Criticisms, Vox Populi, 783
- Sidereal Pendulum, The, Captain F. C. O. (R.N.), 15; A. E. L., 127; J. S., 431; A. Black, 479
- Solar Plexus, 122; G. Wilson, 303
- Sounds, Abnormal, J. T., 671
- Space and Time in the Spirit World, H. W. H., 283
- Spheres and States, 799
- Spirit, Is it Immaterial? J. D., 335
- Spirits, When Visible, W. Perkins, 191
- Spirits as Human Beings, Sybil M., 543
- Spirits, Varied Abilities of, R. N., 767
- Spirits, What Do They Know of Us? W. P., 827
- Spirit, Control, G. Cooper, 95; Helpers, "Practical," 12; Existence, Proof of, F. E. K., 307; Life, Recognition and Form in, R. P., 223; A. J. W., 271; Communication, Dangers of, L. W. C., 271; Return, "Worthing," 319; Messages, Contradiction in, "Puzzled Inquirer," 319; Body, Can it be Injured? D. P., 383; Agency, Evil and Malignant, F. G. G., 543; World, Where is it? E. P. G., 591
- Spiritualism; Limitations of, "Truthseeker," 230; and Religion, A. M. N., 255; and Dr. Asa Mahan, "Anonymous," 303; and Astrology, Venusia Libra, 303; and Savage Races, J. G. W., 351; and New Testament, C. J. P., 367; not Necromancy, A. M., 493; and Intellectualism, "Ignoramus," 495; Position of, A. Garland, 607; Famous Names, "Interested," 639; and Psychic Research, M. B. F., 639
- Spiritual Healing, "Victor," 15; Body, The, H. W. H., 31; World, G. Lachlan, 751
- Split Personality, B. Johnson, 15
- Spontaneous Phenomena, R. A. W., 703
- Study, Psychic Aids to, M. S. C., 687
- Subjective and Objective, O. W., 399
- "Subconscious," The, Nature of, J. W. P., 827
- Subconsciousness, C. H. M. E., 351
- Suñism, "Orient," 383
- Supernatural; Monitions, C. W. N., 783; Experiences, etc., E. S. R., 591
- Survival, Human, "Phoenix," 159; "Scrutator," 255; for All, C. Trevor, 703; "Amaranth," 351
- Symbolical Dreams, T. Tobman, 47; Symbols and Meanings, J. Burns, 319
- Swedenborg, Revelations of, R. Cotton, 95
- Table Movements, A. Wrench, 639
- Telepathy, T. L. P., 431; and Spirit Communication, G. C., 479
- Tests, Books and Newspaper, "Tyro," 399
- Thought Forms, Creation of, Fred. Stephens, 159
- Time, Reality of, James Allen, 143; Problems of, S. F. W., 335; Subjective Nature of, C. F. Oldham, 559; Question, etc., F. H., 687
- Travels in Sleep, "Dreamer," 447
- Travelling in Spirit, E. Daws, 143
- Ubiquity of Spirits, G. McCombe, 751
- Verification of Clairvoyance, "Enquirer," 79
- Watts, Mrs. Howitt, G. F. Watson, 559
- Rabbi's Message, The, 152
- "Raymond Revised," 666
- Reality of Time, 70; of Psychic Phenomena, 589
- Relationship of Spirit to Matter, 610, 626, 642, 658
- Religion, Nature of, 461
- Responsibilities of Spiritualists, 37
- Resurrection, Problems of, 378
- Revival, Religious, in Scotland, 7
- Rhodesian Skull and Spiritualism, 116, 138
- Richtel, Professor, 183, 187; and Sir A. Conan Doyle, 119; Translation of Article, 132; New Book, 166; Inaccurate Statement by, 481; Attitude of, 470, 504; More Criticisms, 519; and Spirit Hypothesis, 524; and Sir Oliver Lodge, 452
- Richmond, Mrs. Cora L. V., 568
- Saints and Psychic Phenomena, 84
- Satanism, 259
- "Saturday Review," and Psychic Phenomena, 583
- Saul Consulted the Seer, 102
- Saved by a Dream, 28
- Science and Human Survival, 42; Book Tests, 295; Science to Order, is the Ether Abolished? 533
- Scintillating Particles; 181, 199, 221, 525
- Script (see Vale Owen)
- Schiotting (see Van Calcar)
- Scotland, Church of, Enquiry, 330, 339, 364
- Scottish Religious Revival, 7, 536
- Séance; at Toledo, 435; An Evidential, 403
- Secrets of Nature, 97
- Seekers After Knowledge, 156
- Seer of Fleet-street, 129
- Seymour, Mr. James (see Crewe Circle)
- Shackleton, Faith of, 152, 165
- Signs and Omens, 679
- Simon, Anne, 140; Messages of, 311, 534, 551, 567, 588, 604, 620, 666, 652, 668, 684, 701, 715, 731, 747, 763; Thoughts on, 723
- Simon, O. T., Experiences in England, 596
- Sims, Geo. R., Open Letter to, 99; Memories of, 579
- Slate Writing; 422; Phenomena, 538; Messages, 174
- Slaughter-house Reform, 669
- Sleep and Longevity, 248
- Social Reform and Psychic Research, 583
- Socrates, Verdict of, 328
- Son and Mother, 509
- Song; The Story of, a, 243; a New, "Beyond the Darkness," 486
- Soldier's Unexpected Return, 92; Account of His Crossing, 504, 706
- Sorbonne Tests, The, 515, 727
- Soul, Scientific Search for, 584, 613, 634
- South, Mr. F. W., Resignation of, 392
- Southcott, Joanna, 644, 698, 728
- Space and Time in the Spirit World, 230
- Speaking in Tongues, 179
- Spheres, Spirit, 72
- "Spirit, The," Vale Owen Script, 10; Movement, 357
- Spirit; Faces, and Mr. James Douglas, 109; All-inclusive, 333; Body, Physics of the, 263; and Reply, 263; Can it Leave the Body? 476, 512, 549, 581, 635, 653; Communication, and Telepathy, 267; Communication, Hints on, 203; Communication in China, 597; Identity, 456; Influences, 627; Intercourse, Science of, 271; Native Air of the, 336; Messages, Verified, 547; Relationship to Matter, 610; 696, 612, 628; Return, Proof of, 333; Spheres, 72; Substance, Moulded by Will, 75; World, Altitude, The Philosophy of, 106
