

"LIGHT," November 4th, 1922

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MORE LIGHT ON THE "MYSTERY" PLATE.

LIGHT

A JOURNAL OF SPIRITUAL
PROGRESS & PSYCHICAL RESEARCH

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A JOURNAL OF
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,182.—VOL. XLII. [Registered as] SATURDAY, NOVEMBER 4, 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.

FLY time! fly speedily—
Come life and light!

—LADY NAIRN.

THE NATURE OF THE SELF.

In the writings of some of the thoughtful Spiritualists of a generation or more ago, the word "selfhood" was not infrequently used. It denoted the essential unit, the spiritual principle forming the core of every human life. In considering the nature and destiny of man to-day it would tend to greater clearness of thought if this "indivisible monad," with its unchanging and indestructible nature, were taken into due account. Dr. Elizabeth Severn, in her remarkable book, "The Psychology of Behaviour," devotes a chapter to the question of the Self, in the course of which she says:—

In a vague way man is always aware of himself, but his sense of Self increases gradually in proportion to his development until he recognises an inner identity so permanent and cohesive as to withstand all the invasions and mutations of life and experience. So strong is this feeling that in most cases he is conscious of a great longing for, if not a certitude of an indefinite continuance of himself in time. Belief in personal immortality is as old as the human race itself and as ineradicable despite a discouraging lack of "proof."

It is indeed so, and doubtless this instinct so deeply rooted in the spirit explains the failure of materialistic science and philosophy to destroy the interest in the idea of human survival and all that pertains to it.

"INDIVIDUALITY" AND "PERSONALITY."

To those who have thought deeply on the subject the dividing line between individuality and personality is quite clear-cut. Dr. Severn observes that the personality is the colour or dress, as it were, of the Ego. It is subject to mutation and variation; whereas the individuality which expresses the essence of selfhood is permanent and not perceptibly changed throughout a life-time, although we agree with Dr. Severn in the statement that this, too, is "a living,

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growing thing, capable of infinite development." And this brings us to her observations on disintegration of personality:—

The widespread "mental-nervous" afflictions of the day are all derangements of the personality, due mostly to the high-living and great waste of vitality which is characteristic of our race and time, all making for nervousness or disintegration. There are other causes more obscure and fundamental, having to do with the incarnation of the Ego in its physical body. Even in persons who appear quite normal this occult process is sometimes incomplete, making any thorough co-ordination between the several planes of expression difficult or impossible. Even such intricate problems as this can be overcome, however, by certain methods of re-integration on the psychic plane.

There is deep insight here, and especially in the consoling reflection that none of these evils touches the essential self. It is always behind all the deviations "drawing with unerring knowledge all that best conserves its own purpose and welfare."

WHAT CONSTITUTES A SPIRITUALIST?

There is a number of different opinions as to precisely what constitutes a Spiritualist, but for all practical purposes it is sufficient for us to regard the name as denoting a person who accepts the existence of an unseen or spiritual world, as the abode of those spirits which in this world are clothed in flesh, and who further holds the view that the reality of spirits and of a spirit world is capable of proof—a matter of fact as well as of faith. Such a person is to us a Spiritualist in effect, even though he may disavow the name. Time was, as we remember, when Spiritualism was made the happy hunting ground for a number of groups and movements, some of them praiseworthy and some merely crankish. In those days we heard it proclaimed that no one could be a Spiritualist who was not also an anti-vivisectionist, a fruitarian or a teetotaler or an opponent of capital punishment. Even the people who believed in a nut diet seemed to think their cult was in some way bound up with our subject, but although many simple-minded inquiries were sent to the editor as to how far these dogmas were true, we never heard of one asking whether it were the fact that you could not be a Spiritualist if you did not live on nuts. And yet doubtless there were people who were simple enough to ask even that question!

MY CREED.

There is no death,
Though body must decay,
The spirit lives and moves
In God's own way.

I have no fear;
For God's eternal love
Encompasseth the whole,
Beneath, above.

And love is all!
The creed which God has given
Just love to Him and man
In earth and heaven.

—OLIVE LINNELL.

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PSYCHICAL EXPERIENCES OF AN OLD INVESTIGATOR.

ADDRESS BY PROFESSOR JAMES COATES.

In introducing the speaker of the evening to the members and friends of the London Spiritualist Alliance present in the hall at 6, Queen-square, on Thursday, the 26th ult., the Chairman of the meeting, Mr. GEORGE WRIGHT, remarked that Professor Coates had almost reached the jubilee of his investigations into psychical phenomena. He had given forty-eight years of active work to the subject, and during that time his experience has been so wide and his contributions to our knowledge by speech and pen so valuable that his hearers would be sure of a treat.

Mr. COATES said that he was not about to deal with the subject of communion, because that was a personal experience of the soul coming in contact with the unseen, or to take the matter a step higher, with the Almighty, Eternal Spirit itself that throbs in all being—such sacred experiences could seldom be put into words. But he had had many precious experiences in the course of his life. When quite a young man he came in contact with Captain Hudson, who sailed from this country in the first teetotal ship. Hudson possessed strong mesmeric influence over his crew, and it was through witnessing some exhibitions of his remarkable healing powers that the lecturer's interest in mesmerism was first aroused. This interest was strengthened later by his getting into touch with Dr. Hitchman, of Liverpool, who incurred great contumely among his medical confrères by healing children by the laying on of hands. Commencing business in Liverpool, Mr. Coates began himself to do something in the way of healing treatment, especially in the treatment of toothache and other nervous disorders. He also began to practise the production in public halls of hallucinatory effects on persons selected from the audience. People wanted to be entertained, and he feared that even in the present day many approached the phenomena of Spiritualism less from any interest in its philosophy than from this craving for entertainment. Then came his introduction to psychometry. His first experiment in this direction gave him a painful shock, and for a time he dropped it altogether, though the subject never went entirely out of his mind. Captain Hudson, being ill, his wife had sent to him (Mr. Coates) a lock of her husband's hair. He took it, sat down at a table and wrote that Captain Hudson would pass out in six weeks. Medical treatment would be of no use as the case was hopeless. The prediction was fulfilled, and the local paper recorded Mrs. Hudson's report on the matter.

Mr. Coates did not touch psychometry again till he discovered that his wife (his first marriage had by this time taken place) possessed the gift. He was indebted to mesmerism because through it he discovered the dual nature of man. His experiments went on till he became thoroughly convinced of the existence of the faculty of lucidity. He went to Burnley and gave a series of entertainments in the town hall. During the fortnight he was there he discovered a wonderful psychic among the mill people—a young girl who possessed the faculty of travelling clairvoyance. He had a sitting with her in an hotel, and, while she was in the mesmeric sleep, told her to go to his home in Liverpool, giving her the name of the street and the number of the house. She did so and after describing its outside appearance, went, at his desire, into the kitchen and saw and described his wife, a tall, fine woman of marked individuality. In her description of the kitchen itself, which he recognised as accurate in every other respect, she mentioned a feature which he felt sure was wrong, viz., two engravings on the walls, one of a shepherd and sheep and the other of the Last Supper. Later he learned that in his absence his wife, out of charity, had bought these pictures from a pedlar at the door, and having got them, concluded that the kitchen was the best place to put them in!

In 1878 he went to Rothesay to give a demonstration. When the evening arrived the large hall was crowded. The clairvoyant, with her husband, arrived in the town three hours before the performance. The descriptions she gave to people in the audience were as remarkable as that which he had had at Burnley. The leading doctor in Rothesay directed her to visit a certain room in his house. Mr. Coates here gave an amusing reproduction of the broad vernacular in which this uneducated girl expressed her wonder at the many strange objects she saw in that room (it was really the doctor's private study), the like of which she declared she had never seen before. The description was vouched for by both the doctor and his son as absolutely accurate. One unpleasant incident occurred. A young man rose and, pronouncing the whole thing "bosh," said he would like the clairvoyant to go and describe a

certain house outside Rothesay, the whereabouts of which he indicated. The girl trembled as she sat on the platform. "I don't want to go there!" she said. "She can't," he replied with a sneer. She gave her reason. "It's a house that no respectable woman would be seen entering." Some booing greeted this explanation, but the senior magistrate of Rothesay interposed, stating that what the girl said was true and that the matter had been brought before the Bench the previous day.

After some reflections on the many-sided nature and manifold capacities of the human mind—"the visible man is the least part of the man we know"—Mr. Coates passed on to his introduction to Spiritualism. He had been invited with his first wife to a seance, and while there was suddenly influenced, without losing consciousness, to turn to Mrs. Coates and say, "Carrie is here and wants to speak to you." She exclaimed "Nonsense!" but six weeks later they received a letter from Pennsylvania intimating that Carrie (Mrs. Coates's sister) had died of galloping consumption.

From that time onward he had been more or less subject to spirit influence. He went into the subject and came in touch with William Hitchman, W. J. Colville, J. J. Morse, and other well-known Spiritualists. Then came his second marriage, and Mr. Coates narrated the circumstances in which the late Mrs. Coates, who was subsequently to become herself a most remarkable medium, first had her interest in Spiritualism aroused, and of how, after he had retired from business, and they had left Glasgow for Rothesay, they established what was known as the Rothesay Circle. Beginning with the family, they had gradually extended the circle by introducing friends. He did not believe in promiscuous circles; they were damaging to the medium. The backbone of the Spiritualist movement was, in his opinion, the private circle.

The mediumship of Mrs. Coates he regarded as unique. When under control her face changed and she talked in the manner in which the communicating spirit spoke in earth life. In connection with the loss of the "Titanic," the lecturer mentioned that neither his wife nor himself knew that Mr. Stead was one of the passengers till Mrs. Coates received the impression that Mr. Stead had gone down in the vessel. A little later Mr. Coates himself had an impression, seemingly emanating from Mr. Stead: "The codicil of my will will not be found." Miss Stead, some time after, confirmed the truth of the prediction. Up to then the missing codicil had not been discovered.

They obtained for the Rothesay Circle the services of the finest mediums they could get, including the remarkable direct voice medium, Mrs. Etta Wriedt, and the speaker concluded his address by narrating two striking incidents which occurred at sittings with this lady. The first one illustrated, in Mr. Coates's opinion, the truth that the very humblest instrument may be used for good by God and the angel world. A voice which had rather a foolish ring about it addressed a lady sitter, claiming old acquaintanceship, "I knew you. We went to school together. I was nearly the best-looking lass in the school." The lady not responding, the voice continued: "Ma mither lived next door to you. Do you mind what she did for you?" The sitter did "mind" and was overcome by emotion at the recollection. The speaker was a half-witted lad who with his mother, had lived next door to her. When his child was dying, this woman had come in and helped to nurse it till the end came. The other incident, which was also of a most striking and evidential character, concerned a lady who had attended three successive sittings without getting anything. All the seats for the fourth sitting had been booked, but through the unpunctuality of one of the prospective sitters, Mr. Coates was able to find a place for this lady. During the sitting a voice, addressing her, exclaimed in agonised tones, "He never did it! He never did it! Will ye no forgive me? I did it mased." And then came out the sad story of a wrecked life. The man was that of the sitter's mother, whose body had been found in the Forth. She had been driven to drink through the treatment she had received from her husband, and after his death the habit grew upon her. On the discovery of her body general suspicion fell upon a man who had disappeared from the neighbourhood, and who was known to have been an unwelcome visitor at the house. Now this poor soul had come back to free her daughter's mind from this suspicion. She wished her to know that she had not been murdered, as supposed, but had accidentally fallen into the river when under the influence of drink. The body was not found for three weeks, and it was now explained that this was due to its becoming wedged in among the stones at the bottom of the river.

A MAGISTRATE ON PSYCHIC EVIDENCES.

We have received a cutting from the "Workshop Guardian" of the 13th ulto., containing an interesting letter entitled, "Do the Dead Talk?" and signed "A City Magistrate" (Sheffield). We take the following extracts:—

As an old investigator in the realms of psychical research, with a long experience of its phenomena, and having personally compared notes with many of the leading scientific notabilities of the day, I am bound to give my answer in the affirmative. I know, as well as I know that I am writing this letter, the so-called dead, there are no dead, can, and do, communicate under proper conditions. I will cite two instances from my long-recorded list, one of which should be of particular interest to the readers of your journal, and it is in compliance with an expressed wish.

Over twelve months ago I had the misfortune to lose one very dear to me. Since her passing I have held constant communion with her. Several times she has spoken in a clear, distinct, and audible voice in the presence of reliable witnesses. On one occasion she said (this was on the 22nd April last), "There is a young man here who wants to speak. You will not know him."

I asked what his name was. "He will give his name himself." Then immediately the voice of the young man spoke out. "I am Frank Hiley, the son of Councillor Hiley, of Pontefract. I was in the Grenadier Guards, and was commissioned into the Green Howards as captain, and was killed by accident. I want you kindly to send my love to my father, and tell him I am living; there is no death." He thanked me profusely for allowing him to get his message through, and asked if he might be allowed to come again some other time.

I did not know a soul in Pontefract, but on the strength of the communication I addressed a letter to Councillor Hiley, giving full particulars, and asking him to confirm the same or otherwise, as I am most particular to have verified all messages I receive in this manner. No reply came, so after waiting a little while I wrote again without any result. I then went over to Pontefract, some 25 miles distant, to see the Chief Constable, but he was out. His subordinate promised me an answer to my questions that night. None, however, came and after waiting about a week I wrote to the Town Clerk, enclosing a stamped envelope for reply, but he was equally discourteous, and after a few more days had elapsed I grew indignant and determined to go again to Pontefract and see the Town Clerk. When I arrived, he had just left his office, so, turning to his representative, I suggested that he might give me the information I desired, and put the following questions:—

"Is there a Councillor Hiley in Pontefract?"—"Yes."
 "Had he a son called Frank?"—"Yes; I knew him very well, he was a friend of mine."
 "Was he in the Grenadier Guards?"—"Yes."
 "Did he get commissioned into the Green Howards as captain?"—"Yes."
 "Did he lose his life by accident?"—"He did, out in Italy."
 "Thank you, sir, you have given me all the information I wanted."

A few days ago an old gentleman put in an appearance. He had white hair, beard, and moustache, and seemed somewhat excited, and very earnest. He said, "My name is Sydney Smith, Sunnyside, Workop. I was a magistrate, and was seventy-eight when I passed over. Let them all know at Sunnyside, let all the world know that I am not dead, but living."

I did not know anyone in Workop, or that there was a place named Sunnyside. I, therefore, made search at the Public Library and was able to trace the facts one by one. I found that Mr. Herbert Smith was living at No. 8, and concluding that he was a son of the said Sydney, I went over to Workop, but ascertained that he is no relation. He knew him intimately as his next-door neighbour, and fully bore out the statements.

AN ANECDOTE AND A MORAL.

To the Editor of LIGHT.

SIR.—I was amused at reading in a daily paper lately that after a funeral service somewhere the clergyman went home with the family and gave them a homily upon the kind of Heaven to which the departed had gone. It was apparently the usual thing about harps and crowns and seas of glass.

He was interrupted by the widow, who said that while the clergyman talked, her husband was at her side telling her to tell the clergyman that Heaven was not in the least like his descriptions, but much more natural, and very like our life here. The clergyman replied indignantly that he "had given hundreds of funeral exhortations in his life, but this was the first time he had had back-chat with the corpse." I wonder if the clairaudient widow thought of asking him how (if he believed her husband was in Heaven as he, the clergyman, had described) any "back-chat" with the empty corpse was possible? Is this not a striking ex-

D. D. HOME AND HIS TIMES.

A HITHERTO UNPUBLISHED LETTER OF THE FAMOUS MEDIUM.

By courtesy of Mr. Harry Price we give a copy of a holograph letter in his possession throwing an interesting sidelight on the career of D. D. Home:—

Copy of four-page Autograph Letter, signed, of Daniel Dunglas Home, the medium. The letter is with original envelope, addressed by Home to — Wreford Esq., Pension Anglaise, Via Condotti (Rome). The flap of the envelope bears as a crest (of the Grenville family?) a wheat-sheaf, with the words "Otium cum Dignitate" and another design (partly obliterated), with the words "Clarior e Tenebris." The letter is undated, but was written in January, 1864. Mr. Edward Legge, the author, Royal Societies Club, a great friend of Home and Dr. Gully, principal physician at Malvern in 1864, has pronounced the letter genuine. (See "Spiritual Magazine," June, '64.)

January 2nd, received a letter requesting my presence before the police on the 3rd between the hours of ten and one. January 3rd, went and was shown to the room of the advocate Pasqualoni. I was accompanied by my friend, M. Gouthier (?), Consul of Greece at Rome. The questions were as follows: The names of my father and mother? Have you published a book? Yes. Your profession? An art student. Your residence? 65, Via del Tritone. When did you arrive? Six weeks ago. How many times have you been in Rome? Twice. How long did you stay each time? Two months the first, and three weeks the last. How long do you intend to remain this time? Till April! Have you a fixed residence in France? No. How many books have you written? One. How many copies have been sold? As I am not my own publisher, it would be impossible to say. After you became a Catholic did you exercise your power as a medium? Neither before or after did I exercise my power as a medium inasmuch as it is not a power dependent on my will. I could not use it. How do you make these things? I think the reply I have just given is sufficient for this. Do you consider your power a gift of Nature? No, I consider it a gift from God! What constitutes a trance? A study of physiology will explain this better than I can. Do you see the spirits asleep or awake? Both. Why do the spirits come to you? As a consolation and to convince those who do not believe in the after existence of the soul!! What religion do they teach? That depends! What do you do to make them come? I was about to reply that I did nothing when on the table where he was writing there came clear and distinct raps. He then said: "But the table no moves." Just as he was saying it, the table did move. What is the age of your child? Four and a half. Where is he? At Malvern. With whom? Dr. Gully. Is Dr. Gully a Catholic? No. When did you last see your child? Two months ago. When do you expect to see him again? In April. He then said without assigning any reason that I must leave Rome in three days. Do you consent? No, most decidedly not, inasmuch as I have done nothing to infringe the laws of this or any other country. I will consult with the English Consul and be advised by him.

D. D. HOME.

We also reproduce another letter in the possession of Mr. Price.

COPY OF LETTER SENT BY HOME TO A MR. COOK, MAY 4TH, 1865.

DEAR MR. COOK.—It was most kind of you to have written me a few lines. You will be glad to hear that I am both well and happy. I am sure this was all arranged by a higher power. As to the mob, it was a paid one, of that I am certain. I will be glad to see you any time.

Yours faithfully,

D. D. HOME.

Cox's Hotel,
 Jermyn-street, St. James.

ample of the unreal attitude of the Church towards death? Spiritualists know that you could no more "back-chat" with a corpse than you could hold a conversation with someone's discarded coat or dress. What, one asks, do the Churches believe? How could the deceased husband be in Heaven and in his empty body at the same time? Sir Arthur Conan Doyle told us lately in his delightful address at Aeolian Hall that the Archbishop of York had used at the Church Congress these exact words: "Men wanted a true religion as never before, and they did not find it in the Church"; that "religion attracts, but the Church repels," and that the Church by "its divisions, its dullness, and its unreality, is an obstacle, a stone of stumbling, and an offence."

Could we have a better practical illustration of it than the funeral anecdote described? Sir Arthur said, in conclusion, "Let the Churches for their own sake give up their misrepresentations." And here is one example showing by its very phrasing, the muddled views and teachings of the Churches.

Yours, etc.,

"RACHEL" (of "Rachel Comforted").

THE ALLEGED FRAUD WITH THE CREWE CIRCLE.

FURTHER LIGHT ON THE "MYSTERY" PLATE.

If anything the mystery of the "Mystery" Plate grows deeper. Our readers will remember that this plate is the one referred to in the report of the Hope-Price-Seymour test, published in the May issue of the *Journal of the Society for Psychical Research*. The only reference made in the report by the officials of the S.P.R. to this plate was contained in the words "of the two original plates retained by Hope, one is now in our possession." The officials of the S.P.R. have, during the past eight months, refused to disclose, even to the officials of the British College of Psychic Science, where the test was made, how they came into the possession of this plate, which is undoubtedly one of the set of six plates that were prepared for the experiment by the Imperial Dry Plate Company, of Cricklewood. In our concluding remarks on this case contained on page 598 of our issue of September 23rd, we ventured the supposition that this plate had possibly been sent to the officials of the S.P.R. anonymously. Our supposition has proved correct. We are indebted to Mrs. Barbara McKenzie, the Hon. Secretary of the British College of Psychic Science, for particulars, which we give below, of a meeting held at the offices of the S.P.R. recently, at which were present the Secretary of that Society and the principals of the British College of Psychic Science.

INTERVIEW WITH MISS NEWTON (S.P.R. Secretary).

MONDAY, 23RD OCTOBER, 1922, AT
31, TAVISTOCK SQUARE.

Present: Mr. Pugh (at Miss Newton's invitation), Miss Newton, Mr. and Mrs. McKenzie.

Miss Newton brought the wrappings of the package received by post by S.P.R. on Saturday, March 4th, 1922. It was addressed, "The Secretary, S.P.R., 20, Hanover-square, W.," and bore the Notting Hill Gate postmark—had been posted there at 9.30 p.m. the previous evening. The postmark is indistinct, but seems to be the 3rd.