- Spirits; as they see us, 260; Undeveloped, 332
- Spiritism and the Old Divines, 731, 744, 760
- Spirit Photography; a New Light on, 121; Case for, 266; Evidential Case of (and photograph), 298; Is it True? 234, 256
- "Spirit Picture," Is it a? 800
- Spiritual; Healing, Fellowship of, 23, 444, 699; Law and Literature, 373; Consequent Law of, 58; Physiology, 260; Material Forces, 55; Movement, The, 634; Senses, The, 460; "Spiritual Truth," a New Weekly, 608; Way, in Industrialism, 99; Life (Anne Simon), see CAMEOS
- Spiritual World, Substance and Form in, 252
- Spiritualists; National Union, Annual Meeting, 429, 436, 180; Idea of Heaven, 125; International Congress, 411; New Guild for Sussex, 288; Officers, 384; Their Responsibilities, 37
- Spiritualistic Hypothesis, The, 453
- Spiritualism; Amongst the Jews, 96; Amongst the Maoris, 743; at Lyceum Club, 757; and Business Man, 307; and Browning, 150; Collected Books on, 506; and Christianity, 700; from Another Angle, 714; and the General Election, 728; in Holland, A Pioneer, 211; Italian Press and, 627; Jewish, 110; John Wesley and, 422; Medium's Point of View, 187; Professor Richtel and, 187; Psychic Research and, 413; Purpose of, 3; Rhodesian Skull and, 116, 138; Some Aspects of, 246, 262, 278; S.P.R. and the, 724; and Sunday Press, 3, 19, 35, 67, 83, 115, 141, 151, 163; the Term, 142; and War, 668, 695, 700, 711; 732, 749, 764; 774; A Criticism, 821; What it Means, 52; What is the Truth About It? 99; What is its Use? 173; What It Means to Me? 745; World of Affairs, and the 379
- Spiritualism; and War, 790; Its Critics, 791; in South Africa, 795
- Stone, A Magic, 348
- Subscribers to "Light," Notice, 821
- Subconscious Mind; What is it? 332; Nature and Powers, 602, 646; and Direct Voice, 700
- Spiritualism; Modern, The Value of, 812
- Subconscious Mind, and Direct Voice, 789
- Suffering, Human, Problem of, 748
- Suggestion and Auto-suggestion, 643
- Sunday Press and Spiritualism, 3, 19, 35; Discussions, 67, 83, 115, 141, 151, 163
- Supernormal Phenomena, 315; in Daily Life, 757
- Superstitions of Clockmakers, 695
- Sussex, A New Guild, 288
- Survival; 477; Evidences for, 491; Human and "Methodists' Review," 423; the Soul and Spirit, 550; Hypothesis of, 582; Animal, 677
- Symposium, A. 618, 630, 650, 678
- S.P.R.; The Earliest, 789
- Table Manifestations, 23
- Tangle, The, a Psychic Play, 375
- Telepathic Test of Clairvoyance, 483
- Telepathy, 75, 266; Question of, 509
- Testing the Spirits, 759
- Tests Book and Newspaper, 170, 240, 295, 614; the "Times," 397, 408
- Thoughts for the Times, 240
- "Through the Valley," 231
- Time; The Illusion of, 54; Reality of, 76; and the Timeless, 68
- The "Times"; Tests, 397, 408
- Trance Mediumship, Resources of, 156
- "Trapping the Sunlight," 291
- Treasure Hunter, The, 824
- True, Cross, Wood of, 236
- Turning the Tables, 603
- Twain, Mark, and Psychical Research, 628
- Upholds, The, Spirit Influence on, 253
- "Unknown," The, and Mr. James Douglas, 91
- Unknown Powers of the Mind, 343
- Unreasonable Demands, 221
- Vale Owen, Rev. G., Review of Message of Anne Simon, 140; Farewell to Orford, 780; His Future, 552; and Lord Northcliffe, 555; Notice of Meeting, 296; on Orthodoxy, 406; Psychic Element in Old Testament, 334; Queen's Hall Meeting, 324, 346
- Vale Owen "Script," The; Earth, the Vestibule of Heaven, 103; Hills of Vision, The, 106; Life Beyond the Veil, 331; Lost Science, A, 570; Magnetism and Thought Transference, 276; Philosophy of Sex, The, 770, 807, 825; The "Spiral," 10, 202
- Spiritual Light and Colour, 42; "Spiritual Physiology," 260; Status of Christ, 244
- Vale Owen, Rev. G., Departure Postponed, 822
- Van Calcar, Elsie, 730
- Vearncombe Case, 445
- Vearncombe; A Sitting With, 810
- Ventriloquism and the Direct Voice, 42
- Veteran's Notebook, A, 554
- Visible, The, a Shadow, 486, 492, 518, 603
- Vision of Doom, 382; Mystery and Song, 747; a Verified, 779
- Voice, The Interior, and its Meaning, 96
- "Waking Sleep," of Earth Life, The, 188
- Wallace, Dr. Abraham; in Edinburgh, 379, 437
- Walker, Mrs. Jennie; Intermittent, 622; in Memoriam, 636
- "Wanderer, A, in Spirit Lands," 94
- Water Divining, 53
- Welwyn Garden City, 283
- Wesley, John, and Spiritualism, 412
- White Gateway, The, 235
- Who "Cannot" 23
- Will-power; Moving Objects by, 171
- Wireless, Facts and Speculations, 461; How it Affects Birds, 483
- Women, Have They Souls? 684
- Wright, Mr. G. E., at Welwyn, 283
- Young, Mr. Filson, Comments on, 91, 583
- Zones, Spheres or States, Which? 762