On undoing the outer wrapping of brown paper—an inside wrapping was found also brown—with a note, "From a friend. Please fix in the dark," in large printed characters. It did not look to me like an uneducated person's writing. The word "dark" especially had a curious "d." In the outer wrappings the address was again printed and disguised. I noticed the letter "S" in the word "Square" was reversed.

On the S.P.R. opening the box in the dark room, four plates were found packed with torn pieces of the College Syllabus for the previous term. On developing all were found to have "extras," and one also had the portion of the Imperial Plate Company X-ray design, and proved to be one which fitted with plates in the Price experiment. None of the extras, to my thinking, looked like any of Hope's I have seen in the hundreds that pass through my hands. One was of a lady with a Gainsborough feather in her hat, and in which the sloping shoulders and dress could be seen. Another was an old woman's face and the dress could be seen. Another woman's head had curious fancy braid work and large ear ornaments. There was also a dotted design as if to imitate Imperial Company's trade mark. Some small red marks as if made with a red gelatine subject were noticed on two plates. Some curious X-ray marks from the heads did not resemble any ectoplasmic effects. On one plate it seemed as if a holder had gripped it at the bottom and left a rectangular mark, about one inch and a half each way. One or two plates had a "light" effect at one corner in addition to "extra," and all the effects were in the corners of the plates.

On October 24th a meeting of members of the B.C.P.S. was held at 59, Holland Park, when the following resolution was proposed and carried:—

That this meeting of members of the College, invited to consider the "Price-Hope" case, regrets that the S.P.R. should have withheld for eight months important facts regarding this, and requests that no information bearing on the case they may now hold or may receive shall be withheld from the College officials.

Mrs. McKenzie informs us that a copy of the above resolution has been forwarded to the Secretary of the Society for Psychical Research.

There can only be two reasons for the extraordinary secrecy that has been observed by the officials of the S.P.R. in connection with the "Mystery" plate. One is that during the past eight months they have been endeavouring to find out who sent this plate to them. The other reason, an unavoidable one, is that they know a good deal more about this plate, and the manner of its appearance in this case, than they consider advisable to disclose. They admit this plate came into their possession on March 4th, a few days after the Holland Park experiment. Two months later in their official report, in which they charge the Crewe Circle with fraud, they bring this plate forward as part of the evidence of proof of fraud against Hope. They made the bold statement that this plate was one of the two original plates retained by Hope. It is now perfectly clear, when

they made that statement they had no proof whatever that the plate in question had even been into the premises of the British College of Psychic Science. There are no independent witnesses brought forward to prove that the original packet sent by the Imperial Dry Plate Company to Price had not been tampered with. No one except the officials of the S.P.R., Price and Seymour, together with the Imperial Dry Plate Company had any knowledge that special marked plates were used for the test with Hope. But it looks pretty obvious that the individual who sent the plate to the S.P.R. anonymously knew something about it. If the mystery surrounding this plate is not cleared up the S.P.R. cannot, in the eyes of all honest people, be considered to have proved their case against the Crewe Circle. It is essential to all concerned that the present stigma be removed from this most unfortunate experiment. We therefore have adopted the rather unusual course of offering a reward of Twenty-five Pounds (see notice on this page) for information that may lead to evidence that will at any rate throw light on what is apparently a very discreditable piece of work. We intend to return to this case next week.

THE "MYSTERY" PLATE.

£25 REWARD.

The Editors of "LIGHT" will pay the sum of Twenty-five Pounds to anyone who will furnish them with such particulars that will lead to the identification of the person or persons who sent, or who caused to be sent, the packet of undeveloped plates, one of which being the "Mystery" Plate having X Ray marks, to the offices of the Society for Psychical Research, 20, Hanover Square, London, W., and received by the Society by post on March 4th, 1922.

LETTERS ON THE HOPE CASE.

REMARKABLE EVIDENCES.

To the Editor of LIGHT.

SIR,—May I enter into the defence of Mr. Hope and Mrs. Buxton? I am a long way from the scene of action and have not had the copies of *LIGHT* dealing with the subject until lately.

In reading through the evidence for and against the Crewe Circle, certain points present themselves to my mind. First: Why did not the investigators sign the two plates, as is usual, at Mr. Hope's request? That action makes substitution impossible. Their not doing so left it open to allow substitution other than that of Mr. Hope. Second: Why is there so much secrecy about the mystery plate? As I understand it, it is supposed to be one of the missing X-ray plates, for which others were substituted. As it is in the hands of the Society who published the report of the investigators, its history also should be explained to the public in that relation. Third: In *LIGHT* of September 23rd, Mr. Price says: "It is now agreed that my plates were changed on February 24th." He says he could not himself have changed the slide. He says: "As a matter of fact, before I entered the studio I had not the faintest idea what kind or type of camera Hope used or was going to use." Now, sir, Mr. Hope always tells his clients what sized plates to get, which presupposes the size of slide, and Mr. Hope's photos are numerous, and if any of them had been seen by Mr. Price, one would suppose he would know what kind of slide was used if he knew anything

the subject. Then Mr. Price says that during the development he was looking for the X-ray marks to come out—his test marks—but he tells us he had already seen Mr. Hope change the slide. Why look for what he well knew could not be there? It will take a much cleverer method to show fraud in this relation. The gods are against the investigators also, for one of the missing X-ray plates, the mystery plate, has a "psychic" form upon it, which had come probably at the sitting when the impression was being done, before the substitution of the new slide.

We are told by our son, David McConnell, that part of the impression of a psychic photo is made during the séance held before the camera is used. He advised us to try and see if in our own circle we could not get a psychic impression without either a medium or a camera. The directions were explicitly given by him as to time, method, etc., and were absolutely followed. A psychograph resulted which had both a positive and a negative on the same plate. This was examined by Mr. Hope and he said that such a thing was said by his critics to be impossible in the history of photography. We looked upon this psychic lesson as given in defence of him.

Sir George Beilby who, at Sir Oliver Lodge's suggestion, took an active interest in our psychic photography, also examined this psychograph, and another psychic photo which had been taken by the Crewe Circle, and was convinced that there was not fraud in either case.

It may be remembered that an account of David's appearance to an officer friend at the time of his death appeared in the S.P.R. Journal for July 19th. In the following November he asked us to go to Crewe and get his psychic photo taken. He said, "Ask Raymond's father," which we did, we ourselves having no idea of who there might be at Crewe who could do such things.

Mr. Hope rather deterred us from sitting, as we had far to go, but on January 13th, 1920, on our way from Scotland, we visited Crewe without arrangement, saw Mr. Hope that evening and sat at eleven the next day in the broad sunlight. We brought our plates from Edinburgh unopened, took part in the religious meeting; David's father entered the dark room with Mr. Hope, took out the two centre plates from the packet which had been hitherto unopened, signed them, and placed them in the carrier. Mr. Hope put the carrier in the camera. Mr. McConnell developed, and the face of our son came out, close beside my own, but larger, and leaning in a peculiar position towards me. The form of the face was unmistakably that of David. On February 11th, before we saw the prints, David, at a séance with Mrs. Osborne Leonard, told us that it was not what he wanted, but that there was something there which would show us that he was there. We went home, and the prints had arrived during our absence. We were disappointed; we expected to see a glorified form of David's face, but it was the face of a boy. The flying helmet and goggles of the Air Service were on the head, and the wounds which he obtained at death on the face. His father had not seen this, but I who had seen him after death distinctly recognised the marks; it would have been impossible to have done otherwise.

It was suggested that certain childish memories had passed through him as he stood beside me, which might account for the child face. I asked Mrs. Sidgwick if she could send to Mrs. Leonard an investigator to get from David what those memories were. She could send none, but suggested Sir Oliver Lodge's secretary, who kindly went. She did not know the nature of the photograph, nor any family history of place or circumstance. David gave her memories of his Australian life, claimed the photograph, and said the upper lip spoiled it, which it did—the upper lip was cut in the accident.

David said also of this photograph that his little dog was in the picture, and his hand on my shoulder, and that his grandfather—my father—and another man unknown to him, were also there. These were all found.

I had a picture of him and his little dog taken just before we left Australia at the age of eleven. There was only one copy of this picture, and it had never left my possession, in England. In Australia his old nurse had another copy, and the negative was also left there with the photographer; also the picture of my father had no fellow copy in England. It is like a miniature which I possess, which was copied, but the negative is in Australia.

Sir George Beilby, who kindly came from London to our house in Hampshire on purpose to see this picture, was satisfied to find these further proofs of identity.

I had the original proof of Mr. Hope's photo enlarged by the Kodak Company, and the picture of the child and dog also enlarged to same size, and sent them to Mr. Hope and Mrs. Buxton for their use. I am sure Mr. Hope would let *LIGHT* have them for publication. In enlarging Mr. Hope's original picture of David, the grandfather's face became very indistinct. What I should have done was to have reduced the picture of the child and dog to the size of Mr. Hope's original proof.

Sir George Beilby arranged with us to take a test photo with Mr. Hope and Mrs. Buxton. The date was fixed, and the Crewe Circle came to our house, but, unfortunately, Sir George Beilby was that day called away to Scotland by telegram, and we had to have the sitting without him.

We prepared our own dark room and my husband acted as before, Mr. Hope never touching the plates, which were

obtained in Petersfield and were unopened until just before they were placed in the slide. The development took place under Mr. McConnell's hands. One picture was taken in our drawing-room at nine p.m., without a previous sitting, by flashlight. Mr. Hope said the atmosphere was very psychic, he had felt his arm grasped, and a tortoise-shell pin had been taken from my hair and flung on the floor. There were two plates: David's face appeared on the second, much larger than ours and with a great deal of ectoplasm. This face of his was like a brother of mine, whom I have always thought him to be like, but in which opinion others are not agreed. There is no photograph of this brother in England other than a small one of him as a boy in my own room. The face of David is this time that of a man, and there are also in the folds of the ectoplasm faces of his grandfather on his father's side and of a young bishop in a mitre. David says there are three faces on this photo beside his own, but we have not been able to find the third face.

The following day at eleven o'clock we sat with the Crewe Circle again, and had the usual religious meeting. The result of this sitting was most extraordinary. I had concentrated for a girl to come who had been working "over the border" with David. Her face did not appear, but her brother's head came on my hand. He is not dead, nor had I ever seen him nor a picture of him, but she was devoted to him, and this was evidently a thought-form of her mind. There is also on my head the face of a school fellow of David's, and behind me there are two very sad looking spirits or "sprites." On his father's coat David's own face comes, and the faces of several relations, and there are also in this picture groups of certain thought-forms: the R.N.A.S. eagle is there. David told us to look for it, and we found it; it was the motto of the Naval Air Service to which he belonged. There is an art group: a classical-looking head with a long neck, something like the flying gladiator, and Joshua Reynolds' flower girl, a favourite picture of David's in the old home, and the face of an art master, a friend of his father. Also there is a Highland group, an antler, stag's skull, holes for the eyes, ears and horns being exact, the face of an old Highland cousin with white whiskers and dark eyes, and the face of David's school friend, who also died flying, who was in the Gordon Highlanders; this face has been certified to by the boy's headmaster, and he was the son of a celebrated man passed over in the war.

Mr. Hope and Mrs. Buxton on the same day took photos at David's grave and in our garden. Nothing came upon the plates at the grave, but there were two photos taken in the garden in one of which my husband and I changed places with Mrs. Buxton and her little boy, and on both of these photos there appear two fairies and some small heads. The fairies appear to be Titania and Oberon. There had been a discussion as to whether the girl friend passed over had ever acted. David had represented her as doing so. This photo was evidently a confirmation of his statement, as on inquiry, we afterwards found that she had taken the part of Titania in a play at school, which was known to David.

The negatives of these photos are in Mr. Hope's hands. It would have been quite impossible for the Crewe Circle to have obtained the results which we have of the survival of David, his relatives, his school friends and his interests, shown in these photos in any way which could have been other than truly psychic.

Mr. Hope's simplicity and his simple methods and, may I say, his want of time and of good material lay him open to criticism, because much better results might be obtained by the use of scientific methods at the disposal of most photographers. But at the same time the adverse conditions show his sincerity. Some day we hope ourselves fully to demonstrate to the public the wonderful results which we have had with the Crewe Circle.

Yours etc.,
MAY MCCONNEL.

Box 115, Santa Cruz Ave.,
Mento Park, California.

A BARRISTER'S VIEW.

SIR,—In your issue of August 26th you invite everyone who has followed this case to write and give you as briefly as possible their conclusions.

The heading in the Journal of the S.P.R. entitled "A Case of Fraud with the Crewe Circle" sufficiently indicates the conclusion at which the Society has arrived.

It appears to me that the persons responsible for the experiment are utterly lacking in the necessary qualifications of weighing human testimony which is essential in matters of such investigation. I happen to be a barrister who has practised for 20 years, and whose daily routine it is to enquire into the motives of people and to analyse evidence, and time after time have I found the Police making the same mistake that Messrs. Price, Seymour and Dingwall have made in this matter. Unless the police officer is very experienced he is apt to base his case on the personal evidence of men in the force, when with a little care instead of personal evidence he might have adduced real evidence. The whole strength of personal evidence depends upon the credibility of the witness, whereas with real evidence, as we say, *res ipsa loquitur*. Scientific

investigation should almost entirely eliminate the human element. This investigation lets in the human element at every step.

We have in this case a serious allegation of fraud brought against Mr. Hope and Mrs. Buxton on the testimony mainly of a Mr. Price and a Mr. Seymour. These two gentlemen set out with the apparent intention of proving fraud. From your analysis of the case, in 1915 Mr. Price received no reply to an application for a sitting with Mr. Hope. If his intention was to enquire into the reality of the phenomena he has therefore had seven years in which to form some opinion. From the method in which he set about his business it must be apparent to everybody that he had no intention of inquiring into the truth or falsehood of these phenomena. He set about the matter with the deliberate intention of proving fraud. He ordered certain plates from the Imperial Dry Plate Company. These were sent to him at his home at Pulborough, and according to the Imperial Dry Plate Company, were marked under their X-ray apparatus.

We next have the statement that Mr. Price received this postal packet on January 30th last, and that a neighbour of his, a Mr. Moger, sealed the packet and posted it to the Secretary of the Society for Psychical Research for safe-keeping. Here again what is the evidence? We have only Mr. Price's word that the packet he received was the packet which Mr. Moger had sealed, and if Mr. Price is to start under the same suspicion as Mr. Hope and Mrs. Buxton, the chain of evidence, if evidence it can be called, is immediately snapped. There was nothing to prevent Mr. Price from extracting two plates from the parcel and putting in two of his own plates. The parcel is then supposed to remain with the Society for Psychical Research from February 1st until the morning of February 24th. Who kept it during that time, who was responsible for its safe custody does not appear. For aught we know any practical joker may have opened the parcel and extracted and substituted plates. If this is scientific investigation, then the sooner we stop this nonsense the better. The parcel was then handed over to Mr. Price and his coadjutor, Mr. Seymour, and again we only have their word for it that that was the parcel which they took to the British College of Psychic Science. If either or both Mr. Price or Mr. Seymour is lying there is an end of the experiment.

After this follows a long and detailed description of what took place at the Crewe Circle. I do not propose to analyse that for one minute because if the plates with which these gentlemen were playing about were in any way tampered with the little feats of sleight of hand cannot possibly concern us. The only points which are material are that according to Mr. Price's own account he took the greatest pains to deceive the people with whom he was dealing. He says he had a very pleasant conversation with Mrs. McKenzie, and did all he could to impress her with the fact that he had come to Mr. Hope in a friendly manner. Did Mr. Price go to see Mr. Hope in a friendly manner? If he did not then all he did by way of impressing Mrs. McKenzie was an elaborate fraud. He further adds, "I ingratiated myself with them in every way." What is the point of this ingratiation? It was done to deceive.

He also says with regard to Mr. Hope, "I repeated my solicitations after his health and made myself extremely affable to him." Why enquire so solicitously after Mr. Hope's health, and why this extreme affability? This was done to deceive Mr. Hope. On his own account, therefore, Mr. Price stands condemned of acting the part of deception, and I, for one, refuse to believe him when his bare word is to be taken against the bare word of Mr. Hope. The rest of his statement is a long description of photographic processes, but of what possible avail can these be if he himself is not to be believed?

I would like to deal with this matter at greater length, but the space available in your columns will not permit of it. It is useless to talk of motives. That is pure speculation, and the Devil himself knoweth not the heart of man. I have seen crimes committed on what all sound-thinking people would agree were most inadequate and astonishing motives, and I have seen men conquer what are most powerful motives and do that which is right. All I can say is that if I were defending Mr. Hope and Mrs. Buxton I would put neither of them in the witness box to answer their charge. It is the duty of the prosecution to prove their case, and they have had ample time and opportunity to get that case ready, and as no case has been made out no defence should be called for.

T. DUDLEY PARSONS.

Singapore,
Straits Settlements,
October 2nd, 1922.

LIGHT continues as good as ever, and, week by week, I read every word of it.—A. M. H.

LET us accustom ourselves to regard death as a form of life which we do not yet understand; let us learn to look upon it with the same eye that looks upon birth; and soon our minds will be accompanied to the steps of the tomb with the same glad expectation that greets a birth.—MASTERSLINCK.

THE POEMS OF ARTHUR CONAN DOYLE.

The recognition of Sir Arthur Conan Doyle as a poet is naturally not so extensive as his fame as novelist and historian, but many of his verses have become widely known and highly popular, especially those which have been made the themes of public recitation. "Bendy's Sermon" and "The Guards Came Through" are examples in point. Consequently, there should be a warm welcome for the collected edition* which contains all the old favourites and some new pieces.

A strong human note pervades them all. They are marked by those "sabre cuts of Saxon speech" that appeal so much more to the average man than the subtle weavings of poetic fancy and the "faint pulsings" of the mystical mind.

The book opens appropriately with the "Song of the Bow," with its stirring lines—a Viking chant, a song for full-blooded Englishmen. Throughout, the lays are full of the spirit of Nature. Clear, sane thinking, an abundance of humour, sympathy and insight are all combined by the sure touch of an accomplished writer who can do more than "lisp in numbers."

Soldiers, sailors, hunters, explorers—all the joys and sorrows of the men of action and the open road gain expression in the book. Thus we have "The Storming Party," "The Frontier Line," "Corporal Dick's Promotion," "A Ballad of the Ranks," "The Groom's Story," the diverting history of Mr. Bendigo ("Bendy's Sermon"), "A Rover Chanty," "The Old Grey Fox," and other favourites.

But as the poet is a thinker as well as a man of action, the poems are pleasantly diversified, and the note of the bugle gives place at times to the "long slow slope" of the "gradual violin." Hence we have "Religio Medici," which has been one of our favourite poems since we first read it in the author's earliest book, "The Stark Munro Letters." It is a philosophy of life in a few pregnant lines, as though Sir Thomas Browne had set out in a brief modern and metrical form, the sum of his own thinking:—

God's own best will bide the test,
And God's own worst will fall,
But best or worst, or last or first,
He ordereth it all.

For all is good, if understood
(Ah, could we understand!)
And right and ill are tools of skill
Held in His either hand.

The harlot and the anchorite,
The martyr and the rake,
Deftly He fashions each aright,
Its vital part to take.

Wisdom He makes to form the fruit
Where the high blossoms be,
And Lust to kill the weaker shoot,
And Drink to trim the tree.

And Holiness that so the bole
Be solid at the core;
And Plague and Fever, that the whole
Be changing evermore.

And still He trains the branch of good
Where the high blossoms be,
And wieldeth still the shears of ill
To prune and prune His tree.

There is enough to give a hint of the poet's earlier philosophy of life and to prove him the Optimist which he has since remained.

We should have liked to quote some of the charming lyrics which show the softer side of Sir Arthur's gift as a singer, but our space is about covered. We may, however, refer to the trenchant little allegory with which the book closes—"The Journey." It is a conversation between the Faith family and Reason, Inspiration and Science acting as guides of the human pilgrims to the City Beautiful. It deftly outlines the position of humanity to-day in its relation to the Hereafter.

THE SOCIETY FOR PSYCHICAL RESEARCH.

A DISCLAIMER.

The attention of the officers of the Society for Psychical Research has been drawn to a circular headed, "Eclectic Club, 42, Jermyn-street, W." Some of the copies of this circular bear the words, "Exposure issued by the S.P.R." The Society has no knowledge of the person by whom, or the circumstances in which the circular was issued, or as to the matters alleged therein, and repudiates all responsibility with regard to it.

* "The Poems of Arthur Conan Doyle." John Murray. (7s. 6d. net.)

SPIRITUALISM AND WAR.

BY STANLEY DE BRATH.

I.

Spiritualism, as the evidence for the reality of Spirit, is, we are often and quite correctly reminded, the foundation of all religions. Obviously this is so, for if there were neither a God to worship, nor a soul to feel love and reverence, there could be no religion. In the higher meaning of the word it derives the universe from Spirit; and in its lower meaning it offers evidence of survival under conditions determined by moral character.

This is precisely where Materialism lands us. If Spirit be non-existent or a mere poetical synonym for Energy in the universe and in man, religion is reduced to a morality based on social convenience, without any place for reverence for worship, or for unselfishness in any form. Life becomes a struggle for existence; Love becomes physiological; and in short, Religion would be what Materialists quite logically wish to make it.

WHAT HAS RELIGION TO SAY TO WAR?

The great religions of the world in order of time are Brahmanism, Judaism, Buddhism, Christianity, and Islam. The existence and life of the soul stand behind all of them, they pre-suppose it. They also pre-suppose the Being of God.

Brahmanism gives the first answer to the question. In the most highly esteemed of the Sanscrit books, the Bhagvat Gita or Song Celestial, Arjuna, facing the opposing host of the Kauravas, says:—

Alas! we have resolved to commit a great sin, who are striving to slay our kindred from the lust of dominion and pleasures. It were better for me if the Kauravas with arms in hand should slay me, unresisting and unarmed, in the fight . . . I, who am stricken in soul by pity and the sense of guilt, and confused in my mind about duty, pray thee to tell me certainly what is the better course.

To him spake the Holy One:—

Thou grievest for them who need no grief, but thou speakest words of Wisdom. He who deems this (the soul) to be a slayer, and he who thinks it can be slain, are both undiscerning: it slays not, and it is not slain. It is never born, and it never dies . . . Unborn, undying, eternal, primeval, this is not slain when the body is slain. . . . This embodied soul in the body of everyone is ever indestructible . . . and thou shouldst not falter, for to a warrior nothing is better than a lawful fight.

Judaism begins in war of the most ruthless type. "The Lord is a man of war," he teacheth my hands to war and my fingers to fight" (Ps. cxliv.). Muhammad adopted the Old Testament, his first aim was "to recover the religion of Ibrahim" (Abraham), and the favourite text of the Moslem, is "The Sword is the Key of Heaven"—the Ghazi who slays an infidel is sure of Paradise—a text that is in full currency to-day. The commentary on it is writ large at Smyrna and in Armenia. Buddha preached the cessation of strife by the conquest of all earthly desires. Trained in the school of early Brahmanism, and its sacrificial observances to Nature-Gods, his agnosticism took refuge in rebirth producing a gradual extinction of the desires of the flesh and therefore of conflict.

Christ struck at the roots of war by declaring the principle of spiritual life—the Fatherhood of God and the brotherhood of men arising out of that Fatherhood. This principle was to work out as Truthfulness in word and deed, Justice between man and man, Purity in the personal soul, and Love as the fulfilling of all Law. These are the spiritual causes that actually do extinguish the causes of strife.

He said nothing about war directly except to foretell it, for the famous text, "Love your enemies," rests on a mis-translation. The Greek has two words where we have but one; *echthroi* means personal unfriends, *polemioi* means national enemies. They are correctly translated in the Latin version, "*Diligite inimicos.*" *Inimicus* is an unfriend, *hostis* a national opponent; *hostis* need not be *inimicus*, as many a chivalrous soldier knows. This is not an evasion of the difficulty, but the statement of a fact. Christ gave us principles, not rules. The principle is to bear no enmity for personal wrongs, it says nothing about national defence against aggression.

WHY HAS CHRIST'S PRINCIPLE BEEN LOST SIGHT OF?

Because from the time of the Council of Nicaea onwards, Theology has eclipsed Religion; the intellectual definitions have been put in the forefront: to this day "Christianity" is considered to be a system of "beliefs." These beliefs, accepted as final and literal truths, have been vigorously attacked and defended, and in the conflict the central ideas they more or less imperfectly represent have been lost sight of. Many have come to disbelieve those transcendental central ideas because they disbelieve the literal expression of their forms. We have to return to spiritual law—the nature and properties of Spirit.

Its nature is intellectually inexpressible in our present grade of evolution except by images and figures drawn from present conditions, and all theological controversy might be set at rest by the humility that acknowledges human limitations and recognises that in consequence of those limitations all theological definitions are but analogies drawn from Time and Sense to express high verities that transcend our powers of expression. There is no strife more bitter than the strife of words—the *odium theologicum* has become proverbial—but all such hate arises from the contention for forms of words as absolute truths.

"Spirit" is man's name for the Life-principle. It is itself an analogy. Spiritus, Pneuma, Atma, all literally mean "the breath" and nothing more; the breath taken as a symbol or emblem of life, at first physical, then spiritual, then as the Eternal Well-spring of Life, not in the remote past but in the living present. Jesus told the rabbi Nicodemus that the touch of this Life is the condition of spirituality. He told the woman at the well that "God is Spirit"—the omni-present, all-sustaining Life of the world. Not a spirit, one among others, but the Eternal Power that sustains and develops the universe and is known by Righteousness.

But if the nature of that Spirit is incomprehensible by man it is far otherwise with His attributes in man, for the world in their field of action. These attributes or properties are quite easily knowable; they are Truthfulness, Justice, and Self-sacrifice, leading to Harmony and Co-operation, not as mere abstracts but in every concrete instance.

What has this principle to say to war?

Firstly, that its observance would abolish the causes for strife. Whatever men may think of the parentage and personality of Christ, none can deny that He went to the very root of causation.

Secondly, that spiritual law is as inexorable as gravitation—as a man soweth so shall he also reap. They that take the sword shall perish by the sword.

We may modernise this version into: They that use poison-gas shall perish by poison-gas.

Coming events cast their shadows before. Speaking at Thame (July 30th, 1921) the British Premier said:—

Just before the bells of peace were set ringing, we had ready more horrible devices than the world had yet seen. I doubt not that similar devices were perfecting on the other side. The ingenious mind of man will go on developing these horrors, and no one can conceive what the next war might be like. Europe might become like the North of France. We must beware lest we bequeath to our children a legacy of concentrated hate which will one day explode, shattering their happiness, leaving the world a wilderness, and man a gaunt wanderer amongst the ruins of civilisation that his folly has destroyed.

This is no sensational apprehension. Already extensive experiments are being made with poisonous chemicals and aerial torpedoes, involving hideous forms of death, not only in the field to soldiers and sailors, but to whole cities. For we need not delude ourselves that those set on victory will stop short of any means to gain it, nor that the means at once the cheapest and the most deadly will not be used. The sophistry that does fearful evil that problematical good may come, will always find arguments to justify the worst excesses in its own eyes, and hatred knows no reason.

In August, 1922, the French paper "Excelsior" published a six-column interview with Edison, who forecasts the time when men will have control of such immense forces that war will be unthinkable, but that meanwhile there will be other wars, and that these will be waged by poison gases let loose from aeroplanes. He refuses to consider the possibility of London or New York preventing aeroplanes from flying over them, and added that "the whole population of London could be asphyxiated by poison-gas in three hours." Edison's view is that aeroplanes and gas can deal out death to the civilian population without the possibility of an effective defence. This thesis has been sustained again and again by French writers who might be accused of being alarmists, but the whole trend of the "Excelsior" interview is on the lines of the coldest science and only confirms what has been written.

(To be continued.)

CLOCKMAKERS' SUPERSTITIONS.—Referring to the extract we gave recently from the "Pall Mall Gazette" on the occult side of clocks (page 645), a correspondent in the trade tells us of some clockmakers' superstitions. One of them is that to work on Good Friday is most unlucky; another, that a clockmaker never dies in his bed. Our correspondent gives some curious examples in his own experience of this particular fatality, but these we can only regard as coincidences.

THE TREATMENT OF TUBERCULOSIS.—Mr. Arthur Lovell, well known as the author of "Ars Vivendi" (now in its seventh edition) has had so much success in connection with his system of treating tuberculosis that the Ministry of Health has consented to watch results. He claims that his discovery of the respiratory function of the cranial sinuses is the main factor in the application of the fresh air treatment for consumption.

LIGHT,

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A DEFENCE AGAINST CARPERS.

It is a delightful thing to be able to climb to the top of high Philosophy and, sitting imperially on its peaceful, flourishing head, as on a throne, to contemplate the poor mistaken mortals down below. But it is well in these Olympian pursuits that the sage shall take with him the saving grace of humour and remember that humanity is humanity in virtue of its faults and blunders as well as of its virtues, such as they are.

Spiritualism provides the critic on the heights with many a text on which he can discourse with lofty condescension. But more generally the homily sinks to mere diatribe, plentifully garnished with invective.

We have read many a bitter tirade against the crass credulity of Spiritualists, their dulness of perception, their impatience of criticism, their "morbid domesticity" of outlook; and what not. We were content that the censor should relieve his lacerated feelings in this way and enjoy a not expensive triumph. Being, as a rule, rather better acquainted with the faults and flaws of the Spiritualistic movement than he, by reason of a longer and closer acquaintance with it, we could usually appreciate the amount of truth in the indictment. But we were only hearing one side of the matter, and even that side would apply to the community generally.

The humbug who pretends to a proficiency in matters of which he has but a superficial knowledge, the trustful dupe who believes implicitly what humbug tells him, the obstinate bigot, the lover of tawdry sensationalism, the fanatic, the trifler, the "sedulous ape," the pompous egotist—these belong to the world at large. That the Spiritualistic community should contain its proportion of them seemed to us no more than natural. All we could draw from the critic's vehement condemnation of these characters was a kind of underlying suggestion that Spiritualism should, by some miracle, be conspicuously free from them. It was a great (and quite undesigned) compliment. But alas! it was doing us too much honour.

And, of course, there was the reverse side. Standing to some extent apart from the welter of controversy, usually over points of little moment, we could contemplate a great array of men and women cast in no such petty moulds—characters of mingled strength and sweetness, sane of outlook, just, honourable, oftentimes wise and heroic. Some of these guided great business enterprises, the elements being so mixed in them that they could administer the most humble details of this mortal life with the same ability that they showed in threading the intricacies of psychical research or recognising the deep spiritual laws which govern the seeming chaos of human life on this troubled planet.

These people are quite as well aware of the defects of Spiritualists as the most acrimonious of their critics—rather more so, in fact. They rub shoulders with these things at every turn. But they take the more excellent way of amending them by giving us their presence and their counsel. If their rebuke of folly be

haply sharp at times, it is tempered by the reflection that they are of the company—Keepers of the House. They have learned that life is more than literature, and the soul rather more important than Science. And although they suffer fools sadly (rather than gladly) they know that even stupidity has its uses and that the human comedy is incomplete without the villain and the fool.

W. T. STEAD AND ARMISTICE DAY.

To the Editor of LIGHT.

SIR,—I have been asked by my father and friends on the Other Side to request as many of the members of the "Borderland Library" as are able to do so, to meet on Armistice Day and go in a body to the Cenotaph for the two minutes' silence. They want me to pass this request on to all Spiritualists, as they wish, wherever possible, to have groups of Spiritualists in every place where many meet on that day in remembrance of those who passed on through the Great War, so that the spirits attracted by the vast crowds—remembering—may rejoice in the knowledge that in every crowd there is a group of those who realise their actual presence and give them greeting on this, their special day.

It has been suggested that every Spiritualist should wear an ivy leaf on the 11th—it being a leaf easily obtainable by all and a good symbol—so that all wearing this symbol may join forces, wherever possible, and so make strong batteries of power for the spirits who will be mingling with the crowds in such numbers on this, their special day.

Yours, etc.,

ESTELLE W. STEAD.

5, Smith-square, Westminster, S.W.1.
October 30th, 1922.

THE MARYLEBONE SPIRITUALIST ASSOCIATION.

To the Editor of LIGHT.

SIR,—Considering the full page announcement of the Jubilee Thanksgiving Service of the Marylebone Association sufficient correction of the erroneous statement in Mr. G. E. Wright's article claiming that the London Spiritualist Alliance was the oldest Spiritualist Society, I was content, knowing something of the intellectual calibre of your readers, to leave his ungenerous reflection on all other Spiritualist organisations to their judgment.

Having the fullest sympathy with the work of the Alliance, and seeing that his article was a plea for financial support, I was also specially desirous to do nothing which might even suggest the slightest spirit of antagonism.

In his reply in to-day's issue, to the kind and dignified reproof of Mr. Yates, the well-known worker in the national organisation, Mr. Wright admits his error, but without a single word of regret or apology.

He then unjustly suggests that Mr. Yates had failed to understand his article, and forthwith proceeds to aggravate his offence.

In his letter he implies that his society, the L.S.A., is the only one that appeals "primarily to the reason and intelligence of the thinking man and woman," or "to carry any effective mission to the very large number of persons who require impersonal evidence," and that it is the only "door to the New Knowledge."

There is nothing that he claims for the Alliance in his first article—with the single exception of its library—which could not be urged with equal force in favour of the Marylebone Association, but I trust the time will never come when the M.S.A. will claim to be the only organisation to do "real missionary work."

Yours, etc.,

GEO. CRAZE,

President Marylebone Spiritualist Association.

4, Tavistock-square, W.C.1.
October 28th, 1922.

SPIRITUALISTS' NATIONAL UNION.—At the quarterly meeting of the Council of the Spiritualists' National Union, held at Manchester, on Saturday, 28th ult., the appointment of Mr. G. F. Berry as General Secretary of the Union was confirmed. As this necessitated Mr. Berry's resignation as President of the Union, Mr. E. W. Oaten (Vice President) was appointed to the position, and Mrs. Jessy Greenwood was elected Vice-President. Both were asked to act until the next annual meeting.—ERNEST W. OATEN.

Do not wait until you come over here. Set to work at once. There is no time to lose. Gain control of self. Then retain control by emptying yourself of self. All the thoughts of lust and passion, greed, hatred, envy, and, above all, selfishness, passing through the minds of men and women, generate the "condition" called hell. Purgatory and hell are different states. We all must needs pass through a purging, purifying process after leaving earth life. I am still in purgatory. Some day I shall rise above it.—"Private Dowding."

THE OBSERVATORY.

LIGHT ON THINGS IN GENERAL.

We are pleased to be able to report that the Rev. G. Vale Owen is now convalescent, and well on the road of recovery from his recent attack of pneumonia. At the end of this month Mr. Vale Owen retires from Orford, and expects to sail from Southampton on December 30th for New York. He will be away on his lecture tour in the United States about two months.

The news of the passing last Tuesday morning of Father Bernard Vaughan, at the Jesuit College, Roehampton, Surrey, recalls to mind the occasion, two years ago, when this most popular figure in the Roman Catholic Church visited Warrington, and there held a public meeting to protest against the publication of the Vale Owen Scripts. Father Vaughan, great and good man though he was, always bitterly opposed all attempts on the part of anyone to pierce the veil. He is now beyond the veil himself, facing the reality of those things he so often denounced, whilst Mr. Vale Owen is left to continue the work of instructing the people in those matters that make our religious faith more glorious and the life here brighter for the certainty that there is a life beyond the veil, some knowledge of which we can glean here now.

East Anglia is at last waking up to the realities of "The New Revelation." Mr. Henry R. Muskett, the President of the Norwich Circle for the Study and Investigation of Spiritualism, and his lieutenants have for some time past been working hard to bring this about. Sir Arthur Conan Doyle is now to give a public lecture at St. Andrew's Hall, Norwich, on Wednesday, November 8th, when the chair will be taken at 7.45 p.m. by Councillor Fred Kent. The Lord Mayor and Sheriff of Norwich have extended their patronage to this meeting and are expected to be present. Sir Arthur's visit will, even though it is election time, stir things up in the old cathedral city, and this meeting will be preceded by another, the day before the Norwich visit, at the Town Hall, Great Yarmouth, when Mr. G. T. Brown will take the chair for Sir Arthur.

Mrs. Deane, in the course of a lecture given by her on Psychic Photography before the members of the Forest Hill Christian Spiritualist Society recently, related that one of her sitters for psychic photography allowed a lantern slide of the photograph obtained to be shown, as the extra proved to be an excellent likeness of the sitter's son. The lady, however, imposed a condition on Mrs. Deane that when showing the slide in public the sitter's face was to be blocked out. The first time Mrs. Deane showed this slide at one of her lectures, the audience were startled by a woman rising from her seat and pointing excitedly to the picture on the screen, shouted out, "Why, that's me." It was the lady who had insisted on her face in the photograph being blocked out.

The "Sunday Times" of October 22nd published an article from the Bishop of Birmingham answering a previous article by Mr. Newman Flower, entitled "What is Wrong with the Church?" In last Sunday's edition of the "Sunday Times" appears a letter, over the name Isabel Kingsley, replying to the Bishop, and is worth recording here. The letter reads as follows:—

Sir,—The Bishop of Birmingham, in his article on the Church in your issue of last Sunday, has stated exactly what is wrong with the religious teaching of to-day. It is vague and uncertain just when humanity needs something definite, something to hold on to that will give support for life. It is this desire for reality, that is, for truths that have relation to our emotional and active life, that is the cause of the newly-awakened interest of men and women in psychical research. William James alone amongst English-speaking philosophers had the courage to admit the importance of the supernormal phenomena commonly called spiritualistic. "I, myself," he says, "firmly believe that most of them are rooted in reality . . . and religion must imitate the sciences in taking them more and more elaborately into account. . . . I sometimes find myself wondering whether there can be any popular religion raised on the ruins of the old Christianity without the presence of that element which in the past has presided over the origin

of all religions, namely, a belief in new physical facts and possibilities. Abstract considerations about the soul and the reality of a moral order will not do in a year what the glimpse into a world of new phenomenal possibilities enveloping those of the present life would do in an instant. Are the much-despised 'Spiritualism' and the Society for Psychical Research to be the chosen instruments for a new era of faith? It would surely be strange if they were; but if they are not, I see no other agency that can do the work." Since these are the mature and reasoned conclusions of the most practical of psychologists and philosophers, it behoves the Churches to inquire whether this pragmatic way of taking religion, a way which gives it body as well as soul, may not be the vivifying force which is to breathe on the dry bones of religious institutions.

A full column is devoted by the "Manchester Guardian" of October 26th to a description of the new Psychical Research laboratory recently opened in Leeds. Mr. Clifford S. Best, who is the director of the laboratory, so the "Manchester Guardian" states, hopes to establish the existence of this human emanation by reproducing such exceptional and natural conditions, so that the emanation becomes visible, not to one or two students but to a roomful. He will work toward the point at which he can always and infallibly make that emanation visible with any ordinary man or woman as the sitter. The possession of an aura, Mr. Best believes to be an essential property of the physical existence of mankind. Everybody has one, though the matter of which it is composed may be too subtle for human sight to catch. Supposition goes further. The existence of a mind and a subconscious mind might in some ways tend to confirm the theory that there may be a visible and an invisible body. If it be so, it does not seem improbable that diseases of the body are influenced by diseases of the invisible body, just as the mind is influenced by subconscious promptings. If, then, this invisible body, that is to say this aura, were made visible, it would come within the reach of direct research, and this research might reveal the source of civilisation's incurable diseases. Thus there is little matter for surprise in the fact that when Mr. Best's laboratory was opened twenty medical men attended the ceremony and witnessed, some of them by speech, to a very real interest in its intentions. Ancient doctrine by asserting that everyone has a personal aura which varies in colour according to health, fits neatly into the general theory. Modern science adds that the spectrum shows there are colours invisible to the eye in ordinary conditions, so that the personal aura may exist, chemically, in the dark. Pushing theory further along the probable line, it is claimed that the aura and ectoplasm are the same thing, and that ectoplasm is the concentration and manipulation of the matter composing the aura, and takes the form of a projection from the body capable of moving grosser matter, and returns to the body after projection. The aura or emanation which Mr. Best is anxious first to make visible is, however, not directive, but present in the shape of a bodily halo. A party of nineteen students who were doing research work recently saw it, all except one, as "a sort of steam" hanging round the sitter, and Mr. Best himself is sufficiently sure of his premises for research on fairly definite lines.

Three letters appeared in "Reynolds's Newspaper" last Sunday under the heading "Spiritualism." They are interesting examples of the necessity of continuing the work of spreading the knowledge for which we stand with ever increasing vigour. The letters speak for themselves, and are as follows:—

Sir,—Spiritualism and Christianity are not synonymous, as many think. The latter is based upon a physical restoration from the dead state. The former is a delusion, a myth.

T. SULLIVAN.

Durham.

Sir,—The statement of Mr. E. Last that "there are no dead" is not in the Bible. We cannot think without a brain or talk without a tongue or see without eyes. The idea that we remain alive after death is absurd.

It was the serpent who said, "Ye shall not surely die," and Spiritualists are the children of the serpent.

A. W. LINNECAR.

Sir,—I notice the reader from Langholm attempts to justify Spiritualists by suggesting that Christ and His apostles were such.

They may have been, but let those of to-day hand the bereaved mother back her son, command the cripple to cast away his crutches, feed the starving multitudes, etc. They will then have justified themselves as true Spiritualists.

Till then we can afford to treat them with contempt.

Fleet.

S. R. STRATTON.

"JOANNA SOUTHCOTT AND HER FOLLOWERS."

MRS. RACHEL J. FOX REPLIES.

To the Editor of LIGHT.

SIR,—I trust that you will allow me space in which to reply to some points which are actually incorrect in the comprehensive article on Joanna Southcott in your issue of October 14th.