## THE PHILOSOPHY OF SEX.

BY QUÆSTOR VITÆ.

May I be allowed to contribute a few words with regard to the article of Mr. A. J. Wood on this subject on page 770.

Mr. Wood speaks of the great dual principles of Divine Love and Divine Wisdom which exist in the Godhead, to which all things owe their origin and from which they take their dual nature and perpetually exist.

Further on, speaking of the primary origin of sex and quoting Swedenborg, he says that this arises out of the dual nature of the Deity as above indicated.

It will interest Mr. Wood to find that confirmation of this comes also from another source. The teachings of the school of which I am a member confirm the above position, but go a step further, which throws light on this obscure problem. They maintain that wisdom and love are the attributes respectively of the masculine and feminine principles which are inherent in the infinite life of the Godhead or Almighty. It is from this life that all finite-selves are differentiated. Consequently every unit of that life carries both the masculine and feminine principles inherently when undifferentiated. These remain implicit in the units when differentiated. In their descent to this outer world, prior to their incarnation in human parentage, their dual principles become segmented and thus constitute two distinct persons,\* one masculine and one feminine, who each unfold their inherent self-consciousness by separate experiences.

In the course of their subsequent ascent inwards they meet again, not here but in higher states. They then reunite in identic-union and re-become as they originally were: a dual-unit, but with their respective and distinct self-consciousness pertaining to their dual-principles unfolded. So the two principles remain distinct in self-consciousness but are united in identic-union in one form.

It is for this reason that the same dual-unit may then be seen (not by human vision, which it transcends) sometimes as masculine and sometimes as feminine, according to the work they undertake, in relation to which the outer form may appear as pertaining to the one principle or the other, as the one principle or the other comes into outer expression.

Consequently marriage in Heaven or in the Celestial states consists in the re-uniting of the two original portions of the same dual-unit, which had been segmented from each other in their descent to this outer world.

These two original portions of the same dual-unit were "one" in eternity before being differentiated from the life of the Almighty, but the respective self-consciousness of their implicit dual principles had then not yet been unfolded into distinct functioning. This is achieved by their being segmented and being propelled out into the experiences entailed in this plane of conflicting opposites, where by this means they gain knowledge as finite-selves of good and evil, which they could not acquire as finite-units till they were differentiated.

This short sketch will not only solve Mr. Wood's problem, I hope, but shows why the universe comprises both equilibrate and non-equilibrate states of being. It shows how and why its units or finite-selves are propelled by the Almighty from equilibrate into non-equilibrate states and are attracted back again into equilibrate states when become into the image of the Father-Mother.

\* This bisection or cleavage is illustrated in the lower domain of the cells of our organisms in Karyokinesis, where it acts from the nucleolus outwards.

### THE MESSAGE OF ANNE SIMON, AND THE SECOND MESSAGE OF ANNE SIMON. (Two Volumes.)

To be obtained from STANLEY PHILLIPS, Publisher,  
45, Brondesbury Road, London, N.W.

Price 9/- per Volume.

Of these Messages the REV. G. VALE OWEN wrote—  
"They should be very helpful to toll-worn souls perplexed with many cares of earth. For they breathe that peace which will be ours some day."

**£5 PER CENT. INTEREST—FREE FROM INCOME TAX DEDUCTION**—can be obtained on your Savings. Dividends paid Half-yearly in full Easy Withdrawals without expense or deduction. SECURITY ASSURED. Assets over £1,000,000. Reserve Funds £50,000. Advances made towards purchase of Freehold and Leasehold Property. Full particulars from WESTBOURNE PARK PERMT. BUILDING SOCIETY—(Chairman—ERNEST W. BEARD, Esq.), 136, Westbourne Terrace, Paddington, London, W. 2.

## New Year Gift Books.

**Now Ready.**

# THE BLUE ISLAND

The Experiences of a new arrival  
"beyond the Veil."

Communicated by

W. T. STEAD,

and recorded by

PARDOE WOODMAN

and

ESTELLE STEAD,

With a Letter by

SIR ARTHUR CONAN DOYLE.

A remarkable narrative given by Mr. W. T. Stead, in which are related the happenings to himself and others after the sinking of the *Titanic*, and his life beyond the Veil, together with his first experiences after the shock of bodily death with many who were drowned in that great maritime catastrophe.

Price 3/6; post free 3/10.

HUTCHINSON & CO., 34, Paternoster Row,  
London, E. C. 4

# FACTS

AND THE

## FUTURE LIFE

BY THE REV. G.

# VALE OWEN

The Vicar of Orford has, in this work, presented a number of his own personal experiences in connection with spirit communication and Psychical Research.

"FACTS AND THE FUTURE LIFE" comprises one of the most searching inquiries into the subject of human survival after death in the light of modern knowledge and the Vicar's own first-hand experiences. In this volume Mr. Vale Owen states his own position in regard to many of the questions that are being discussed by Theologians and others on matters relating to the creeds of Christendom and the relation of Christianity to Spiritualism.

Price 4/6 net.

POST FREE 4/10.

HUTCHINSON & CO., 34, Paternoster Row,  
London, E. C.

## HOW I IMPROVED MY MEMORY in one evening.

By VICTOR JONES.

"Of course I know you! Mr. Addison Clark, of Hull. "If I remember correctly—and I do remember correctly—Mr. Burroughs, the timber merchant, introduced me to you at the luncheon at the Automobile Club three years ago this coming May. This is a pleasure indeed! I haven't seen you since that day. How is the grain business? And how did that amalgamation work out?"

The assurance of this speaker—in the crowded corridor of the Hotel Metropole—compelled me to turn and look at him, though I must say it is not my usual habit to eavesdrop, even in an hotel lobby.

"He is David M. Roth, the most famous memory expert in the world," said my friend Kennedy, answering my question before I could get it out. "He will show you many more wonderful things than that before the evening is over."

And he did.

As we went into the banquet-room the host was introducing a long line of guests to Mr. Roth. I got in line, and when it came to my turn Mr. Roth asked: "What are your initials, Mr. Jones, and your business and telephone number?" Why he asked this I learned later, when he picked out from the crowd the sixty men he had met two hours before, and called each by name without a mistake. What is more, he named each man's business and telephone number accurately.

I won't tell you all the other amazing things this man did, except how he called out, without a minute's hesitation, long lists of numbers, bank clearings, prices, lot numbers, parcel-post rates, and anything else the guests gave him in rapid order.

When I met Mr. Roth again he rather bowled me over by saying, in his quiet, modest way:—

"There is nothing miraculous about my remembering anything I want to remember, whether it be names, faces, figures, facts, or something I have read in a magazine.

"You can do this just as easily as I do.

"My own memory," continued Mr. Roth, "was originally very faulty. Yes it was—a really poor memory. On meeting a man I would forget his name in thirty seconds, while now there are probably 10,000 men and women, many of whom I have met but once, whose names I can recall instantly on meeting them."

"That is all right for you, Mr. Roth," I interrupted. "You have given years to it. But how about me?"

"Mr. Jones," he replied, "I can teach you the secret of a good memory in one evening. I have done it with thousands of pupils. In the first of seven simple lessons which I have prepared for home study I show you the basic principle of my whole system, and you will find it not hard work, as you might fear, but just like playing a fascinating game. I will prove it to you."

He didn't have to prove it. His Course did: I got it the very next day from his Principals.

When I tackled the first lesson I was amazed to find that I had learned—in about an hour—how to remember a list of one hundred words so that I could call them out forward and backward without a single mistake.

That first lesson stuck. And so did the other six.

My advice to you is, don't wait another minute. Send for Mr. Roth's amazing Course, and see what a wonderful memory you have got. Your dividends in INCREASING EARNING POWER will be enormous.

VICTOR JONES.

### SEND NO MONEY.

So confident are the principals of the Roth Memory Course that once you have an opportunity to see in your own home how easy it is to double, yes treble, your memory power in a few short hours that they are willing to send the Course for free examination.

DON'T SEND ANY MONEY. Merely write a letter, and the complete Course will be sent at once. If you are not entirely satisfied, send it back any time within three days after you receive it, and you will owe nothing.

But if you are as pleased as are the 175,000 other men and women who have taken the Course, send only 35s. in full payment. You take no risk, and you have everything to gain, so post the letter now before this remarkable offer is withdrawn. Write to the Principal,

**ROTH MEMORY COURSE,**  
The A.B.C. Correspondence Schools,  
(Dept. L.) PATERNOSTER HOUSE.

NOW READY.

## THE CASE FOR SPIRIT PHOTOGRAPHY

by

**SIR ARTHUR CONAN DOYLE**  
M.D., LL.D.

(Member of the Society for Psychical Research. Vice-President of the Society for the Study of Supernormal Pictures.)

With corroborative evidence by experienced researchers and photographers, including MISS F. R. SCATCERD and MR. FRED BARLOW.

WITH NUMEROUS  
ILLUSTRATIONS.

This work has been specially prepared by Sir Arthur Conan Doyle to satisfy the demands of a very large public interested in what is popularly termed "Spirit Photography." Sir Arthur deals at some length with the work and history of the famous Crewe Mediums, Mr. Hope and Mrs. Buxton, also stating his views on the recent charge of Fraud brought against these mediums by Mr. Harry Price and others.