First, in regard to the matter of the alleged sale of Seals. There is a distinct denial of this charge in her book—"A True Picture of the World," page 37—where it says, "I never paid anyone for writing the seals, neither did I ever sell one in my life," but apart from this the writings of Joanna Southcott are known by the readers of *Joanna Southcott*, to be the production of a person whose whole life will bear the minutest scrutiny, and it is time for English men and women to refuse to allow the honour of this good and brave woman to continue to be impugned by those who have never read her writings. "Judge not, i.e., 'condemn not' (without investigating), and ye shall not be judged—condemned" (without investigation), for this is what the words mean. Even Dr. Reece wrote in his medical statement, which contains a high testimony to Joanna's character, "The seals, it is positively asserted, were never sold and her followers persist that not one instance of it can be adduced."

As to Mary Bateman, it is stated on page 410 of "The Express" (the only reliable life of Joanna, by Miss Alice Seymour, in two Vols.—see all Public Libraries), "Mary Bateman did not receive a seal from Joanna"; but, supposing that she *did*, I should like to ask, "Is that any reason for blaming Joanna?" Do not the Clergy and Ministers of every denomination risk the same thing happening every time they admit a candidate into their churches or chapels? Criminals will arise in every denomination so long as human nature is not fundamentally changed.

Now none of Joanna's followers posed as being perfect; the sealing was only a witness of their hands to what their hearts desired and that was, that Satan's reign over the earth should cease, that Christ's Kingdom should come, and that they might so overcome their sinful natures as to have "a part in the Tree of Life," whenever it should manifest upon earth, in such manner that it can actually be partaken of, as foretold in the last chapter of the Book of the Revelation. I am certain that those in Joanna's day who believed that wonderful moment to be nearer than it actually was, will be less blameworthy than those who disbelieve in its ever coming to pass! Then again, how common is it for a leader to be taunted with having followers who are "publicans and sinners," and there is evidence in the divine writings of Joanna that she too suffered blame for the mixed characters that flocked around her, impressed by her simple words and sincerity.

I now come to the subject of the promised Child, whom she was told would be "the Shiloh of Jacob's and of Balaam's prophecies" (Gen. xlix. 10, and Numbers xxiv. 15-19). It is obvious that this Englishwoman suffers blame when she should receive praise, for having staked all that a good woman clings to, upon following God's commands to her. No mortal woman could have coveted the publicity to which such an experience would expose her, and that she realised this to the full can be seen in the "Fifth Book of Wonders," written in 1813-14. The medical evidence can be read in the second Vol. of "The Express," quoted above; from this it is evident that the case baffled all the medical faculty of the day. Dr. Jos. Adams, who is alluded to in the article as if he were the only one called in, was but one of twenty-one doctors, of whom seventeen gave it, as their opinion, that she was pregnant (pp. 363 and 406). Joanna herself was equally baffled, for she did not understand that only the sign of the Child was to be given at that time, and that it was a sign of the New Birth of Divine Life to be given when the Tree of Life, which was withdrawn at the Fall, would be restored to man.

Joanna died from the exhaustion of the long period of travail from October to December 25th, 1814, and she died, not realising that only by the withdrawal of the Child would Revelation xii. be fulfilled! If she had received the Child visibly she could not have gone on being persecuted, as the Apocalypse implies she was, and this persecution has never ceased. When Dr. Reece summed up the result of the autopsy, expressly directed to be held by Joanna if she died, he declared that there was no organic disease to account for her death.

To pass to another point. While it is to the glory of God that He can bring to pass His purposes through the feeblest and least gifted with worldly advantages, it is the tragedy of humanity that it has to be so because a higher type, who would be a *persona grata* to the world and to the Church, is very rarely able to become sufficiently empty of human wisdom to receive as "a little child" the new things which, about every two thousand years, are mediated to the world by God through the instrumentality of such a person. Therefore, as God is about to proceed with His Eternal Purpose, which is to destroy sin and death at this epoch, He has had once again to make use of persons whom man despises through whom He will bring in His new order

of Life. Every student of deep things knows that rejection is, and ever has been, part of the insignia of the Prophet of God.

No true Southcottian accepted John Ward, the founder of the Shilohites, as one of the Seven Messengers of the Prophetic Visitation to Great Britain (which has steadily pursued its course between 1790 to 1918, and is now in operation and fulfilling their prophecies daily), and they constantly eliminated persons of J. Ward's type, by searching tests.

History tells again and again how the Divine Spirit has always had to bear with unbalanced egotistical persons, for as the Lord says through Jeremiah, "I have not sent these prophets, yet they ran." If they had stood in My Council and had caused My people to hear My words then they should have turned them from their evil ways" (Jer. xxiii., 21, *et seq.*). The fact is, though it is hard to make men of this age believe it, that Satan, the Spirit of Evil, by means of deceiving spirits, takes captive many a mind in order to confuse the issues between God and himself in this last great spiritual battle. It is because many now believe that the "hour" and "the person" is come, for which the Visitation to Joanna prepared the way, that there is such urgent need for the Church of England to investigate the box bequeathed by Joanna to the Nation, in which lie documents, of which it is written, "All that will happen till My Kingdom is established is in thy writings, but all is not to be known at present; thy writings must be submitted to the learned Ministers of My Word."

When the person appears who is ordained of God to be the Teacher or Deliverer, there is a very simple formula which will meet the case thus: "If such an one ~~BE~~ ^{THE} ONE naught can prevent that one manifesting the Word and the Work of God!" The article in LIGHT owns that there is a recrudescence of belief in the mystery that Joanna stood for; this is true, persons of higher position and education have been joining the ranks and there is a clearer understanding of the object of the movement, which is not due to "the irresistible attraction of the Book of Revelation over a certain type of mind."

Now though the Spirit persistently taught the Messengers who followed Joanna that Shiloh, the "Gatherer," would return to accomplish for the world the work laid down in Isaiah xi. and Rev. xii., 6, yet it should be clearly understood by all readers of my books, that *we were none of us aware* that such a series of Prophetic Writings existed, when H.E. received the revelation that "The Child of Joanna would manifest again in a woman now upon the earth," nor did I know it when I wrote, "Revelation upon Revelation," and was told again and again that Shiloh would return; still less did I anticipate any "FINDING of Shiloh," which, we believe, has proved to be the result of our seven years' "Spiritual adventures," as they are cleverly summarised by the writer in LIGHT.

The world-crisis is undeniably here, the prophets have spoken, their word is fulfilling, England has all to gain by the fact that this is the land chosen in which the final act of the world's drama is to be played. Let us cease from man and turn to the Father of Spirits who ever sends His Light through prophets.

I am, yours faithfully,

R. J. Fox.

Falmouth, October 26th, 1922.

MRS. ROBERTS JOHNSON will be in London for a short visit from November 10th. Applications for sittings with this famous medium for the direct voice can be addressed to her care of the Office of LIGHT, 5, Queen Square, London, W.C.1.

AN AMERICAN NOTE.—A letter from Mr. Louis Lisemer, of the "Tri-County News," Grand Rapids, Ohio, tells us of the regret he felt at the closing of the "Marmaduke" messages. He says: "They contained the most comforting spiritual philosophy I have ever read." He adds a tribute to the powers of Miss Ada Besinnet, in whose presence he saw a materialisation of his late wife. This he witnessed three times, having a conversation with the spirit, and is fully satisfied with the evidence.

FROM A LETTER.—LIGHT is splendid. While holding high the flag, it does so in a cool, sensible, reasonable way, free from dogmatism. LIGHT very effectively keeps the gate while the search for Truth proceeds. The appeal to our reason and intelligence is strong and clear, and this is as it should be. Still, I think there is room for those little, yet very important, experiences which mean so much to many good people who do not study the subject deeply. To those who receive them these experiences are helpful and convincing. Thus at a time when I was weary with bodily illness, sad and lonely at my enforced confinement, the whole air around me became suddenly full of the scent of flowers. I saw the flowers; their exquisite aroma enfolded me and I distinctly heard the words: "Never alone; never alone for one moment; great love surrounds you to strengthen and help you to do your part bravely and well; never alone." All this sounds so simple, but to the pain-racked body and the weary mind, such an assurance of help in time of need, of being sustained by love, strengthens one's faith in God's goodness and helps us to carry on.—PHILO.

A CASE OF EVIDENCE BY SIMPLE MEANS.

By GEORGE E. WRIGHT.

Probably most students of psychical research are apt to consider the use of "autoscopy" as being a method by which messages of an evidential nature are seldom received. The following communication, which was received by the use of the very simple autoscope "the stick and board" (as employed in the private séance room of the L.S.A.) will therefore be of interest. The sitters were Messrs. George and Charles Pressler, both members of this Alliance, and in addition three other persons were present when the communication was received.

After some communications, which had no evidential value, the following message was spelt out.

"Ready. E. Page no death. George, go home."

Q.: Why should George go home?

"Annie is bad. E. Page."

Q.: What is the matter with her?

"Faint. Begone."

Q.: Who is with her?

"Go home."

After reflection, Mr. George Pressler said aloud to his brother: "Do you think there is anything in this?" Immediately the following was spelt out, "Dad, depart."

In compliance with the message the Messrs. Pressler went to Mr. George Pressler's home. When they arrived there they found that "Annie" (Mrs. George Pressler) had just returned from a picture theatre, where a cornet solo had been played, the piece played being a special favourite of the ostensible communicator, E. Page. During the playing of the solo Mrs. Pressler had fainted. On coming to herself she had the sensation of hearing the voice of the father of "E. Page," who had also passed over some years before.

Mr. George Pressler had not seen his wife since the early morning of the day on which the sitting occurred, and had no reason whatever to anticipate from her state of health that she was in the least likely to have an attack of fainting or giddiness.

This case, taken as a whole, is extraordinarily suggestive of extra-terrene communication, for the hypothesis of telepathy or subconscious cerebration would seem to be definitely excluded, when we bear in mind the almost simultaneous impression of the presence of Mr. Page senior, both with the Messrs. Pressler in one place and with Mrs. George Pressler in another. A case of this sort should, I think, be an encouragement to others to persevere in the use of those simple means, such as the "stick and board," which undoubtedly are capable, if patience is exercised, of giving good results, even when employed by those who have comparatively little psychic power.

"AN INDIAN JUGGLER'S PERFORMANCE."

To the Editor of LIGHT.

SIR,—I have read with a certain amount of amusement Mr. Harry Price's letter appearing in your last week's issue. However, there is a saying, half a loaf is better than no bread, and we who are Spiritualists must be satisfied, at present, with the half-loaf of Mr. Harry Price's assertion that he witnessed abroad most amazing Spiritualistic phenomena that he vouches for as being absolutely genuine (see Mr. Price's letter in LIGHT on the Hope case). His present letter deals largely in unsupported assertion; Spiritualists, however, want more than assertion.

As regards Indian fakirs, your readers may be interested in the articles by C. L. Hardcastle and M. E. McGregor which appeared in "Chambers' Journal" for May 1921, and September, 1922. If one quoted it would be pretty certain that Mr. Price would be able to "explain the phenomena away," at least to his own satisfaction.

The treasurer of the Cave-street Spiritualist Society, Bristol (Mr. Rowlands) vouches for having himself seen the growth of a mango tree from the stone to about a foot in height, in the space of a few minutes, without the presence of a fakir, in the barracks in India. He (Mr. Rowlands) accounts for it on the basis of natural acceleration of growth due to using a special ant-earth, a view that, it appears, was advanced in a well-known Indian paper called the "Pioneer"; it is a view with which I by no means agree. Mr. Rowlands' assertion that in the case of these "tricks" the plants so produced have frequently been left on the ground and there withered, and that attempts to continue the growth of these accelerated plants have failed invariably, is opposed to the "explanation" given by C. L. Hardcastle in "Chambers' Journal" for September of this year.

Perhaps I might just quote page 573 ("Chambers' Journal," September, 1922), the writer being M. E. McGregor:—

"At one of the bathing festivals at Hardwan, I saw a fakir—or sacred man—lying on the bare ground with only a small loin-cloth on. Six bonfires of burning wood that would have roasted an ox burned round him. The man in the midst seemed impervious to the heat. We passed on, and three hours afterwards returned, to find

him still there, and the fires bigger than ever. It was at Hardwan I saw a man hanging head downwards from the branch of a tree. I was told he lived always in that position. I certainly never failed to find him there, either by night or by day, and we often went to see, the three days our camp was there."

It should be borne in mind that whilst there may be spurious fakirs (as, for instance, conjurers), the genuine fakir is associated with religion, just as is the rule with Spiritualistic mediums.

Yours faithfully,

W. GREGORY.

231, Southmead-road
Southmead, Bristol.
October 23rd, 1922.

PSYCHIC PHOTOGRAPHY.

AN EXCHANGE OF LETTERS.

A friend told me of an address which the Rev. Alfred Butler gave in his church at Streatham on Spirit Photography. He had declared that it was all fraud, every bit of it, and that mediums had said they could produce a particular spirit on the plate when they liked.

I wrote to him that this was a reckless statement and quite untrue, and that he had taken advantage of his position in the pulpit, knowing it could not be contradicted there, and offered him an opportunity of testing for himself. I attach his reply, and my letter in answer to it.

R. H. SAUNDERS.

R. H. Saunders, Esq.,
Oxford Lodge, Surbiton.

MY DEAR FRIEND,—I have your letter of the 23rd inst. and note what you say.

My reference in my talk to the children at my Church on Sunday last was made in all good faith, and I withdraw nothing, nor am I disposed to alter my convictions. They are convictions, and I hold them, while I give everyone equal right to hold their own. I am not disposed to discuss the subject further, nor shall I. I thank you for your letter.

Yours sincerely,

ALFRED BUTLER.

Mitcham-lane, Streatham, Baptist Church.
24th October, 1922.

To the Rev. Alfred Butler.

DEAR SIR,—My friend told me you were "a reasonable sort," or I should not have troubled you with my letter. I do not wish to engage you in any discussion to which you are averse, and this will be my last letter.

But whether you address adults or children, your responsibility is there, indeed, the greater with children, as they would naturally expect you to know what you were talking about. Your position is as a teacher and leader, and your "convictions" should be based upon the impregnable rock of ascertained fact, and not upon second-hand information from tainted sources. It is sad, but you will know better some day.

Yours sincerely,

R. H. SAUNDERS.

Oxford Lodge;
199, Ewell-road, Surbiton.
October 25th, 1922.

THE MESSAGE OF ANNE SIMON,

AND

THE SECOND MESSAGE OF ANNE SIMON.

(Two Volumes.)

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SPIRITUALISM AND WAR.

SIR,—One of the greatest difficulties that ever beset a movement is to give a positive definition on a complicated issue. The more one endeavours to do so, the worse it becomes. A recent example of an attempt to enforce peace by threatening any nation with war in the event of its committing a breach emphasises the point. We endeavour to form a league to *compel* peace on earth. Nobody will deny the desirability of that end, yet Spiritualism is opposed to force! Hence I presume we must have certain limitations, and so far as universal peace is concerned, whilst earnestly desiring it and striving for it, I, for one, should be sorry to have to depend upon a phrase to ensue it, and if, for example, I encountered somebody in the act of killing a child and its only defence was for me to take the life of the aggressor, I should not hesitate to do so. Yet this would be an act of warfare, and if the definition, "All war is murder," is to unconditionally apply, it is of no service to respond that circumstances alter cases or we find ourselves once more back to the original problem.

We are accustomed to speaking of "Might versus Right," yet might is not always wrong, and everyone desiring what is deemed right is striving to make it mighty in order that it may uphold and enforce its position. Warfare is not merely nation against nation, but (what we are apt to forget) man against man and creed against creed. This being the case there must be limitations even to the Lyceum Manual training, for it will scarcely be claimed that S.C.R. 82 is calculated to teach little children the spirit of brotherhood or of passive resistance to the views of others.

So much was I impressed by the excellence of your leader on October 7th, that I drew special attention to it at the hall where I was speaking. I am averse to appearing controversial, yet, since Lyceum training was quoted by Mr. Hambling, together with his inability to imagine one so trained conceiving it his highest duty to fight in trenches or on the sea, I have respectfully, yet most emphatically, to differ from him.

As a Lyceum conductor myself, I boldly assert that we are very proud of our number who took part in the great campaign, and every Sunday a roll-call is made of those who made the sacrifice of their earthly career.

None the less we are lovers of peace—for the nations, the classes, the individuals, the Lyceums, and the homes—and possibly when we have attained the last two objects, we shall be in a fair way to seeing the realisation of the world peace.

Yours, etc.,

WM. W. DRINKWATER.

119, Isledon-road, Holloway, N.7.

October 21st, 1922.

Our correspondent deals admirably with the difficulty represented by what he well describes as a complicated issue. It will be seen that in the leader, "Love and War," last week, we had already anticipated some of the points he has raised.

To the Editor of LIGHT.

SIR,—If we regard Christ's statements regarding war as authentic, then we must admit that they appear contradictory. Perhaps Emerson partly solved this vexed problem in his "Lecture on War," from which I quote.

"War and peace resolve themselves into a mercury of the state of cultivation. At a certain stage of his progress the man fights, if he be of a sound body and mind. At a certain higher stage he makes no offensive demonstration, but is alert to repel injury and of an unconquerable heart. At a still higher stage, he comes into the region of holiness; passion has passed away from him, his warlike nature is all converted into an active medicinal principle." In the light of these statements the esoteric meaning of "Blessed are the peacemakers," etc., becomes clearer.

Yours faithfully,

E. P. PRENTICE.

SPIRITUALISM AND CHRISTIANITY.

In an address on Sunday, the 15th ulto., to the Cheltenham Spiritualist Society, at the Rotunda, Major Marriott, D.S.O., after dealing in general with Spiritualism, cited instances of two remarkable materialisations that took place in Exeter prison when he was governor of it. He began by pointing out what he regarded as a mistake in policy on the part of those who wished to bring these glad tidings home to the hearts of all people of whatever creed, namely to have rather studiously omitted the personality of Jesus Christ in their hymns and prayers, on the plea that it was doctrinal; and that since Spiritualism was the key to all religions, it would be wrong to emphasise the Christ too much. In avoiding this danger they appear to have incurred a more formidable one, making them appear antagonistic to all the creeds of Christian nations. He pointed out how inspirational addresses and spirit communication laid so much stress on the fact that Christ was the central figure in the heavenly spheres and truly reigned there, directing the ministry of love, that there was not the slightest ground for going out of the way to appear to belittle the importance of His Divine Mission on earth. Surely they should endeavour by all means not to give offence to the great Christian Churches, especially now

THE SUBCONSCIOUS MIND AND THE DIRECT VOICE.

By JULIUS FROST.

I have read with much interest and pleasure "C. E. B. (Colonel's)" article on the above subject, and am glad to see that we are in agreement on most points. There are, however, several points upon which I should like to say a few words.

To begin with, I regret that I conveyed the impression that I regarded materialisations as common phenomena. I certainly did not intend to do so, as I know full well that these are among the rarest of phenomena.

As regards the Direct Voice, the Colonel's remarks interest me immensely. I fully agree with his comments on the generally unsatisfactory conditions under which this type of phenomena is produced. Further, I know, as a result of a few experiments, that it is a very simple matter to fake the direct voice in the dark and to make voices appear to come from all corners of the room, without moving from one's chair.

"C. E. B.'s" idea that the mind of the medium is connected with the direct voice is, I admit, new to me. I had always imagined the phenomena to be caused by a partial materialisation, although this theory had many difficulties. If the medium's mind is connected with the phenomena, this fact will throw some light on a puzzling experience which a friend and I had at a séance held by a well-known Birmingham trumpet medium. At these seances, an Italian sometimes comes through. On my last visit, I had an opportunity of challenging the communicator. I asked him (in Italian), "In what part of Italy did you live?" The reply came, "Till we meet again, sir," and immediately afterwards the voice said to the next sitter, "Good evening, Miss," and then ceased. There are two points here. First, the nonsensical answer to my question. Second, the communicator's remarks had a pronunciation utterly unlike that of any Italian (I speak with some knowledge, having spent two years in Italy and having travelled in the country considerably) but *exactly* as an Englishman, *unacquainted with Italian, might pronounce a few stock phrases he had seen*. This communicator also sang in Italian. I cannot pronounce any definite opinion as regards the song, as I could not catch the words at all clearly. It is, however, interesting to note that the medium does sometimes sing in Italian in his normal state, although he does not know the language.

My friend, who served in India during the war, was addressed by a Hindu. That the Hindu should come to my friend is interesting, as the medium had never seen him before, and did not even know his name. This Hindu gave a name which was highly curious. In India, a man's name depends on his religion. The communicator gave three names, each showing a different religion! He also claimed to be a Sikh, but omitted from his name one word which is found in that of every Sikh.

Had I not, on other occasions, had really evidential messages by the medium, through the trumpet, I should have been inclined to say the whole thing was fraud. As it is, if "C. E. B.'s" theory is correct, and the subconscious mind of the medium was in some way at work, the peculiar nature of the communications is perhaps explicable.

In the above case, the medium was in a trance, and therefore his subconscious mind could function under the most favourable conditions. Yet how is the mind of the medium enabled to produce a loud voice through a trumpet?