A wonderful series of verified cases of supernormal photography are also presented. Sir Arthur's case is set out in his inimitable style and the many illustrations present a unique record of this phase of Psychical Research.

PRICE TWO SHILLINGS  
AND SIXPENCE.

Post FREE — 2s. 10d.

**PLACE YOUR ORDER NOW**

with your Bookseller or any Bookstall.

**HUTCHINSON and CO.,**  
34, Paternoster Row, London, E.C.4.

## 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.

**NOTE.**—Will intending enquirers study this page in order to see that any question they propose to send has not already been answered. We are always glad of comments, or of information that may usefully supplement the answers given.

### "THE EVOLUTION OF MIND."

H. ALLEN GEORGE.—There is doubtless truth in the Oriental saying, which you quote, to the effect that Mind "sleeps in the plant, dreams in the animal, and awakens in man." It seems to us, however, that it is not the mind which evolves but only its method of expression—that is to say the Cosmic Mind or Universal Intelligence. This seems to be at the root of all life, if not identical with it, as the directive principle behind Energy. It expresses itself in every particle of matter, ascending stage by stage until it becomes self-conscious in man, or, as the apothegm you quote puts it, "awakens." Dr. Geley's remarkable book, "From the Unconscious to the Conscious," deals with the question along psychic lines, showing the "directive idea" behind each germ of life which controls its evolution or determines its future forms. Bergson's philosophy also bears illuminatingly on the subject.

### THE EVIDENCE FROM PSYCHOMETRY

"AN INQUIRER."—The psychometrical powers of Senora Maria Reyes de Z were fully investigated by Dr. Walter Franklin Prince, who gives a favourable account of them in the Proceedings of the American Society for Psychical Research, 1921. But there is a considerable literature on the subject, and we regard the faculty as thoroughly well-authenticated, as a result of much personal experience. It is founded on the idea that every object is a kind of repository of "memories," natural or personal. The theory is that every object has an "aura" which preserves a record of all the experiences through which the object has passed. From rings, gloves, ribbons or other articles of adornment or apparel a good psychometrist is able to give "readings" of extraordinary accuracy concerning the owners or wearers, past or present. Even a pebble from the seashore or a fossil from a rock will yield truthful pictures of their past.

### THE NATURE OF THE "SUBCONSCIOUS."

J. W. P.—We agree with you that there is a good deal of confusion on this point, many people appearing to attribute all or most psychical phenomena to the "subconscious" and others scouting the idea altogether. It seems to us probable that many communications from the other side, perhaps all of them, actually pass through that part of the human consciousness which lies outside the normal region, that which is known as "subliminal" or "supraliminal." It has been said that all minds are united in the subconscious region, and here we would suggest that there is a universal consciousness, a diffused intelligence which encloses all classes of individual or personal consciousness. In the lower animals it takes the form of unerring instinct, while in man it rises to what is known as intuition. Within this field the normal or personal consciousness also plays its part. A portion of the individual consciousness is represented by the intellect, a part of the mind, which, however, is limited to dealing with the material world, the intuition relating the spirit to the larger area of intelligence or what is known as the subconscious region. This is as far as our thinking has taken us at present, but we are quite open to further enlightenment.

### WHAT DO SPIRITS KNOW OF US?

W. P.—We think we have discussed this question with you before. Our own opinion on the subject, based on many communications, is that in the next world there is a great deal of the same separateness of consciousness which we experience here. Spirits may be entirely ignorant of the life and actions of people in whom they are not interested, but if they are sympathetically related to someone on earth they will gain a certain amount of knowledge concerning him. This knowledge would vary to some extent according to the conditions obtaining at the time, that is to say, the degree of personal rapport. We are familiar with cases in which a spirit communicator will show very little knowledge of the doings of even his personal acquaintances, and has to be informed by those here familiar with the matter. There are doubtless an immense variety of different grades of experience, but we should say generally that spirits who are in close sympathy with some particular person on earth will be fairly well informed regarding him.

## AN IMPORTANT LITERARY DISCOVERY

1st large edition exhausted on publication; new edition now printing

# X The FARINGTON DIARY

By JOSEPH FARINGTON, R.A. Edited by James Greig. In one large volume. With photogravure portrait of the author and 16 other illustrations, 21s. net.

**First Reviews:** "Henceforth, in consequence of this extremely fortunate discovery, Joseph Farington is likely to go down to posterity as one of the principal English Diarists."—*The Times.*  
 "An invaluable historical work . . . You read it, fascinated, from start to finish. Another name is added to those of Pepys, Evelyn and others in the list of our great English Diarists."—*Morning Post.*  
 "A remarkable and entertaining book."—*Daily Mail.*

LONDON: HUTCHINSON & CO.