Are the medium's vocal organs used? If so, how is the sound conveyed to a distance? And how will this theory fit in when the medium is fully conscious and conversing at the same time as the trumpet voices? These are questions on which many of us would appreciate further enlightenment.

when the Archbishop of York has been compelled to admit to what an extent the Church is losing its hold on modern thought and action. The Church is, therefore, now ripe for conversion to Spiritualism, and voices from the beyond agree that the time for this is not far off. "Already the watchers on the heights of vision are greeting the splendid dawn of spirit sovereignty," and many other quotations are in the same strain. Major Marriott then showed what little real opposition there would be to an acknowledgment of Christ from other creeds. China, in the throes of political revolution some years ago, asked the Archbishop of Canterbury for the prayers of England that she should be guided aright. Japan, after the Russian War, seriously thought of adopting the Christian religion, and probably would have done so but for the great schism which unfortunately exists between the Roman and Anglican Churches. Again, a large section of Islam is expectant of a Mahdi (the instructor of the True Way), who shall be no other than Sidna Aeesa (our Master Jesus)! Thus the fear of antagonising other creeds is largely imaginary. In conclusion, details regarding the materialisations occurring in Exeter prison were given, and in addition an account of the progress and conditions of a young man who was hanged in 1921, which the ex-chaplain of the prison had lately received, through a well-known medium. This ended a very pregnant address.—From the "Gloucestershire Echo."

CAMEOS OF SPIRITUAL LIFE.

THE MESSAGES OF ANNE SIMON.

(Continued from page 685.)

TIME IN ANY MANSION.

You ask of the time in any Mansion or spiritual plane? I cannot tell you this, as my mortal appreciation and realisation of time have disappeared. The happiness exists in this: We realise we are becoming and will arrive, all of us, not certain chosen ones! Such are God-love and God-laws for the spiritual kingdom. "How," we know through spiritual growth. "When," we do not understand because our present happiness is of such unique fineness that its present state is all-satisfying to the spirit-consciousness.

NO ISOLATION FOR SPIRIT-SOULS. NO MASKS!

The spirit-soul is not in isolation, as is the mortal. For the latter there is always the little soul-centre, which is unshared by other mortals; and this state of individualism makes him feel so frequently his loneliness. But here the inner consciousness of each spirit-soul is shared, as it were, by every other spirit-soul. He holds nothing of himself back when he gives out his emanations. It is his finest spiritual soul-centre; and this makes the peculiar unity of these heavenly places through confidence (this might be the earth-word!). We know that the emanations represent a certain spiritual soul-identity, his all! There are no masks in these heavenly places. The words of mortals are so frequently masks, "false faces," the children of earth call them! The mortal of gentle frankness (it must not be barbed!) that gives his innermost soul-quality, without dissimulation, is reaching out towards a characteristic of the spirit-souls of our places of happiness.

INADEQUACY OF EARTH-LANGUAGE FOR SPIRIT UNFOLDING.

The finality of ultimate spirit-conditions are love and energy. There can be no more understandable explanation to the mortals of mortal planes. We, as spiritual entities, sense the higher condition of love and energy, but it is not possible to explain it further to mortal intelligence. If I were writing to the mortals of the higher mortal planes of development, I might explain more; for their understanding would make this possible. I sense, therefore, as a spiritual entity, more than I can express to the earth-mortal through his limitation of earth-conception and earth-language. If my mission were to write to the higher spiritual planes the language would be obviously different and intuitive in processes. It would be recognised by them with the same confidence as you realise the earth-words. When the spiritual souls confer with the earth-mortals by intuitive processes these are not yet accepted by the earth-mortal with confidence. I am writing to you in the language of my native, mortal dwelling-place. To be understood by others of the earth-plane it must be translated into numerous languages. If I were imparting through intuition-processes to the mortals of higher planes; it would be understood with surety by all mortals of those mortal planes as a universal language, and would be accepted by them.

EARTH LANGUAGE.

Earth Language, staggering like an overlaid beast of burden! Driven here and there by the passing crowd, nobility often emasculated, and the pauper wears the crown! Do you remember how I struggled with earth-words? I am under a partial earth-influence at this moment. The world may understand. It is just as if I were beside you. I sense the earth home. I write to you often and only for yourself in this consciousness. It will comfort you. It is what we knew together, happily hand in hand. The other, the exaltation and spiritual union, is what we will know as One Identity.

LANGUAGE WILL BE SPIRITUALISED.

The spirit-life of man is often above the medium of language, brutalised through materiality. The tendency of earth language is always to rise upward, but its bonds vitiate, and it is dragged through muddy places, is debauched, its spirit-gleams obliterated. The poet takes the remnants and creates his own heaven; but the medium is gross, and he will struggle to refine, where influences are constantly dethroning. With man's increased spirituality, the medium of language will also spiritualise. As material wants become lessened, material words will drop away like waste-matter, more and more, leaving only the gleaming spirit-words, each one a mortal soul-condition, little stars of light, expressive of an entirety of feeling or thought. Can you see here the growth toward the spirit-emanations of our plane, an entire atmosphere projected in one emanation? And so language, with its strange excrescences and idiosyncrasies, will gradually be evolved to a higher spiritual significance, its grossness being an expression of mortal man's yet elementary developments. A seeker still, of course, materiality, he has not yet reached to the larger spiritual man, but is evolving.

(To be continued.)

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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.

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RAYS AND REFLECTIONS

To some persons the Coué methods of cure seem absurd, especially the "suggestions" which one has to administer to oneself. But they *do* work. There is no doubt about that. Only they must be given a fair chance.

Imagine a man sitting down with a sour visage and croaking repeatedly in a sepulchral voice: "I am strong and well," or "I am getting better." That is not the way to do it. He should try and look the part also. Let him sing the formula, and if he can accompany it at intervals with a short dance so much the better. At any rate let it be, whether unuttered or expressed, delivered with conviction. That touches the inner springs. If it is to be merely a question of mechanical repetitions one might as well employ a gramophone or a parrot.

Amongst the rules I have heard of as governing treatment by suggestion, are two which seem very reasonable. The first is that a victim of insomnia should give himself the sleep suggestion in the daytime when he is about his work and not wait until when, in bed, the anti-sleep tendency is uppermost and has to be struggled against. The other is that suggestion is most efficacious when given while the mind and body are negative—that is, during rest hours at night. This seems a little contradictory but is not really so, for the first-mentioned theory applies to an exceptional case. The mind of the victim of sleeplessness is usually most positive at night.

A sentimental young wife, observing that a widow is sometimes described in legal documents (and on tombstones) as the "relict" of her husband, is said to have protested against the word as a hateful one. "Edwin," she said to her spouse, "if you die before me nothing will induce me to allow myself to be described as your relict!"

It was a quite natural objection. If the lady had been a Spiritualist I can also imagine her saying: "Edwin, if I 'pass on' before you and you hear from me again, do not, oh, do not, speak of me as an 'entity'!"

But I have uttered my protest against this jargon before. It is only appropriate in a scientific or technical context. To describe some loved friend in Paradise as an entity functioning on the astral plane is, in ordinary circumstances, sheer bathos.

A well-known speaker and organiser once lamented to me the low ideals of some of the Spiritualist groups in the provinces. They were so easily pleased, he said. Any little "shack" or barn seemed to be good enough for their meetings. This, with a little tawdry ornamentation and some quite incompetent speakers, filled them with pride. It offended his sense of what was due to the subject.

His remarks reminded me of a passage in Lady Grey's "Village Notes," in which she tells of a rustic wife who spoke of the privilege she felt it to shelter her mother's declining years, and closed her remarks with the words: "And so—er—we've made the hen-house *very* comfortable for mother."

D. G.

NEW PUBLICATIONS RECEIVED.

"The Experiences of a Psychometrist and Clairvoyant." By Mrs. L. Tremayne. (2s. net.)

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"The Mind of a Woman." By Mrs. Philip Champion de Crespigny. Edward Arnold (7s. 6d.)

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"In Defence." By Walter Wynn. T. Fisher Unwin. (6s. net.)

"Royal Magazine" (November).

"Premier Magazine" (November).

"Psyche" (October).

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.

IS THERE SURVIVAL FOR ALL?

C. TREVOR.—This is a question we have dealt with several times before. We are quite aware that some writers teach a doctrine known as "conditional immortality," and we recall that one distinguished authority objected that if men were all immortal, some rebellious spirits might continue in their evil courses and defy the Creator to extinguish them. It seemed to us that there were two sides to this question. We know that a degraded spirit suffering the hell of remorse would like nothing better than annihilation, and if he could extinguish himself by perseverance in wickedness he might, *per contra*, defy his Creator to perpetuate his existence. That argument then was easily answered by showing the reverse side of the proposition. We prefer the attitude of Sir Oliver Lodge, who once said that we should be careful of our conduct since we had to live with ourselves for ever. In this matter we look to the principles of Nature, and seeing that the human spirit is destined to survive all things, as being imperishable, we never expect to find any failures on the part of the Divine Intelligence in carrying out the plan of human and spiritual evolution.

REINCARNATION.

L. G.—We have dealt with this question on several occasions, and so far find nothing to add to what we have previously said. It is a theory, various in form, and probably with some basis in reality not easy to be set out in definite terms. It is taught by people on both sides of the way, i.e., by spirits as well as by persons in the flesh. There, as here, there is a conflict of view. Some spirit communicators deny it. But final proof, or disproof, is lacking, so that it is not a question that need seriously concern us. But you need be under no apprehension that if it is true it involves a loss of individuality. Individuality persists through all external changes. As to information on the subject being received from the other side, we know of nothing in the way of actual knowledge, only, as we have indicated, arguments, views and opinions for or against. Certainly some people claim to have distinct recollections of previous lives on earth. We cannot pronounce on these things. They may, or may not, be psychometrical or sub-

jective in character. It is not a question to be settled by argument, but only by actual proof. It is a fact, it is a fact, and no amount of discussion as to whether it is welcome or the reverse will affect the matter.

PSYCHICAL EXPERIENCES.

M. E. A.—There is no need for a supernatural explanation of your experiences. One should never look for the supernatural as a habit, for in comparatively few instances is it granted to us to experience physical evidence of the unseen world. There is nothing unusual in bells being heard at night, even at a distance of two miles, if the situation and conditions are suitable. The guns of Flanders were often clearly heard at Crowborough, a far greater distance, and the fact that your husband also heard bells points to a natural explanation. The sound of a sigh is also not unusual in a quiet house, and is usually due to slight movements of the wind through a crevice, it may be only a casual gust and unnoticeable unless the hearing is momentarily keen. No doubt there are always "presences" around us, but it is a mistake to put down every little unusual happening to their action. It is better to look for evidences of spiritual fellowship and activity along more interior lines. Many have thus gained a knowledge of the reality of spirits in a way more convincing than by physical indications.

SPONTANEOUS PHENOMENA.

R. A. W.—The episodes you mention are very interesting. Undoubtedly many children see more than we older people; they are closer to nature and their interior senses have not been blunted by the conditions of modern existence. The other world is not so far away, but our senses have become dulled and attuned to matter, and they cannot recognise the finer vibrations, although these latter are always present and quite as real as those of what we call "matter." Your wife's experience is unusual, but not inexplicable; probably her "thought body" was exteriorised during sleep ("extension of consciousness") and was present at the scene she describes, and influenced by the surroundings she reproduced the language. Traits can be inherited, but not, it is said, actual memories. Memory is but the record of our own experiences, and has probably no material basis that could be inherited. The case of the other child was undoubtedly one of clairvoyance. If you have not the psychic power, no planchette would help you, but some of your friends may have better success. The instances you give certainly point to a psychic origin, and should encourage you to continue your investigations.

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ANSWERS TO CORRESPONDENTS.

W. A. MELTON.—We are interested in the examples you give in connection with the problem of "Animal Survival." They have their parallels, as you know, in other instances. But as our main subject is human survival, we cannot record all these cases.

F. J. RICE.—We have your letter, but you do not mention the name of the hall. In any case it is no affair of ours, and any protest should be addressed to the promoters of the meeting. The question is one on which there is a great deal of controversy amongst Spiritualists themselves, and it is not one on which we can adjudicate.

R. OWEN.—Thank you very much. The instances are curious and we will probably refer to them.

PHILO.—Reference to your letter and article has been delayed by heavy pressure of other matters. We will try and deal with the subject later.

THE BRITISH COLLEGE.—Mr. Robert King has just concluded a series of valuable lectures at the British College on "Occult Training," and those who attended the course were greatly helped by the clear way in which the instruction was given. The final lecture on "Fasting and Soul Growth" aroused considerable discussion. Mr. King's view seems to be that extremes of action either in eating or other practices do not help psychic development, but that the right course is to exercise moderation, with occasional abstinence from flesh or other foods, to lighten the physical body, and to strengthen the will. He pointed his remarks with a Zulu proverb which says, "The stuffed body cannot see secret things," and commended the maxim to the consideration of his hearers.

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, Nov. 5th, 11.15, Mr. Cowlam; 2.45, Lyceum; 6.30, Mrs. Boddington. Grand Bazaar, December 5th and 6th; gifts of articles and offers of help urgently required.

Croydon.—Harewood Hall, 96, High-street.—Nov. 5th, 11, Mr. Percy Scholey; 6.30, service.

Brighton.—Athenæum Hall.—Nov. 5th, 11.15 and 7, Mrs. Prince; 3, Lyceum. Monday, 8, healing. Wednesday, 8.15, Mr. Robert Gurd.

Church of the Spirit, Camberwell.—The Guardian Offices, Havil-street, Camberwell Town Hall.—Nov. 5th, 11, Mrs. B. Stock; 6.30, Mrs. Redfern.

Holloway.—Grovedale Hall, Grovedale-road (near Highgate tube station).—Saturday 7.30, whist drive in aid of Building Fund. Sunday, 11, Mrs. Redfern; 7, Mrs. Mary Clempson, address and clairvoyance; 3, Lyceum. Monday, 8, developing circle (members only). Wednesday, 8, Mrs. Edey. Free healing: Thursday, from 5, children; Friday, from 7, adults. Membership earnestly invited: annual subscription, 6/-.

St. John's Spiritual Mission, Woodberry-grove, North Finchley (opposite tram depot).—Nov. 5th, 7, Rev. G. Ward. Wednesday, Nov. 8th, class for spiritual healing, Mr. Harold Carpenter. Thursday, Nov. 9th, 8, address and clairvoyance, Mr. Austin.

Shepherd's Bush.—73, Becklow-road.—Nov. 5th, 11, public circle; 7, Mr. G. R. Symons. Thursday, Nov. 9th, 7, Mr. and Mrs. Muspratt.

Peckham.—Lausanne-road.—Nov. 5th, 11.30 and 7, address and clairvoyance. Thursday, 8.15, Mrs. F. Kingstone.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—Sunday, Nov. 5th, 11, Mr. W. W. Drinkwater; 7, Mrs. Edey. Nov. 8th, Mrs. E. Neville.

Worthing Spiritualist Mission.—17, Warwick-street.—Nov. 5th, 6.30, Miss Thompson. Thursday, Nov. 9th, Mrs. Harry.

Central.—144, High Holborn (entrance, Bury-street).—Nov. 3rd, 7, Mrs. Stock. Nov. 5th, 7, Miss F. Scatcherd.

Forest Hill Christian Spiritualist Society.—Foresters' Hall, Raglan-street, Dartmouth-road.—Sat. Nov. 4th, 7.30, propaganda meeting, Miss E. Stead, Mrs. Ogilvie. Nov. 5th, 6.30, Mrs. Hull. Wednesday, Nov. 8th, 8, service.

Richmond Spiritualist Church, Ormond-road.—Sunday, Nov. 5th, 3 and 7.30, Mr. Geo. Prior and Welsh Choir. Wednesday, Nov. 8th, 7.30, Mr. A. Woodman.

Mrs. JOY SNELL, author of the "Ministry of Angels," will minister to the sorrow-stricken, and others in need of spiritual help, at 27, Westbourne Park-road, between 3 and 6 p.m., Wednesday and Sunday excepted, by appointment only.

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AUTUMN SESSION.

ARRANGEMENTS FOR WEEK ENDING NOVEMBER 11TH.

Tuesday, November 7th, 3.15 p.m.—Clairvoyance, Mrs. ANNIE JOHNSON. 7 p.m., Mrs. F. E. LEANING; the Sixth of a course of 10 lectures on "The Principles of Psychical Research" (The Double—Confusion of terms relating to the Double—Its powers—Spontaneous production takes two forms—Wallace's Five Points—Experimental production—Consciousness and the Double).

Wednesday, November 8th, 4 p.m.—Discussion Class conducted by Miss PHILLIMORE. The Meetings commence at 4 p.m., when tea will be served. The charge for each Meeting, including tea, will be One Shilling. (The questions which are to form the subject of discussion should, where possible, be sent to the Organising Secretary two days before each Meeting, but oral questions may be asked at the meetings.)

Thursday, November 9th, Special Meeting, 7.30 p.m.—Address by Mr. GEORGE E. WRIGHT (Member S.P.R., Organising Secretary L.S.A.) "Spiritualism and The Society for Psychical Research." Chairman, ABRAHAM WALLACE, Esq., M.D. (sometime Member of Council S.P.R.) DISCUSSION SPECIALLY INVITED.

Members and Associates of the S.P.R. can attend this meeting without charge and their contributions to the discussion will be welcomed.

Friday, November 10th, 4 p.m.—"Talks with Mrs. WALLIS's Spirit Control." Subject, "Answers to Questions." Preceded at 3 p.m. by Conversational Gathering.

Private Circles.—The new Experimental Room, which is fully equipped with all necessary apparatus for personal experiment in mental phenomena, is available for members' use without charge.

Members' Room.—An additional room, devoted entirely to members' use as a reading and social room, has been provided. Arrangements have been made for the service of tea between 4 and 5 p.m.

Prof. James Coates, Ph.D., has kindly undertaken to give consultations and advice to members on questions of Psychical Science and Spiritualism on Tuesday and Thursday afternoons at 5 p.m., and at other times by appointment.

Subscription.—The Annual Subscription to the Alliance is ONE GUINEA. With effect from August 1st, new members will be admitted for the remainder of the year 1922 for HALF A GUINEA only. Alternatively new members can pay the full subscription of One Guinea which covers membership to the corresponding date in 1923.

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LIGHT

A JOURNAL OF
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,183.—VOL. XLII. [Registered as] SATURDAY, NOVEMBER 11, 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.

"LIVE in your dreams, if ye must live, but I
Will find the light, and in the light will die."
—F. W. H. MYERS ("St. Paul.")

THE REV. WALTER WYNN'S MANIFESTO.

We have received a copy of the Rev. Walter Wynn's new book: "In Defence: Being a Reply to Attacks on the Bible and Evangelical Christianity made by Sir Arthur Conan Doyle and other Leading Spiritualists." It is a sufficiently formidable title, rather reminding us of the lengthy captions of the pamphlets and tractates of the seventeenth and eighteenth centuries in which the theological writers of the time set forth their wrangling disputations over texts and points of doctrine. We have read Mr. Wynn's book, however, with real interest and respect for his point of view. It was pleasant to observe that his religious differences with some of the Spiritualistic community have not blinded him to the use and value of Spiritualism itself when not entangled with theological questions. Hence we paid particular attention to the chapter, "What We Owe to the Spiritualists." It sets out in graphic fashion what we have always regarded as the main business of Spiritualism, a text to which we would have had it stick all the time, leaving each Spiritualist to follow that form of faith which best suited his spiritual needs, seeking neither to enforce his own religious doctrine nor attack that of others. That, however, was apparently a counsel of perfection. There is such "a lot of human nature in the world."

THE CHURCH'S DEBT TO SPIRITUALISM.

Let us, without necessarily exhausting what we may have to say hereafter regarding Mr. Wynn's startling book, take a brief quotation from the chapter under reference. Writing of Spiritualists, Mr. Wynn says:—

For what have these brave men and women done in the modern world? What the Churches believed in as an article of faith, they have proved to be a scientific fact. . . . For five years, day and night, in one form or another, I have studied every form of psychical phenomena, and I affirm that the Spiritualists are right. Human survival

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has been scientifically proved. They have made the Bible a more wonderful book to me than ever before.

Here we see Spiritualism fulfilling its legitimate purpose, which is to prove the truth of a fact in Nature and not to pronounce upon disputed points in theology. If the facts are incompatible with certain religious teachings, it should be sufficient to state those facts and leave the thinking world to draw its own inferences. The great discoverers of scientific truths through all the ages never used their discoveries as weapons in theological warfare. Galileo did not, for instance, embark on his astronomical discoveries with a view to making the Church look foolish. He just proclaimed the truth he had found.

* * * * *
FAIRIES AS EVIL SPRITES.

F. E. L. writes:—

The children in the home schools of the Parents' National Educational Union have had set them as their portfolio work for December the illuminating of the following verse, with suitable decorative border, as a calendar. One may judge from the form and language that it is from an antique original, but what would Sir Arthur Conan Doyle say to finding his "fayries" in such queer company as "Evile Sprites" and "Ferryts"?

St. Francis and St. Benedict
Bless thys House from Wicked Wight,
From the Nightmare and the Goblin,
That is hight Goodfellow Robin.
Keepe it from alle Evile Sprites,
Fayries, Wezles, Bats, and Ferryts,
From Curfew Time to the next Prime.

Yes, fairies, weasels, bats and ferrets are decidedly a strange mixture, especially when the implication is that the fairy is an evil sprite. Perhaps we may here trace the influence of ecclesiasticism in putting a wholesale ban on all spirits not within the pale of the Church. And how harsh is the treatment extended to Robin Goodfellow! We could not fancy St. Francis approving of such an attitude towards the elfin world which to him would be as much God's world as any other.

THE UNITY OF HUMANKIND

Earth is an atom floating in the light
Of summer sunshine with its kindred stars;
A dew-drop shaken from God's blossomed thought.
He suffers evil in it for an end;
This end is like himself, divinely good,
And pure and sweet and infinitely free
From pain. All men are parts of one great whole;
Let but a dust-grain burrow in the eye,
And consciousness is tortured till that eye
Is freed from it, and harmonised again.
Humanity is many minds in one,
And many hearts and many lives in one.
All men and Angels find their place within
The universal human race, that dwell
On every earth, in every spirit-sphere.

From "A Lyric of the Golden Age," by T. L. HARRIS.

I ATTENDED the burial of my own body, and watched some little children, whom I knew and loved, put flowers on the grave,—"Death and the Beyond" (Wallis).

FROM OVER THE BORDER.

A SOLDIER'S ACCOUNT OF HIS LIFE AFTER CROSSING.

In *Light* of September 23rd (p. 594) we gave a soldier's story of his death on the battlefield, as related to his sister, Mrs. Hope Hunter. Mrs. Hunter now sends us a further communication from her brother, describing his after-death experiences, which we present as it was received:—

At first I was so frightened I didn't know what to make of it. I felt so funny, my body hadn't got any weight. It looked like mist. I didn't want anything to eat; nor to sleep. I looked different to Dad. He was light, too, but he looked firm. I was like fog. But I could think and see and hear just the same. If I thought about anybody, you or Carrie, I was there, but I couldn't see you, but I knew I was by you. I could see a shadow of you, like I was when I first died. I'm different now, like Dad. I was miserable at first, I didn't know what to make of it. I told you about when I met Dad. He says he was miserable for a long time. He didn't know whatever mother would do with us children. I didn't know how Carrie would manage, but I might have known she would look after herself. If young Ben hadn't been able to come to me, I should have gone dotty. If some of 'em could know what the chaps feel like about the missus getting married again they wouldn't do it. But they think we're dead and gone. But we know, and it gives us the pip pretty bad. I was a long while like that. I used to think I should never get used to it, but I have. I like it alright now, too. Since I knew about Carrie I feel different. If all she thinks about is getting married again, I ain't going to worry myself any more about her. If it wasn't for young Ben, I should wish I'd never met her. But she has been a good mother to him. Look after him, Hope, as much as you can. Old Marshall didn't mean it. He's a brick to him. And the old girl. What's it matter who she's married if she's forgot me? Only look after young Ben even if you have to stomach dear Henry. I'll bet he's up against it, if he never was before. Well, for a long time I felt very queer and funny. There wasn't anything of me as I could see, but after a bit I began to get used to it, and I found out all sorts of things. After I met Dad I told you how he took me home with him. Nobody would ever believe it was like it is up here. There's houses to live in and animals. We've got Rex and two more of the old dogs. Tell mother that one Dad shot in the garden, when it made him feel so bad, and one of the old horses, but they don't do any work. They don't have to here, but Dad took me to a place where those horses are that used to be vicious, and they work there under bad masters. But nobody is here who's been very bad, but none of us have got much to brag about. I was always hanging about after I was killed. They told me I could help you not to mind so much if I tried. It used to give me the pip to see you all fretting about me, especially mother, when mother came to see you after I was here.

John fetched her from Stafford, and she went into the spare bedroom and saw my photo. Dad was with me, too. It worried us to death, when she cried like that. Dad could see her. We both could. We stopped nearly all the time she was with you. I saw Langley come and tell you I was killed, and I went across the road with you to Carrie. You took the brandy with you, and when you got there she wouldn't take any notice. Young Ben was playing with one of the cardboard bands off the felt hats. You sent up for Isabel. She took her home. I saw Davidson come into the shop, you told him I was killed. I stayed in H.....d all day. Mrs. Chiverley came into your shop. You burst out crying. Carrie was awful. I've seen Alf. I often used to come to you with Carrie in the morning. She put it across you and John alright, but I thought she meant it, too. I've seen Stainton's son, too; I was sorry for his poor mother. But all she did was lose him; nobody has taken his place. It's the 'missis' that puts it over us the worst. As soon as we're dead they think it's all over, and we all grow wings and sing hymns, and play harps, or else they think we lie dead till the last trump. But no fear. We break our blinkin' hearts because they forget us, and in five minutes they are on with someone else, often one of our own pals. But it isn't like that at all. We know all that goes on. At first some of the chaps won't believe they're dead. They think it's a dream, but I knew I was dead alright. Only I couldn't understand how it was I was like I was. I never used to think what it was like after death before I went to the front. I used to think about it sometimes then, but I never thought it would be like this. I suppose I thought we should play on harps and sing. What I couldn't understand was being the same, only a shadow, and only being able to see a shadow of all you instead of what I knew you were like. But just after I was killed I saw you like you are in your bodies, but after

that every time I came you got fainter and fainter. I can only see the part of you that comes up here when you die now. Some of you look cough drops, I don't think! My spirit body wasn't half so big as I used to be at first, but I've grown alright now. It was because I never troubled to think about religion much, so I wasn't developed. It was an eye-opener when I saw what I told you about seeing the crucifixion. I never thought all that was real before, I thought it was a lot of parsons' palaver. Getting tired? It's hard work.

But there's a lot more in what the parsons say than I used to think. Old Bolton [curate at H——] used to jaw at me sometimes and Francis Jones, when we used to go out together, but I thought Francis was getting religious mania, and old Bolton was paid to do it. But it's right; a lot of it, anyhow. You do have everlasting life, at least it looks like it, and if you live a decent life you do go to something a bit like Heaven, and if you're a rotter you do go to a place full of other rotters, and it's a sort of Hell. But at first I felt rotten; I couldn't understand anything, and everybody rotten miserable about me, and I kept wishing I could get back. But when I got a bit used to it I could tell what lots of people were thinking about me. I often used to go and see how the chaps were getting on up the line, especially old Frank. Then after a time Dad told me if I liked I could try and help them not to feel afraid to die, and if anybody I used to know did die I used to go and see him and do what I could. There was Starton. You ought to have seen his face when he saw me. He began telling me how he'd managed the business since I died. Carrie treated him all right. He said so; but I knew. I'd been in the shop many a time and seen dozens of the old customers, only some look so funny; not the right size, quite small. But I always knew who it was. Their features are just the same, only instead of being full grown they are about the size of children, but they look as old as they are. I'm glad I've got the right size now. Just after I first died I was the same size, then after I'd been here a bit I was smaller, but since I've got used to it and tried to understand and do what I can for others I've got about like I used to be when I was here. But Dad looks different to when we knew him. He isn't dull, he shines like light. I don't shine yet; I wish I did. You shine a bit, Hope, lately. I was a good many months doing nothing, just hanging about and feeling rotten.

It was about twelve months before I got at all used to being like I am. Everybody has to get used to themselves first. When I got settled down and felt a bit more like myself, Dad told me how I could help with others. I tried to help Carrie first and young Ben. Sometimes I could make her feel a bit better about me, that was just after I got killed, but I couldn't do anything when she'd got one of her fits on. I used to try and help young Ben to be a good lad, too, and love his mother. I thought he might keep her straight. I believe if it hadn't been for him she would have done something desperate. After that, when she got a bit better, I used to help the chaps, especially old Frank. When they were asleep we were able to buck them up and make them stick it. After I began to help others I began to feel more myself. More settled, and I didn't want to come back so much. Besides, you all got over it a bit. Do you remember crying and walking up and down on the lawn one night in the summer. You didn't half give me the pip. And mother—mother was always thinking about me and making herself bad. It makes a chap wish he'd done a bit more to deserve it. I wouldn't have believed everybody could have thought so much about me, especially some of those I used to play football with. You wouldn't have thought they cared a cuss about me when I was here. But they did.

I used to be able to tell what people were thinking about me. At first I thought it was me thinking it, but Dad told me it wasn't. So I used to begin and listen. I could hear quite plain when they used to be thinking about me. I could hear you the plainest of anybody. And mother—I could tell when she used to be fretting about me, too. I couldn't understand how it was when I couldn't tell when Carrie was fretting and I could when you were. But it was because she was beginning to forget me. She stopped troubling about me. I was glad when you got a bit better; it made me miserable because I was getting a bit better then and beginning to like being here. It would be all right if they didn't forget and we could talk to them like this. Besides I can go anywhere I like. And I never get tired. I always feel in the pink, and then I used to feel you wishing you could find out where I was.

(Continued at foot of next page.)

THE MYSTICAL SIGNIFICANCE OF NUMBER.

ADDRESS BY MR. GEORGE MACLOCHLAN.

To a well attended gathering of members of the London Spiritualist Alliance in the hall at 6, Queen Square, on the 2nd inst., Mr. George MacLochlan gave an interesting address on the above subject.

In introducing Mr. MacLochlan to the meeting, the Chairman, Mr. GEORGE E. WRIGHT, drew attention to the fact, that they had on their platform that evening a civil engineer who had kindly undertaken to take the place of Mr. Stanley De Brath, another civil engineer, who was detained in Paris by important work in connection with the Institut Metapsychique. He remarked that it was very interesting to see how many engineers there were among the members of the L.S.A. Were Spiritualists the pathetic examples of human credulity or unbalanced mentality that materialists said they were, it could hardly be the case that Spiritualism would number among its supporters so many members of the most practical profession in the world. Mr. MacLochlan had been professionally engaged in many large public works, and his professional reputation was the best guarantee that they would hear that evening something that was based on hard, practical fact, and not on metaphysical speculations.

Mr. MACLOCHLAN began his address by remarking that his long study of the question had convinced him of the fact that numbers had a mystical significance. It was a subject that had occupied the minds of mystics and occultists for ages. The Bible was full of it. It was a part of the sacred doctrine of the Jews and its traditions were embodied in the Kabala, which was partly based upon the idea of numerical vibrations or powers.

The doctrine was held in such veneration by the Jews that they claimed that it was given by God to the angels and by them passed on to Abraham and the elders of the Jewish race.

But the idea was not confined to the Jews. The Egyptians also held it, and a famous Greek philosopher is said to have brought the knowledge from Egypt and introduced it into Greek thought. He claimed that the Science of Numbers, together with the power of the Will, were the two magical keys with which anybody could unlock the gates of the Universe. That claim was supported by Plato, and received the sanction of other great thinkers. Indeed, so far as he (the speaker) was aware, it had never been controverted. Everything in the Universe was an emanation of power from the nine digits, the Universe being founded on these vibrations of number. Everything with which we came into touch in our daily lives was related in some way to numbers, had its numerical value and interpretation.

The 0 or zero was that from which everything came. It stood for space, universality, vacuity. From that emerged the primal unit, the number 1, but when zero or the cipher was added to 1, as in 10, it added a dignity and enlarged the power of the 1. It was a number which affected the globe. It was therefore found to affect geography, cosmopolitanism, everything which tended to world-travel, either in body or mind. The number 1 was by the great Greek thinker, Proclus, connected with the idea of Deity. He said that the number 1 and good were synonymous. "One" meant God or good, therefore it implied that there was an element of good in every person or thing connected with that number, the figure of unity. It denoted an inherent dignity, something of worth in the nature or disposition, something which saved us from the so-called evil action of the other numbers into which the original unit divided. It was intensely good—inherently God-like. It was connected in the Roman mythology with Apollo, the sun-god, the god of the wonderful.

The number 2 was extremely important. It was in all ways the antithesis of 1. It related to chaos and the pheno-

menal world, the outgoing from the primal unity, and so it was a most complex number, as indicating an emergence into infinite mutation and variation. It was related to the Moon, which stood as the symbol of change and mutability. There was a great degree of sensitiveness about this number 2. It was a peculiarly psychic number. Where 1 governed individuality, 2 represented the psychic part of things and was related to personality.

The number 3 had a special affinity with religious systems. We found it in the early Egyptian religion represented by Osiris, Isis, and Horus; in the Roman mythology in Jupiter, Venus and Cupid. Again further back in time in Cosmos, Chaos and Eros, the Divine Trinity, which was and still remains inexplicable. We saw the idea in the Christian conception of Jehovah, Mary and Jesus. It appeared always in the religious mysteries. It had its relation also to material affairs. It especially appealed to him (the speaker), as an engineer in connection with all structural engineering, which was based on the three-sided figure, the triangle.

Taking next the figure 4, Mr. MacLochlan said this was a root number. Its influence was benefic, but it related mainly to the material world; it represented the square—strength, realisation, and material advantage.

The figure 5 was in the grade above—the lower mental, emotional and feminine plane. It denoted the mercurial side of things.

Six stood for the affections, the cultured, artistic and gentle side of life.

Next in the scale, 7, took us back to the region of action. It had many meanings in its influence on various phases of material, mental and spiritual life, being disciplinary and tending to struggle and sacrifice, or holy and beneficent according to the stages of the soul's life on which it was expressed.

Eight was related to the crystallised or concrete plane of unfoldment. It stood for stability, or in its extremes for stagnation. It was conservative in action, denoted rest and a time for storage of the qualities gained from the previous numbers, and so led us on to the number 9, impulse and energy. Nine was a martial figure, the number of spiritual militancy.

Mr. MacLochlan, in the course of his address, explained the various meanings of the numbers, their inter-relations, and the astonishing way in which they acted and reacted on each other in a manner infinitely beyond the theory of chance coincidence. He illustrated many of his arguments by diagrams drawn with chalk on a blackboard, which showed the following table:—

3	6	9
2	5	8
1	4	7

Roughly the three grades, from lowest to highest, were to be classed as material, mental and spiritual, and it was noted as having a possible significance that the three lower figures were linear or angular in shape, the next row above partook of angular and circular, and the highest were all curves.

Applying the system to the personal side of things, Mr. MacLochlan showed how numbers affected the life of the individual, the birthdate, as to day, month and year, having a marked effect on character and destiny.

This part of the address was naturally followed with keen interest, as shown by many of the questions at the close. Especially interesting was the speaker's description of the way in which each series of the nine digits as it was passed led the soul upwards in an ever ascending grade of experience, each represented in epitome by the scale of numbers immediately preceding. There was integration, disintegration and reintegration. The one grew into the nine and then reappeared with the cosmic 0 or zero attached, each time with added power.

There was a large attendance, and the proceedings closed with a cordial expression of thanks to the lecturer.

(Continued from previous page.)

I was up at Edwin Wain's on Church Hill. They said, "Do not fear, all is well with one you love." But it wasn't me that told them to. They say something like that to anybody. But when I saw what they could do I thought I would try. I did try. We have told you how, in the paper explaining connection. I do regular work now. I work as hard as I did here. We all do. But we leave off when we get tired. We get tired, but in a different way. We have all sorts of amusements to go to. Nobody would believe what it is like. I wish all the chaps could know. If they could and would believe it, it would make a lot of difference. Because if all you ever do is known to everybody, and it is, you would be ashamed for lots of things to be known. I shan't forget how I felt just after I was killed when I saw what I told you. If I could come back again (but I don't want to now) and I knew what I know now I should do a darn sight different to what I did. I shan't tell you what work I do now, I will another time later on. Good-night, Hope.

MESSAGE RECEIVED ON OCTOBER 22ND.

If this should be published on Armistice Day we should

like to give a short message. It is from those who fell to those who carry on. We ask our comrades, in the name of the Crucified Christ, to stand now, as they stood in '14, when some of us who send this message were by their sides, ready to give themselves a living sacrifice for humanity. In '14 our plight was desperate. It is even more desperate in '22. There is an enemy within the gates. Hydra-headed, its tentacles squeezing out the vitality of the nations. Impurity! Comrades and brothers, we ask you in '22 to fight as you did in '14 against a more deadly enemy. To overcome will take the last ounce of strength and courage. But it can be done. We who send this message are soldiers who fought in the war. Since our passing, how we have suffered for our impurity, both of thought and body, we cannot express. We have covered ourselves with shame as with a garment. The Christ was pure, yet had man's nature, was man. Comrades, in '14 you soared triumphant over all physical suffering to spiritual altitudes. In '22, by God's grace, present your minds and bodies a living sacrifice to His service.

* Next week we hope to print a guide's explanation of the soldier's experiences, as in the case of the account given in LIGHT on September 23rd.

THE ALLEGED FRAUD WITH THE CREWE CIRCLE.

AN OFFICIAL EXPLANATION WANTED.

Up to the time of going to press the reward which we offered in our last issue for information in respect to the "Mystery" plate has not been claimed. We again repeat our offer this week, and, in addition to the Twenty-five Pounds offered by us, Mr. Harry Price has, in a letter which we give below, added a further Twenty-five Pounds, making the reward now total Fifty Pounds in all. We learn from Mrs. Barbara McKenzie, the Hon. Secretary of the British College of Psychic Science, that the S.P.R. have deposited with the College authorities all the wrappings, etc., that were around the postal packet that contained the "Mystery" plate, and these are being carefully examined by experts to see if they may discover a clue as to the sender.

In our issue of August 12th, on page 501, when referring to the "Mystery" plate for the first time, we stated the position then as follows:—

The officials of the S.P.R. refuse to give any information as to how they obtained this plate; the Report in the May issue of the Society's "Journal" is silent on this point; the Secretary and the Research Officer have been approached not only by members of the S.P.R., but by others who have a right to know the history of this plate, and they have been told that it was handed to the Society by someone on the condition that the manner of obtaining it and the name of the individual who brought it must not be divulged. We feel it is a universal opinion that the behaviour of the S.P.R. over this plate is, to say the least of it, most unscientific. One is justified in asking, What right had the officials of the Society, as representatives of a body of persons, many of whom are scientists of high standing, to accept such a vital piece of evidence conditionally at all? As a scientific society they should have refused to accept the plate unless they were at liberty to include its history in their official report or make it public.

It appears that the above story, as to the manner in which this plate came into the possession of the S.P.R., had no foundation of fact in it. It is now admitted that the plate was sent anonymously. This fact was known the first week in March of this year to the officials of the S.P.R. The first intimation of the true facts of the case was not made to the principals of the British College of Psychic Science, or anyone outside the Council of the S.P.R., until October 31st. Surely some public explanation of this action should be forthcoming from those responsible. This case is no longer a private affair of the S.P.R. When Mr. Price published the report and the Society's comments on the case from their "Journal" (which is circulated only amongst the members of the S.P.R.) he undoubtedly did this with their sanction. The result of this publication was to make known the whole affair, and in this direction he certainly was successful. It is to be sincerely hoped that a full explanation from the S.P.R. will be forthcoming and

made public at the earliest possible moment, and by so doing the uncomfortable impression that is now abroad, that the S.P.R. officials are screening someone will be dispersed.

THE "MYSTERY" PLATE.

£25 REWARD.

The Editors of "LIGHT" will pay the sum of Twenty-five Pounds to anyone who will furnish them with such particulars that will lead to the identification of the person or persons who sent, or who caused to be sent, the packet of undeveloped plates, one of which being the "Mystery" Plate having X Ray marks, to the offices of the Society for Psychical Research, 20, Hanover Square, London, W., and received by the Society by post on March 4th, 1922.

THE "MYSTERY" PLATE REWARD.

To the Editor of LIGHT.

SIR,—I am in entire agreement with your endeavour to elucidate the enigma of the "Mystery Plate." From whatever standpoint one views the action of the person who sent the plate to the S.P.R., it is most desirable that his—or her— anonymity should be unveiled. To make your "inducement" still more attractive to the sender of the plate, I shall be pleased to add twenty-five pounds to your published offer, thus doubling the "Reward." The conditions of my proposal to be the same as those specified in the current issue of LIGHT (p. 692).

Yours, etc.,
HARRY PRICE.

Arun Bank,
Pulborough,
Sussex.
November 2nd, 1922.

THE "SCIENTIFIC AMERICAN" AND PSYCHIC PHOTOGRAPHY.

A series of articles appeared in the September and October issues of the "Scientific American," written by Mr. James Black, on the subject of "Psychical Research and Spirit Photography." In the course of the latter article the writer stated that "all spirit photography is a fraud," and proceeded to give the grounds on which he based his conclusions. This article was reproduced in the issue of the "Weekly Glasgow Herald" for October 14th, and the original articles having been brought to the notice of Mr. Hewat McKenzie, the Hon. Principal of the British College of Psychic Science, he replied to the statements made by Mr. Black in a letter addressed to the "Scientific American," a copy of which letter he forwarded to us and which we publish below.