**"THE LAND WHERE DREAMS COME TRUE."**

"Through the Crack," which is now being performed daily at the Apollo Theatre, has been described as a "psychic play." There is certainly a psychic element in it, made specially acceptable by a finely artistic presentation. For the piece is by Algernon Blackwood and Violet Pearn, and although it is a "children's play," it may well entertain those elder folk who can enter with sympathy into the feelings of the child. It is a blend of delicate sentiment, elfin fancy and wild hilarity. "Through the Crack" is the land where "everything comes back," the lost toys, the lost youthfulness and the vanished hopes. It is "the land of dreams come true." When you are there you have to be "as you are," as the dear child-loving old Colonel Stumper explains, and not "as you were." There is a humorous tramp, a droll policeman, a comical cook, and much pomp and dancing, in which Miss Marian Wilson takes the leading part; and yet the return of the child "Misty Love," for whose loss her parents have grieved deeply, is so skilfully introduced that there is no jarring note. "Misty Love" is just her old happy, frolicsome self, and it all seems quite natural. The artistic sense of the authors and producers is apparent in this and other passages of the play. Miss Muriel Pratt as "The Mother," gave an excellent impression of maternal affection. Farren Soutar as Uncle Paul, Eric Lewis as Colonel Stumper, C.B., and Mr. Leslie Frith as "The Tramp" were each at home in their parts. But the real stars of the cast were the children Nixie, Jonah and Toby, played by Marian Wilson, Gerald Anderson and Lorna Hubbard.

**ANSWERS TO CORRESPONDENTS.**

J. R. N. HARRISON (Winnipeg).—Thank you. We are always glad to hear from readers in other lands, and cuttings of news items bearing on our subject are welcome.

VIOLET KIDD.—We do not know. Try the Société d'études Psychiques, 12, rue Carteret, Geneva.

**NEW PUBLICATIONS RECEIVED.**

"A Manual of Graphology." By Arthur Storey. Rider and Son. (2s. 6d. net.)

"Life's Practical Philosophy." By Charles Wase. Rider and Son. (4s. 6d. net.)

"The Beacon," for December.

"The Case for Spirit Photography." By Sir Arthur Conan Doyle. Hutchinson and Co. (2s. 6d. net.)

"The Blue Island." (The Experiences of a New Arrival "Beyond the Veil.") Communicated by W. T. Stead, and recorded by Pardoe Woodman and Estelle Stead. Hutchinson and Co. (3s. 6d. net.)

**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.—Sunday, Dec. 31st, 11.15. Mr. Cowlam; 2.45, Lyceum; 6.30, Mr. R. Boddington.

**Croydon.**—Harewood Hall, 96, High-street.—Dec. 31st, 11 and 6.30, Mr. Percy O. Scholey.

**Brighton.**—Athenæum Hall.—Dec. 31st, 11.15 and 7. Mr. Ronald Brailey; 3, Lyceum, Wednesday, 8.15, service.

**Camberwell, S.E.**—The Guardian Offices, Havil-street, Peckham-road.—Dec. 31st, 11, Miss F. Newton; 6.30, Mrs. Clements.

**Holloway.**—Grovedale Hall, Grovedale-road (near High-gate tube station).—Saturday, 7.30, New Year social and dance. Sunday, 11, Mr. Leslie Curnow; 7, Mrs. Podmore, address and clairvoyance; 3, Lyceum, Monday, 8, developing circle (members only). Wednesday, 8, Mr. and Mrs. E. J. Pulham. Free healing; Thursday, from 5, children; 7, adults. Membership earnestly invited.

**St. John's Spiritual Mission, Woodberry-grove, North Finchley (opposite tram depot).**—31st, 7, Mr. Harold Carpenter. Thursday, Jan. 4th, 8, Mrs. Barkel, address and clairvoyance.

**Shepherd's Bush.**—73, Beeklow-road.—Dec. 31st, 11, public circle; 7, Mr. G. R. Symons. Thursday, Jan. 4th, 8, Miss Rush.

**Peckham.**—Lausanne-road.—Dec. 31st, 7, address and clairvoyance. Thursday, 8.15, Mr. T. W. Ella.

**Bowes Park.**—Shaftesbury Hall, adjoining Bowes Park Station (down side).—Sunday, Dec. 31st, 11, the Rev. J. M. Matthias; 7, Mrs. Nellie Melloy. Wednesday, Jan. 3rd, 8, Mrs. M. Maunder.

**Worthing Spiritualist Mission, Ann-street.**—Dec. 31st, 6.30, Mrs. Ormerod.

**Forest Hill Christian Spiritualist Society.**—Foresters' Hall, Raglan-street, Dartmouth-road.—Dec. 31st, 6.30, Miss V. Burton. Wednesday, Jan. 3rd, 8, service.

**Richmond Spiritualist Church, Ormond-road.**—Sunday, Dec. 31st 7.30, Mrs. A. F. Jeffery. Wednesday, Jan. 3rd, Mrs. E. Edey.

**A NEW YEAR'S GIFT BOOK**

*That Will be Much Appreciated.*



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

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

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

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

The recent demand for this valuable work has greatly depleted the limited Stock. There will be no reprints of this work after this Edition is exhausted, so place your order now.

In board covers, and specially designed two-coloured wrapper.

**Post free, 3/6.**

To be obtained only from the  
Office of "Light"  
5 Queen-Square, London, W.C. 1.

# LONDON SPIRITUALIST ALLIANCE LTD.,

5, QUEEN SQUARE, SOUTHAMPTON ROW, W.C. 1.

Telephone: MUSEUM 5106.

**Annual Subscription, One Guinea (Membership can be taken up at any time).**

**The Library will be closed from Dec. 22nd to Jan. 1st.**

The Spring Session will commence with the Special Meeting on Thursday evening, January 11th, 1923, when Sir Arthur Conan Doyle will give an address on "Psychic Photography," illustrated by lantern slides.

The full programme of engagements for the forthcoming Session will be announced at a later date.

GEORGE E. WRIGHT, Organising Secretary.