In the September article Mr. Black deals with various classes of psychic phenomena. We have not sufficient space to reproduce this article, and as the main points at issue are dealt with by Mr. McKenzie in his letter, we will not deal with them here. With regard to the article on Psychic Photography, it may be as well for us to give a few extracts from Mr. Black's article, and the points he raises will perhaps be the better understood when reviewed by our readers with Mr. McKenzie's reply before them at the same time. The extracts from Mr. Black's article,

we give below, are taken from the "Weekly Glasgow Herald":—

The Spiritualist theory is that all spirits are built up of ectoplasmic extrusions from the medium, and this ectoplasm is visible to medium and Spiritist alike. Yet (as Mr. Black points out) the spirits who call to be snapped are remarkable for their lack of visibility. Neither the medium nor Spiritist sees them, or is sure of their presence till the plate is developed. Again, the photographer does not control the spirits; they very conveniently happen in of their own volition. It is the photographic plates that the mediums control—in fact, Mr. Black shows that they have entirely too much control of the plates! But what is really very odd is the fact that the uncontrolled spirits who drop down to this work-a-day world to have their pictures taken never by any chance call at the first studio they happen on. Not at all—they seek out those controlled plates. One well-known medium gravely states a spirit picture cannot be taken on a film or in a hand camera; then another one goes out entirely alone and gets spooks on films in a hand camera!

The Society for Psychical Research (British) tried for years to get a test sitting with William Hope, but he shunned investigation. Mr. Marriott, a London photographic expert, asked Hope for a sitting, but was refused. He then challenged Hope to produce a spirit message or picture under conditions that would prevent fraud, but the medium would not perform. Sir Arthur Conan Doyle,

however, assured all and sundry that the man was all right, for he had watched him work, and fraud was not possible in the way the pictures were produced. Then Mr. Marriott offered to produce for Doyle spook pictures in the same circumstances in which Hope worked. This offer was accepted and the test took place at the British College. Sir Arthur and four other observers were present. Mr. Marriott and his apparatus were subjected to the closest scrutiny, and his actions watched carefully, but all agreed no fraudulent methods were observed. Yet when the plates were developed two "spirit extras" appeared!

If failure to see the trickery is a proof of genuine spirit pictures, then these by Mr. Marriott must surely be the real thing. But it was frankly admitted that they were produced by trickery not noticed by any of the five observers. It is clear that Hope cannot be accepted on Sir Arthur's assurance of fraud being impossible; he is shown to be an incompetent witness.

Mr. Edward Bush, a member of the S.P.R., arranged a séance and sent the so-called psychic photographer a photograph of a man presumed to be dead. At the first sitting, a spirit message came through, and the second produced a spirit picture of the subject of this photograph. As a matter of fact, the subject was the son-in-law of Mr. Bush, who was alive and well! The message received was in the same handwriting as that of numerous other messages received through the same agency, and carried the same error in spelling, too. The message has been admitted to be a forgery; but the photographer and his adherents still insist that the picture is quite genuine! The psychic scientist's ability to dissociate any portion of his work from any other portion is far from being the least of his assets.

Mr. Black naturally deals at some length with the now famous Price, Seymour, Hope Test. It is evident that the writer has not had the opportunity of perusing our investigations into this case; at any rate, if he did he has ignored them. The S.P.R. report is regarded by him as a *prima facie* case against Hope, but in re-telling the story Mr. Black has allowed his imagination full play. There are many instances of this in his article. We give the following extract as an example:—

"Mr. Price states, he never once lost sight of the slide or the photographer's hands. He noticed him take a half-turn from the light and quickly put the slide in his breast pocket and remove another one."

Our readers who have followed this case and have read the actual words used by Mr. Price in his report will be able to give a proper value to Mr. Black's reference to this incident. Mr. McKenzie's letter on the Black articles reads as follows:—

TO THE EDITOR OF THE "SCIENTIFIC AMERICAN,"

SIR,—The articles in your September and October number on "Ectoplasm and Ectoplasm Fakers" and "The Spirit Photograph Fraud" have been brought to my notice, and as my name and the name of "The British College of Psychic Science" have been mentioned, I ask the favour of space for a reply to some of the charges made against mediums by Mr. James Black, the writer of the articles.

I do not know who Mr. Black is, or what are his credentials, but can see from his articles that he has made a study of many documents on the subject, and considers himself an authority. He divides the documents into two parts—those which uphold genuine psychic results and those which acknowledge their limitations. Among those who have testified to the former in modern days are—Dr. Schrenck Notzing who is at the present moment carrying out regular weekly experiments in the University of Munich with a young medium—with a degree of light and under the most stringent control. More than sixty Professors are taking part in these from time to time. We may be sure that among these German Professors there are people with perceptive faculties equal—shall we say to those of Mr. James Black. Dr. Geley, of the Paris Metapsychique Institut, and Professor Charles Richet have everything to lose and nothing to gain but obloquy and abuse when they stand for the reality of ectoplasm, but to Mr. James Black, who, as far as I can gather from his articles, has made no practical investigation of the subject, the courage and reputation of these men count for nothing.

A complete mis-statement occurs in the paragraphs on "Ectoplasm." Mlle. Eva Carriere submitted herself for test work to the English Society for Psychical Research in 1920. The conditions provided were very bad on the showing of some of the members of the Society, and yet results were obtained after the most stringent examination of the medium. These results, if few and limited, were, however, quite definite, and were photographed, and the negatives, from which excellent enlargements have been made, show much more detail than met the eye of these critical investigators of the S.P.R. But Mr. James Black knows so much more than those on the spot and states, "Eva was subjected to searching tests and rigid conditions." She was thoroughly searched before and after, and nothing contraband was found. "Eva went into a trance and produced absolutely nothing, neither heads, faces, nor ectoplasm."

In Britain we have only one name for a writer like Mr. Black, who distorts and suppresses the evidence provided by the investigating society.

Another evidence of such distortion is provided in his treatment of my own report upon Miss Ada Besinnet's phenomena. I particularly state that examination of the medium at the last test séance showed nothing in the way of fraudulent lights. The report reads (see "Psychic Science" for April, 1922, the College Magazine): "While the light (the small red torch lamp flashed upon the medium) remained still upon her, sitter number one immediately grasped her left hand, but found no substance of any kind within it—neither did he find any wire upon her arm, batteries or electric bulbs anywhere about her person, although her bodice and person were searched." In the list of genuine phenomena demonstrated at the College I include "Psychic Lights." Mr. Black, however, wilfully misrepresents my words and says: "The light (Mr. McKenzie's red torch lamp), revealed the medium herself, her right hand resting on the table, her body leaning forward towards one of the sitters, and in her left hand a small electric torch turned towards her face provided the ectoplasmic light."

Such inaccuracy in matters that involve the reputation of persons is quite inexcusable when Mr. Black has a considered report before him. He has entirely misconstrued both the substance and the spirit of my report upon Miss Besinnet's work—whom I consider a genuine and gifted medium, although in some phases I was not able to get all the confirmation desired.

In the article upon "Psychic Photography" in the October issue, the same flagrant errors can be noticed by the experienced student. Mr. William Marriott, of London, is spoken of as "a photographic expert." He may be; but Mr. Black neglected to explain that he is also a skilful conjurer, and for many years has expressed an unexplainable hostility to all the phases of psychic science. It has never yet been regarded as evidence against a true fact, that it could be imitated, and therefore Mr. Marriott's fakes constitute no proof. It is wrong to say that in the experiment with Sir Arthur Conan Doyle no one noticed Mr. Marriott's tricks. The substitution of a second slide was noticed by Mr. McKenzie and Mr. Marriott was challenged upon the matter at the time, but being a conjurer he is not likely to disclose his methods. Mr. Black also hints that no regular photographer gets such psychic results, although using plates daily. On the contrary the phenomena happen frequently in photography, and a member of a well-known firm of leading photographers in London has stated to me personally that the strange happenings on plates in his own studio, under ordinary conditions, caused him to give consideration to the subject of psychic photography.

With reference to the Bush-Hope case, Mr. Black says: "The writing on the plate was admitted to be a forgery." I should like to know from whom this information was obtained, for it is quite unknown in Great Britain among those who follow the photographic controversy in its smallest detail.

The Price-Hope case is not yet finished, and Mr. Black sits on the judgment seat too soon. Mr. Price stated that Mr. Hope's alleged action of substituting a second slide with his own plates was "as good as seen" in the dark room. I leave your readers to judge what the phrase means. Later an anonymous packet of plates came into the hands of the S.P.R., which when developed was found to contain one of the X-ray marked plates Mr. Hope was accused of taking away. As neither the College authorities nor Mr. Hope knew that an experiment with marked plates was being carried out by Mr. Price nor that he had any connection with the S.P.R. for months after, anyone can see that the onus of the origin of the anonymous packet containing unexposed plates must lie upon those who used such marked plates. Only now, eight months after the experiment, has the Society for Psychical Research made the facts known, and meanwhile without reference to those who might have helped to elucidate the matter, they have published first in the S.P.R. "Journal," and then in a pamphlet sent broadcast, the allegations against the Crewe Circle. Mr. Black embroiders his case. He says, "In Hope's case 'frantic efforts' have been made to refute the evidence—but without success." What evidence? Evidence based on anonymous packets and not supplied to the persons attacked! Mr. McKenzie on his return from abroad, where he was when the attack was made, in consultation with other bodies, immediately offered an impartial investigation. But this was refused by the S.P.R., and this stands to their great discredit, who, knowing that they were relying on the plate received in the anonymous packet, yet refused to give the slightest information to others. So you will see, Mr. Editor, that the case is not so "black" as your correspondent would have you believe, and that there are two sides to every question.

I hope in fairness to your readers, of whom you have many in this country, that you will find space for this plea for fair play.—Yours faithfully,

J. HEWAT MCKENZIE,
Hon. Principal.

The British College of Psychic Science,
59, Holland Park, London.
October 31st, 1922.

SPIRITUALISM AND WAR.

By STANLEY DE BRATH.

I.—(CONTINUED.)

Field Marshal Sir Henry Wilson, that humane and gallant soldier murdered by political fanatics, in his preface to Major Lefebure's book, "The Riddle of the Rhine" (Collins), on chemical warfare, has warned us that this mode of war has come to stay, despite any agreements for its limitation.

Marshal Foch, in his preface to the second edition of this book, says:

"Chemical warfare thus acquires the power to produce terrible effects over much larger areas. In addition, it is an unchallengeable fact that these developments can materialise most rapidly and effectively in Germany. This country, devoted in times of peace to the large scale manufacture of chemicals, can, by a simple modification in the processes of the industry, transform its peace products into those of war. . . . If, then, we wish to avoid disastrous surprises, chemical warfare must necessarily enter into our forecast of the future."

"This is a dual note of warning . . . for I have by my side my good friend Field Marshal Sir Henry Wilson. . . . In another common effort towards the maintenance of peace we issue this warning for the future."

Dr. J. A. Harker, at the British Association meeting, September 12th, 1922, pointed out Germany's pre-eminent position for manufacturing gas-producing chemicals; and further warnings are many. All nations are now developing their aircraft for "commercial purposes." There is already a steady cross-Channel service, and fleets of aeroplanes will soon be running—stout, heavy machines, each able to carry ten tons. Italy is building new Capronis to carry yet more, and, of course, other nations will follow suit.

The principal aim in any future war will be to ruin the internal organisation of the enemy by the destruction of manufacturing towns and business centres. It is the logical consequence of "The Nation in arms" to draw no distinction between combatants in the field and those who supply munitions.

Nothing is more probable than that the first action in "the next war" will be a devastating attack on the defence by fighting scouts, followed at very short interval by a thousand of these "commercial" aeroplanes, each loaded with ten tons of asphyxiating bombs. It would not matter much which side were victorious in the preliminary attack, for so many machines would certainly be injured that the defenders, even if victorious could not meet the next phase. This would paralyse manufactures and terrify the nation as nothing else could.

Suppose a German war-party were to gain predominance and begin a war of revenge by a sudden attack on London. Its effect would no doubt be tremendous, but the immediate result would probably be a similar attack on one German town after another by French machines; and it would also be found that London is not England, and that we should retaliate with every machine that could take the air. So the devil's game would continue till European civilisation lay in ruins and man became the gaunt wanderer in the desolation he had made.

The present position is that both England and France dread that Germany may be planning to gain supremacy in the air and to use her vast chemical resources for the manufacture of poison-gas on a great scale. The limitations on the manufacture of aeroplanes have already been evaded and the restrictions have now expired. Fokker has, it is reported, factories in the Netherlands, Junkers in Switzerland, Dornier in Italy, and Zeppelins in Spain; and by acquiring shares in other concerns the German interest is dominant. Special Chairs of aircraft have been founded in technical schools. Everything points to a determination to obtain mastery in the air under camouflage of experiments with gliders, which are but toys.

THE HISTORY AND MEANING OF CHEMICAL WARFARE.

The futility of paper conventions was obvious in the late war. In the past, moral reasons were sufficient to bar chemical war. Louis XIV. and Louis XV. declined the use of "infernal liquids" offered them by chemists. Lord Dundonald's proposal to reduce Sevastopol by asphyxiating smoke was rejected by the British Cabinet. During the late war, when the use of poison-gas had become general, it was suggested to destroy the garrison of Heligoland by this means, but the British Government refused this as "too barbarous, as everybody on the island would have perished." Napoleon III. stopped the experiments with gas-shell at Chalons, and declared that such barbarities could not be employed by the French, for they were "against the law of nations."

The Hague Convention barred the use of lethal gases and expanding bullets. But a distinction was drawn between lachrimatory and poisonous gases. In January, 1915, an iodo-acetate compound which causes acute smarting of the eyes was used in grenades thrown from the British trenches. On April 22nd the Germans replied with the poisonous

chlorine of which they had great stores used in commercial works. The hell of lethal gas was let loose, all kinds being employed indiscriminately by both sides. At first about ten tons per hour per kilometre of front was used, then 100 tons, and "in the course of 1918 the British Special Brigade was using from 200 to 250 tons per km. per hour, keeping up the cloud for eight, ten or even fourteen hours" (Official Report). The Controller of Chemical Warfare Research (War Office) gives the information below:—

The chief chemicals used are as under:—

Ethyl iodo-acetate. Lachrimatory, marked action on the eyes, ceasing when the neighbourhood of the gas is left.

Di-phenyl-chloro-arsine. Causes strong coughing and sneezing; is in fine particles that penetrate ordinary gas-masks.

Chlorine. Destroys the tissues of the lungs, and in high concentration causes immediate suffocation. (Lethal.)

Carbonyl chloride (Phosgene) Poisonous. Effect delayed, "the victim is often not aware that he has been gassed. May cause sudden death as much as 48 hours after exposure." (Lethal.)

Chloro-picrin. Acts like chlorine, but more powerfully. (Lethal.)

Mustard-gas (di-chlor-di-ethyl-sulphide). Blisters the skin through the clothing, causes temporary or permanent blindness according to strength, and bronchial pneumonia. Hangs about for several days. (Lethal.)

Cyanogen compounds. In concentration of one part to one thousand parts of air cause immediate death. (Lethal.) There are several other lethal gases and compounds.

ATTACK ON TOWNS.

The most powerful agent for rendering a town uninhabitable is mustard-gas in strong concentration, producing suffocation and permanent blindness. It not only causes very painful death, but has a correspondingly terrifying effect. No great effort of imagination is required to picture the effect of dropping even one thousand tons of this gas on a town. It would not only suffocate most of the men, women and children therein, but would stampede panic-stricken mobs. There would be terrified crowds blinded and choking, rushing madly to get away; streets and houses encumbered with corpses; deaths by cold, wet and hunger of those who might succeed in escaping in penniless destitution; the whole machinery of civilised life arrested; and, as soon as the fumes had disappeared, wholesale plundering by the dregs of the populace. Afterwards all business impossible, chaos, confusion and anarchy.

It will doubtless be alleged by the prophets of smooth things that such a picture is exaggerated; that lachrimatory and other gases whose effects are transitory would be used to the exclusion of lethal compound. Experience tells a different tale. The use of such relatively harmless compounds was immediately followed by the deadly chlorine and mustard-gas. Men will always use the most terrifying weapons they can invent, especially those which need no repetition. Hate knows no restraints in any nation of which it takes a hold.

The official excuse for chemical warfare is as follows:—

As for the ethical side of the question, it must be considered dispassionately. Every new means of warfare, intensifying its effectiveness, has caused an outcry when first introduced. Gas warfare is not necessarily or exceptionally cruel. For instance, if it were conducted with cyanides . . . the resultant deaths would be the most merciful history has ever known.

Well, we wish to consider the subject dispassionately: having never been gassed, it is easy to do so. The apologist goes on:—

It is infinitely to be regretted that gas warfare was ever introduced. It certainly adds a new horror to war. It imposes a new burden on the soldiers, who may ultimately be forced to spend most of their time in gas-masks, even when far behind the lines. Perhaps the most terrible thing about it is, that since it is impossible to remove all non-combatants from a zone of war, and equally impossible to provide them with gas-masks, thousands of them must inevitably perish.

But in "the next war" between great nations there will be no "zone," and no distinction between those who manufacture munitions and those who use them. The "conscientious objector" will have no umbrella to creep under. If the public can really contemplate with serenity the destruction of towns by cyanides, let alone mustard-gas, and the choking to death of crowds of women and children compared with which the sinking of the "Lusitania" was a trifle, there is no more to be said. If they do not, it is worth some effort to prevent it.

It is obvious that the Labour Party's famous specific of a general strike could only be successful were it to take place in the aggressor country; it would be worse than useless in the country threatened, and it is even absurdly futile against an aeroplane attack.

The only means of arresting such war is a change from

(Continued on next page.)

FLOWERS OF REMEMBRANCE.

BY MRS. PHILIP CH. DE CRESPIGNY.

Although time can be counted in years now since the Cenotaph was raised in memory of our glorious dead, the floral offerings that carpet the base prove the loving gratitude of a people to be still green. Flowers as tribute of goodwill to friends, whether in this world or the next, demonstrate a custom handed down through long ages, and behind the merely poetic aspect of it there lies—as in the case of so many old customs—a truth of practical value.

With a slight degree of clairvoyance, the aura of flowers rising heavenwards is easily discernible, earth's thanksgiving, a term usually applied to the natural processes of evaporation. It is the very life-force of the flower, and the magnetism pours forth in abundance when the flower is freshly cut, diminishing proportionately as the blossom fades away.

Fruit also sends its magnetism outwards, but the skin being a non-conductor, the stream of it is arrested, hence the idea that the "good" of an apple or pear lies immediately under the skin, and of the benefits accruing to the consumers of "unfired" food.

The old Atlanteans were well aware of these forces, latent in all growing things, and acknowledged now by our own scientists when they tell us that in the vibratory forces of the atom lies a vast source of direct energy. The ancient civilisation—according to our seers—even harnessed some of these latent forces to their own uses, notably in the case of the acorn, utilising, through methods of their own, the latent dynamic energy that in favourable conditions can produce the full grown oak tree.

We are told repeatedly by those who have a wider vision than ourselves, to place flowers in the séance room, as much magnetic force can be drawn from them, and their presence helps to link up this plane with the next, their influence creating a responsive atmosphere; surely, then, the flowers scattered so lavishly at the foot of the Cenotaph should count for something more than a poetical manifestation of an emotion? The thoughts of love and the yearning cry of remembrance sent out by thousands here, may, in those fragrant auras find a bridge that will carry the thoughts themselves across the gulf to the hearts of those on the other side.

THE CENOTAPH.

BY ROGER POOCK.

The West Minster, for all its awful sacredness and surpassing beauty, has for me the taint of an old, a well-nigh universal superstition. Its monuments assume that the Dead are buried, and that their Place of Waiting is a charnel house. Our minds know that there is no Death, and that only bodies lie there forsaken by those who have entered into Life. Our hearts are carried away by a superstition which our minds resent.

But from that taint the Cenotaph is free. There are no charnel relics to foul the clean, sweet memory of a million men translated from our darkness to God's Light. Where the Christ leads they follow upon the way of sacrifice. For us, their comrades who were left behind, there is the high assurance that these be witnesses who testify for us that we all have kept the faith and, as a nation, not fallen far short of our ideals. So the little humble monument bears testimony not of the dead and buried, but of the hosts triumphant, leading a nation and an empire which tries to serve mankind, to extend the area of freedom, enlighten the dark places, and broaden God's Place beyond our boundaries.

(Continued from previous page.)

the mentality of rivalry to the mentality of co-operation. It is by far the most vital question at the present day. If present conditions continue, chemical attack on towns is as sure to become an actuality as the late war was sure when Germany added 800,000 men to her already over-grown army. The stores of poison-gases are made to be used; just as that army was made to be used.

This, however, is not inevitable unless men will have it so. These deadly experiments and preparations are made with the money of the very people who will have to suffer. If the decent and law-abiding people in all lands, Germany included, realised the direction in which they are drifting, they would insist on whole-hearted and national renunciation of war-preparations, and would show their sincerity, not by protestations that can be repudiated at any time under plea of "necessity," but in acts compelling their Governments to maintain no larger forces than are required for police purposes, and giving up internecine war altogether.

But how can such a mentality be created? It is not impossible.

(To be continued.)

THE SCIENCE OF THE OUIJA BOARD.