## BOOKS ON SPIRITUALISM AND PSYCHICAL SCIENCE.

*There is no better Christmas present than a good book. The selection of works detailed below contains books to suit all tastes and all pockets. Such gifts will give much pleasure to the recipients if they are Spiritualists, while if they are but inquirers they may lead them to further progress in the Great Inquiry of Spiritualism.*

<p><b>WHEN HALF GODS GO.</b> JUST OUT. By LETITIA WITHALL. 175 pages. 3s. 10d. post free. A book in which high Spirituality is combined with grace and beauty of style and expression.</p>	<p><b>THE CASE FOR SPIRIT PHOTOGRAPHY.</b> JUST OUT. By SIR ARTHUR CONAN DOYLE. Profusely illustrated. 2s. 10d. post free. A weighty contribution on the affirmative side of the present controversy.</p>
<p><b>A BEAUTIFUL &amp; INEXPENSIVE CHRISTMAS GIFT BOOK.</b> JUST OUT. <b>HEAVEN'S FAIRYLAND—THE CHILDREN'S SPHERE.</b> Edited by W. R. Bradbrook. Art wrappers, 8vo, 64 pp. illustrated. 2s. 9d. post free. <i>A record of trance communications of great interest and beauty, dealing with the state of Children in the After Life.</i></p>	<p>By THE REV. CHAS. L. TWEEDALE, M.A. <b>MAN'S SURVIVAL AFTER DEATH.</b> Or the OTHER SIDE OF LIFE in the LIGHT OF SCRIPTURE, HUMAN EXPERIENCE and MODERN RESEARCH. Cloth, 582 pages, 11s. 3d. <i>The book which so greatly impressed Mr. Robert Blatchford.</i></p>
<p><b>TEACHINGS OF LOVE.</b> By "M. E." With an introduction by the late Dr. ELLIS POWELL. 96 pages, 1s. 8d. post free. <i>A little book of very high spirituality carrying a special appeal to all religiously-minded people. Very suitable for a Christmas present.</i></p>	<p><b>SPECIAL OFFERS.</b> By SIR ARTHUR CONAN DOYLE. <b>THE VITAL MESSAGE.</b> Cloth, 228 pages. Published at 5s. Reduced to 3s. post free. <i>This most valuable and arresting book is now offered at a substantially reduced price. Strongly recommended.</i></p>
<p>By H. ERNEST HUNT (Member of Council, L.S.A.) <b>NERVE CONTROL: The Cure of Nervousness and Stage Fright.</b> 128 pages, net 2s., post free 2s. 2d. <b>A MANUAL OF HYPNOTISM.</b> (3rd impression.) Cloth, 132 pages, net 2s. 6d., post free 2s. 9d. <b>SELF TRAINING: The Lines of Mental Progress.</b> Cloth, 240 pages, net 4s. 6d., post free 4s. 10d. <b>A BOOK OF AUTO-SUGGESTIONS.</b> Wrappers, 64 pages, net 1s., post free 1s. 2d. <b>THE INFLUENCE OF THOUGHT.</b> Cloth, 238 pages, net 5s., post free 5s. 6d. <b>THE HIDDEN SELF, and its Mental Processes.</b> Cloth, 172 pages, net 4s. 6d., post free 4s. 10d. <i>A series of clear and concise works by a well-known authority on Mental Control and Suggestion.</i></p>	<p><b>THE NEW REVELATION</b> Paper 170 pages. Published at 2s. 6d. net. Reduced to 2s. 3d. post free. <i>A terse and cogent summary of the Facts and Philosophy of Spiritualism. Now offered at a price within the reach of all. A valuable work for propaganda.</i></p>
<p>By STANLEY DE BRATH, M.Inst.C.E. (V. C. Desertis). <b>PSYCHIC PHILOSOPHY AS THE FOUNDATION OF A RELIGION OF NATURAL LAW.</b> With Introductory Note by Alfred Russel Wallace, O.M., F.R.S. Third Enlarged Edition. Cloth, 380 pages. 6s., post free.</p>	<p>By GEORGE E. WRIGHT, Organising Secretary, L.S.A. <b>PRACTICAL VIEWS ON PSYCHIC PHENOMENA.</b> 136 pages, 2s. 9d., post free. <b>THE CHURCH AND PSYCHICAL RESEARCH.</b> A discussion of the implications of Psychical Research on the Christian Faith. Cloth, 147 pages, 3s. 9d. post free.</p>
<p>By CAMILLE FLAMMARION, the great astronomer. <b>BEFORE DEATH.</b> <b>AT THE MOMENT OF DEATH.</b> Cloth, 370 pages, 11s. 3d. each volume, post free.</p>	<p>By MRS. JOY SNELL. <b>THE MINISTRY OF ANGELS.</b> Wrappers. 174 pp. 2s. 3d. post free. <i>This little book gives in simple yet most convincing language proof of the guidance and help of mankind by the Spirits beyond the veil.</i></p>
<p><b>A BOOK OF THE HIGHEST EVIDENTIAL VALUE.</b> JUST OUT. By THE REV. DRAYTON THOMAS. <b>SOME NEW EVIDENCE FOR HUMAN SURVIVAL.</b> With Introduction by Sir Wm. Barrett, F.R.S. Cloth, 8vo., 11s. 3d., post free. <i>This book includes the remarkable "Newspaper Tests," obtained through the Mediumship of Mrs. Osborne Leonard.</i></p>	<p><b>SPECIAL OFFER.</b> <b>THE DIVINING ROD AND ITS USES.</b> By J. F. YOUNG and R. ROBERTSON. Wrappers, 137 pp., illustrated, Published 1s. 6d. net. Offered at 8d. post free. A number of copies of this work by two of the best-known and most successful water diviners in Great Britain, is now offered at One Third of the published price. The wrappers are somewhat soiled, but in other respects the books are new.</p>
<p><b>THE DEAD ACTIVE.</b> Through the mediumship of MRS. LAMB-FERNIE. Cloth, 194 pages, 5s. post free. <i>A record of communications of much beauty, dealing with some Aspects of the Life Beyond the Veil.</i></p>	<p><b>A BOOK WHICH EVERY SPIRITUALIST MUST READ.</b> Through the Mediumship of the REV. STANTON MOSES (M. A. Oxon), a Founder of the London Spiritualist Alliance. <b>SPIRIT TEACHINGS.</b> With a Biography by CHARLTON T. SPEER, and two full-page portraits. Ninth Edition. Cloth, 324 pages. Price, 6s. 6d., post free.</p>
<p>By E. W. WALLIS (Editor of "LIGHT," 1899-1914) and MRS. (M. H.) WALLIS. <b>SPIRITUALISM IN THE BIBLE.</b> Boards, 104 pages, 1s. 8d., post free. <b>A GUIDE TO MEDIUMSHIP AND PSYCHICAL UNFOLDMENT.</b> Mediumship Explained. II. How to Develop Mediumship. III. Psychical Powers; How to Cultivate Them. Cloth, 312 pages, 7s. 3d., post free, or in 3 separate parts, 2s. 2½d. each, post free. <i>Mrs. Wallis who recently completed 50 years' service to the cause of Spiritual Progress, has a unique knowledge of mediumship and the development of psychic gifts.</i></p>	<p>By JAMES COATES, Ph.D. <b>SEEING THE INVISIBLE.</b> Cloth 284 pages, net 6s. 6d., post free, 7s. <b>HUMAN MAGNETISM.</b> Cloth, 253 pages, net 6s., post free 6s. 6d. <b>PSYCHICAL PHENOMENA.</b> 188 pages, net 2s., post free, 2s. 3d. <b>IS MODERN SPIRITUALISM BASED ON FACT OR FANCY?</b> 95 pages, net 2s. post free 2s. 3d. <i>(Valuable works by a great pioneer.)</i></p>
<p>By SIR WILLIAM BARRETT, F.R.S. <b>ON THE THRESHOLD OF THE UNSEEN.</b> Cloth, 386 pages, 8s., post free. <i>A cautious and comprehensive description of the evidence for Psychical Phenomena, by a great Scientist. Strongly recommended for Sceptical Inquirers.</i></p>	<p><b>SECOND IMPRESSION.</b> <b>FACTS AND THE FUTURE LIFE</b> By the REV. G. VALE OWEN. Cloth, 191pp., 4s. 10d. post free.</p>
	<p>By H. A. DALLAS. <b>OBJECTIONS TO SPIRITUALISM (Answered).</b> 128 pages, 2s. 2½d. <i>A valuable little book for those who have religious and other difficulties in regard to Spiritualism.</i></p>
	<p>By DAVID GOW (Editor of "LIGHT"). <b>SPIRITUALISM: ITS IDEAS AND IDEALS.</b> Paper Covers, 2s. 3d., post free. <i>A collection of some of this brilliant journalist's recent contributions.</i></p>

The above publications and all other works on Spiritualism, Psychical Research and Allied Subjects can be obtained of the Publicity Department of the London Spiritualist Alliance, Ltd., 5, Queen Square, London, W.C. 1. Send Remittance with order.

# Osmos

The Great British  
Aperient Water

Medical  
Press  
Opinions

LANCET—"A good aperient, laxative or purgative."

MEDICAL TIMES—"Osmos should have a wide sphere of usefulness, and may be prescribed with benefit in cases where its use is indicated."

MEDICAL PRESS—"The use of Osmos is based on well-known principles and it should command a big sale."

**Take it for Your ailment**

Constipation  
Liver Congestion  
Bilious Attacks  
Headache, &c.

Dyspepsia  
Gastric Catarrh  
Indiscretion in Diet,  
&c.

Hæmorrhoids  
Gout  
Rheumatism  
Obesity, &c.



## WHAT DOCTORS SAY:

Doctors in all parts of the country report highly successful treatment of the above complaints, *e.g.*,

### CONSTIPATION

"I have prescribed Osmos for Constipation with excellent results. Unlike saline preparations it leaves no injurious after-effects."

M.R.C.S., L.S.A.

### INDIGESTION

"In cases of Indigestion due to the sluggish action of the bowels, I have never found Osmos fail. I am prescribing it regularly."

M.D., M.R.C.P.

### HÆMORRHOIDS

"I have personally found Osmos excellent. Now that I know its value I will recommend it."

M.B., B.Sc.Lond.

Sold at all Chemists, Boot's Cash Chemists, Taylor's Drug Co., Ltd., Timothy White, Ltd., 2/6 per Bottle, or post free from

**OSMOS WATERS, LTD.,**  
CROWN WHARF, HAYES, MIDDLESEX.

LR3Ap'27 If your health worries you, send a postcard for Booklet.