At a well attended meeting of members of the British College of Psychic Science, on Wednesday, November 1st, Mrs. Hester Travers-Smith, the authoress of "Voices from the Void," which has an introduction by Sir William Barrett, and may be regarded as the classic of the Ouija Board, read a paper on experiences which covered a period of ten years.

The lecturer stated that all she knew regarding psychic matters she had learned from these experiences. The best results were obtained when she found one companion, a different one at various periods, who seemingly complemented her own gift. With others not a movement could be obtained. In conjunction with the person with whom the greatest success was achieved in a series of sittings definite verifiable results were got when both were blindfolded, and the letters mixed in any order. Without Mrs. Travers-Smith, this man could get no coherent messages, and without him Mrs. Travers-Smith could get nothing when blindfolded. Sir William Barrett and Professor McDougall made some interesting experiments seeking to determine the conditions which attended the use of the power. The only substance that stopped the flow of force necessary to produce manipulations was a sheet of glass held in front of the eyes of the mediums. Glass acts an insulator in electrical experiments, but why it should operate in this instance no one could determine, as even a strip of it seemed to cause inhibition.

Mrs. Travers-Smith urged that the Ouija Board was not the toy some people imagined it, but by its means, clairvoyance, psychometry, and telepathic experiments could be carried out. On many occasions evidence which pointed to continuity had been obtained, and even when she was in hypnosis and her hand on the board, verifiable communications had been received. Poems and original stories had also been communicated.

Mr. Bligh Bond occupied the chair, and many questions followed the lecture. Mrs. Travers-Smith then consented to give a demonstration of her gift to show the rapidity of action. This exceeds the fastest writing, and a note-taker has the greatest difficulty in keeping pace with the lightning movements. Brain control and a sub-conscious action of the arm is Mrs. Travers-Smith's theory, regarding the manipulative power.

Readers of LIGHT may be glad to know that Mrs. Travers-Smith is available at the College for experiments and instruction on the matter, and desires to be of service to all psychic students who wish to cultivate a faculty along this line. She has no clairvoyance or other psychic gifts, but the humble Ouija Board, which has to be understood and used wisely, has opened to her unexpected powers.

A hearty vote of thanks was moved by the Chairman to the lecturer.

B.

A KINGDOM BUILT IN A DREAM.

Tucked away in a nest of pine and fir trees lies the W— Village, at Walton-on-Thames. The only mark of visibility from the road is the tall nautical-looking flagstaff. Entering the well-kept drive, one comes upon octagons, circles and squares of green turf, filled with beautiful flowers, sea-shingled paths round their borders giving an air of superlative cleanliness to the whole. By the side of the walks are dotted down the finest examples of picturesque yet efficient housing. These are sweet little cottages built upon raised pillars to admit of thorough aeration, fitted with electric and other up-to-date appliances for the comfort of the occupants. In the centre of the village stands a beautiful monument to its donor and builder, one of the men some of us in our class-war days were wont to denounce as bloated capitalists. We now see in the light of the new revelation that there are many such who with ourselves have caught the gleam from the celestial city and are marching with us to the upbuilding of the New Jerusalem on earth.

Here, despite the crafty schemers,

Splendid cities shall arise;

We who once were fools and dreamers

Then shall be the great and wise.

Here in this village is an object lesson in sane communism. There is a beautiful communal picture theatre where up-to-date pictures can be seen free by the workers; a communal kitchen where food is cooked and dispensed at cost prices, and a communal coal and electric supply. The religious nature is ministered to by an Evangelical and Church of England service. Truly this could all be copied on a national scale. If one man can point the way and so help the angels to combat earth discontent and transmute leader instincts into golden principles, so can others. In that way a kingdom can arise, as well as a single hamlet.

HARRY FIELDER.

O WHAT are these Spirits that o'er us creep,

And touch our eyelids and drink our breath?

The first, with a flower in his hand, is Sleep,

The next, with a star on his brow, is Death.

—R. BUCHANAN.

SPIRITUALISM AND WAR.

By STANLEY DE BRATH.

I.—(CONTINUED.)

Field Marshal Sir Henry Wilson, that humane and gallant soldier murdered by political fanatics, in his preface to Major Lefebure's book, "The Riddle of the Rhine" (Collins), on chemical warfare, has warned us that this mode of war has come to stay, despite any agreements for its limitation.

Marshal Foch, in his preface to the second edition of this book, says:

"Chemical warfare thus acquires the power to produce terrible effects over much larger areas. In addition, it is an unchallengeable fact that these developments can materialise most rapidly and effectively in Germany. This country, devoted in times of peace to the large scale manufacture of chemicals, can, by a simple modification in the processes of the industry, transform its peace products into those of war. . . . If, then, we wish to avoid disastrous surprises, chemical warfare must necessarily enter into our forecast of the future."

"This is a dual note of warning . . . for I have by my side my good friend Field Marshal Sir Henry Wilson. . . . In another common effort towards the maintenance of peace we issue this warning for the future."

Dr. J. A. Harker, at the British Association meeting, September 12th, 1922, pointed out Germany's pre-eminence for manufacturing gas-producing chemicals; and further warnings are many. All nations are now developing their aircraft for "commercial purposes." There is already a steady cross-Channel service, and fleets of aeroplanes will soon be running—stout, heavy machines, each able to carry ten tons. Italy is building new Capronis to carry yet more, and, of course, other nations will follow suit.

The principal aim in any future war will be to ruin the internal organisation of the enemy by the destruction of manufacturing towns and business centres. It is the logical consequence of "The Nation in arms" to draw no distinction between combatants in the field and those who supply munitions.

Nothing is more probable than that the first action in "the next war" will be a devastating attack on the defence by fighting scouts, followed at very short interval by a thousand of these "commercial" aeroplanes, each loaded with ten tons of asphyxiating bombs. It would not matter much which side were victorious in the preliminary attack, for so many machines would certainly be injured that the defenders, even if victorious could not meet the next phase. This would paralyse manufactures and terrify the nation as nothing else could.

Suppose a German war-party were to gain predominance and begin a war of revenge by a sudden attack on London. Its effect would no doubt be tremendous, but the immediate result would probably be a similar attack on one German town after another by French machines; and it would also be found that London is not England, and that we should retaliate with every machine that could take the air. So the devil's game would continue till European civilisation lay in ruins and man became the gaunt wanderer in the desolation he had made.

The present position is that both England and France dread that Germany may be planning to gain supremacy in the air and to use her vast chemical resources for the manufacture of poison-gas on a great scale. The limitations on the manufacture of aeroplanes have already been evaded and the restrictions have now expired. Fokker has, it is reported, factories in the Netherlands, Junkers in Switzerland, Dornier in Italy, and Zeppelins in Spain; and by acquiring shares in other concerns the German interest is dominant. Special Chairs of aircraft have been founded in technical schools. Everything points to a determination to obtain mastery in the air under camouflage of experiments with gliders, which are but toys.

THE HISTORY AND MEANING OF CHEMICAL WARFARE.

The futility of paper conventions was obvious in the late war. In the past, moral reasons were sufficient to bar chemical war. Louis XIV. and Louis XV. declined the use of "infernal liquids" offered them by chemists. Lord Dundonald's proposal to reduce Sevastopol by asphyxiating smoke was rejected by the British Cabinet. During the late war, when the use of poison-gas had become general, it was suggested to destroy the garrison of Heligoland by this means, but the British Government refused this as "too barbarous, as everybody on the island would have perished." Napoleon III. stopped the experiments with gas-shell at Chalons, and declared that such barbarities could not be employed by the French, for they were "against the law of nations."

The Hague Convention barred the use of lethal gases and expanding bullets. But a distinction was drawn between lachrimatory and poisonous gases. In January, 1915, an iodo-acetate compound which causes acute smarting of the eyes was used in grenades thrown from the British trenches. On April 22nd the Germans replied with the poisonous

chlorine of which they had great stores used in commercial works. The hell of lethal gas was let loose, all kinds being employed indiscriminately by both sides. At first about ten tons per hour per kilometre of front was used, then 100 tons, and "in the course of 1918 the British Special Brigade was using from 200 to 250 tons per km. per hour, keeping up the cloud for eight, ten or even fourteen hours" (Official Report). The Controller of Chemical Warfare Research (War Office) gives the information below:—

The chief chemicals used are as under:—

Ethyl iodo-acetate. Lachrimatory, marked action on the eyes, ceasing when the neighbourhood of the gas is left.

Di-phenyl-chloro-arsine. Causes strong coughing and sneezing; is in fine particles that penetrate ordinary gas-masks.

Chlorine. Destroys the tissues of the lungs, and in high concentration causes immediate suffocation. (Lethal.)

Carbonyl chloride (Phosgene) Poisonous. Effect delayed, "the victim is often not aware that he has been gassed. May cause sudden death as much as 48 hours after exposure." (Lethal.)

Chloro-pierin. Acts like chlorine, but more powerfully. (Lethal.)

Mustard-gas (di-chlor-di-ethyl-sulphide). Blisters the skin through the clothing, causes temporary or permanent blindness according to strength, and bronchial pneumonia. Hangs about for several days. (Lethal.)

Cyanogen compounds. In concentration of one part to one thousand parts of air cause immediate death. (Lethal.)

There are several other lethal gases and compounds.

ATTACK ON TOWNS.

The most powerful agent for rendering a town uninhabitable is mustard-gas in strong concentration, producing suffocation and permanent blindness. It not only causes very painful death, but has a correspondingly terrifying effect. No great effort of imagination is required to picture the effect of dropping even one thousand tons of this gas on a town. It would not only suffocate most of the men, women and children therein, but would stampede panic-stricken mobs. There would be terrified crowds blinded and choking, rushing madly to get away; streets and houses encumbered with corpses; deaths by cold, wet and hunger of those who might succeed in escaping in penniless destitution; the whole machinery of civilised life arrested; and, as soon as the fumes had disappeared, wholesale plundering by the dregs of the populace. Afterwards all business impossible, chaos, confusion and anarchy.

It will doubtless be alleged by the prophets of smooth things that such a picture is exaggerated; that lachrimatory and other gases whose effects are transitory would be used to the exclusion of lethal compound. Experience tells a different tale. The use of such relatively harmless compounds was immediately followed by the deadly chlorine and mustard-gas. Men will always use the most terrifying weapons they can invent, especially those which need no repetition. Hate knows no restraints in any nation of which it takes a hold.

The official excuse for chemical warfare is as follows:—

As for the ethical side of the question, it must be considered dispassionately. Every new means of warfare, intensifying its effectiveness, has caused an outcry when first introduced. Gas warfare is not necessarily or exceptionally cruel. For instance, if it were conducted with cyanides . . . the resultant deaths would be the most merciful history has ever known.

Well, we wish to consider the subject dispassionately; having never been gassed, it is easy to do so. The apologist goes on:—

It is infinitely to be regretted that gas warfare was ever introduced. It certainly adds a new horror to war. It imposes a new burden on the soldiers, who may ultimately be forced to spend most of their time in gas-masks, even when far behind the lines. Perhaps the most terrible thing about it is, that since it is impossible to remove all non-combatants from a zone of war, and equally impossible to provide them with gas-masks, thousands of them must inevitably perish.

But in "the next war" between great nations there will be no "zone," and no distinction between those who manufacture munitions and those who use them. The "conscientious objector" will have no umbrella to creep under. If the public can really contemplate with serenity the destruction of towns by cyanides, let alone mustard-gas, and the choking to death of crowds of women and children compared with which the sinking of the "Lusitania" was a trifle, there is no more to be said. If they do not, it is worth some effort to prevent it.

It is obvious that the Labour Party's famous specific of a general strike could only be successful were it to take place in the aggressor country; it would be worse than useless in the country threatened, and it is even absurdly futile against an aeroplane attack.

The only means of arresting such war is a change from

(Continued on next page.)

FLOWERS OF REMEMBRANCE.

By MRS. PHILIP CH. DE CRESPIGNY.

Although time can be counted in years now since the Cenotaph was raised in memory of our glorious dead, the floral offerings that carpet the base prove the loving gratitude of a people to be still green. Flowers as tribute of goodwill to friends, whether in this world or the next, demonstrate a custom handed down through long ages, and behind the merely poetic aspect of it there lies—as in the case of so many old customs—a truth of practical value.

With a slight degree of clairvoyance, the aura of flowers rising heavenwards is easily discernible, earth's thanksgiving, a term usually applied to the natural processes of evaporation. It is the very life-force of the flower, and the magnetism pours forth in abundance when the flower is freshly cut, diminishing proportionately as the blossom fades away.

Fruit also sends its magnetism outwards, but the skin being a non-conductor, the stream of it is arrested, hence the idea that the "good" of an apple or pear lies immediately under the skin, and of the benefits accruing to the consumers of "unfired" food.

The old Atlanteans were well aware of these forces, latent in all growing things, and acknowledged now by our own scientists when they tell us that in the vibratory forces of the atom lies a vast source of direct energy. The ancient civilisation—according to our seers—even harnessed some of these latent forces to their own uses, notably in the case of the acorn, utilising, through methods of their own, the latent dynamic energy that in favourable conditions can produce the full grown oak tree.

We are told repeatedly by those who have a wider vision than ourselves, to place flowers in the séance room, as much magnetic force can be drawn from them, and their presence helps to link up this plane with the next, their influence creating a responsive atmosphere; surely, then, the flowers scattered so lavishly at the foot of the Cenotaph should count for something more than a poetical manifestation of an emotion? The thoughts of love and the yearning cry of remembrance sent out by thousands here, may in those fragrant auras find a bridge that will carry the thoughts themselves across the gulf to the hearts of those on the other side.

THE CENOTAPH.

By ROGER POOCK.

The West Minster, for all its awful sacredness and surpassing beauty, has for me the taint of an old, a well-nigh universal superstition. Its monuments assume that the Dead are buried, and that their Place of Waiting is a charnel house. Our minds know that there is no Death, and that only bodies lie there forsaken by those who have entered into Life. Our hearts are carried away by a superstition which our minds resent.

But from that taint the Cenotaph is free. There are no charnel relics to foul the clean, sweet memory of a million men translated from our darkness to God's Light. Where the Christ leads they follow upon the way of sacrifice. For us, their comrades who were left behind, there is the high assurance that these be witnesses who testify for us that we all have kept the faith and, as a nation, not fallen far short of our ideals. So the little humble monument bears testimony not of the dead and buried, but of the hosts triumphant, leading a nation and an empire which tries to serve mankind, to extend the area of freedom, enlighten the dark places, and broaden God's Place beyond our boundaries.

(Continued from previous page.)

the mentality of rivalry to the mentality of co-operation. It is by far the most vital question at the present day. If present conditions continue, chemical attack on towns is as sure to become an actuality as the late war was sure when Germany added 800,000 men to her already over-grown army. The stores of poison-gases are made to be used; just as that army was made to be used.

This, however, is not inevitable unless men will have it so. These deadly experiments and preparations are made with the money of the very people who will have to suffer. If the decent and law-abiding people in all lands, Germany included, realised the direction in which they are drifting, they would insist on whole-hearted and national renunciation of war-preparations, and would show their sincerity, not by protestations that can be repudiated at any time under plea of "necessity," but in acts compelling their Governments to maintain no larger forces than are required for police purposes, and giving up internecine war altogether.

But how can such a mentality be created? It is not impossible.

(To be continued.)

THE SCIENCE OF THE OUIJA BOARD.

At a well attended meeting of members of the British College of Psychic Science, on Wednesday, November 1st, Mrs. Hester Travers-Smith, the authoress of "Voices from the Void," which has an introduction by Sir William Barrett, and may be regarded as the classic of the Ouija Board, read a paper on experiences which covered a period of ten years.

The lecturer stated that all she knew regarding psychic matters she had learned from these experiences. The best results were obtained when she found one companion, a different one at various periods, who seemingly complemented her own gift. With others not a movement could be obtained. In conjunction with the person with whom the greatest success was achieved in a series of sittings definite verifiable results were got when both were blindfolded, and the letters mixed in any order. Without Mrs. Travers-Smith, this man could get no coherent messages, and without him Mrs. Travers-Smith could get nothing when blindfolded. Sir William Barrett and Professor McDougall made some interesting experiments seeking to determine the conditions which attended the use of the power. The only substance that stopped the flow of force necessary to produce manipulations was a sheet of glass held in front of the eyes of the mediums. Glass acts an insulator in electrical experiments, but why it should operate in this instance no one could determine, as even a strip of it seemed to cause inhibition.

Mrs. Travers-Smith urged that the Ouija Board was not the toy some people imagined it, but by its means, clairvoyance, psychometry, and telepathic experiments could be carried out. On many occasions evidence which pointed to continuity had been obtained, and even when she was in hypnosis and her hand on the board, verifiable communications had been received. Poems and original stories had also been communicated.

Mr. Bligh Bond occupied the chair, and many questions followed the lecture. Mrs. Travers-Smith then consented to give a demonstration of her gift to show the rapidity of action. This exceeds the fastest writing, and a note-taker has the greatest difficulty in keeping pace with the lightning movements. Brain control and a sub-conscious action of the arm is Mrs. Travers-Smith's theory, regarding the manipulative power.

Readers of LIGHT may be glad to know that Mrs. Travers-Smith is available at the College for experiments and instruction on the matter, and desires to be of service to all psychic students who wish to cultivate a faculty along this line. She has no clairvoyance or other psychic gifts, but the humble Ouija Board, which has to be understood and used wisely, has opened to her unexpected powers.

A hearty vote of thanks was moved by the Chairman to the lecturer.

B.

A KINGDOM BUILT IN A DREAM.

Tucked away in a nest of pine and fir trees lies the W— Village, at Walton-on-Thames. The only mark of visibility from the road is the tall nautical-looking flagstaff. Entering the well-kept drive, one comes upon octagons, circles and squares of green turf, filled with beautiful flowers, sea-shingled paths round their borders giving an air of superlative cleanliness to the whole. By the side of the walks are dotted down the finest examples of picturesque yet efficient housing. These are sweet little cottages built upon raised pillars to admit of thorough aeration, fitted with electric and other up-to-date appliances for the comfort of the occupants. In the centre of the village stands a beautiful monument to its donor and builder, one of the men some of us in our class-war days were wont to denounce as bloated capitalists. We now see in the light of the new revelation that there are many such who with ourselves have caught the gleam from the celestial city and are marching with us to the upbuilding of the New Jerusalem on earth.

Here, despite the crafty schemers,

Splendid cities shall arise;

We who once were fools and dreamers

Then shall be the great and wise.

Here in this village is an object lesson in sane communism. There is a beautiful communal picture theatre where up-to-date pictures can be seen free by the workers; a communal kitchen where food is cooked and dispensed at cost prices, and a communal coal and electric supply. The religious nature is ministered to by an Evangelical and Church of England service. Truly this could all be copied on a national scale. If one man can point the way and so help the angels to combat earth discontent and transmute leader instincts into golden principles, so can others. In that way a kingdom can arise, as well as a single hamlet.

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A MESSAGE FOR ARMISTICE DAY.

"There is no death" was once a phrase which, like many other phrases employed to comfort the bereaved, appeared to be little more than an empty form of words carrying but faint comfort and but little conviction.

To-day the labours of many devoted souls, some learned and some unlearned, some refined and some rugged, but all united by a common purpose, have given the phrase life and meaning. When they say "There is no death," they know it and mean it. It is more than a figure of speech. To-day the world is beginning to wake up to the knowledge that the idea conveyed by the phrase is true and real—as much a fact as the sun in the heavens. The patient toil of two generations of Spiritualists has not been in vain.

On this day when the Empire, in a brief silence, pays tribute to its warrior dead, the great message becomes especially timely and impressive. We can think of the fallen ones as still living, alive in as real a sense as ever they were when here amongst us—nay, in a sense even more real, for their lives are now deeper, fuller, more intense. To-day countless thousands of them have their thoughts drawn to earth. Their eyes are upon us. Amongst them are those who, knowing the truth, are yearning that it shall be made known to the friends they have left behind. Individually they can do little. Here and there their story has been told, but mainly their message has fallen on deaf ears. Many of them have complained with bitter sorrow that they are now outcasts from the homes they left. There is no welcome for them, because of the superstition that they are under the turf, or at the bottom of the sea, and that if anything of them survives it is but as dim wraiths or wandering ghosts. A strange delusion, they think, finding that they are at least as full of life, health and substantial reality as ever they were.

It is for us to publish abroad in plain words the message they would send: "THERE ARE NO DEAD."

On this day of Commemoration there goes forth from the great host of arisen warriors a mighty wave of power and influence, a radiation more potent than Light or Heat, and more eloquent than earthly speech. It is the communication of spirit to spirit, the inner language of the soul, needing no mortal words. A greater number than the world reckons of are hearing the message; made sensitive by sorrow, quickened by pain, there is a sympathetic response in thousands of hearts. These hear the message within themselves, even if it has never reached them by the written or spoken word. And so the truth gains entrance to the soul by secret ways, to issue out in the fulness of time and so swell the great flood of revelation which will yet make the earth a brighter and happier place.

Take heart; the Waster builds again—
A charmed life old Goodness hath;
The tares may perish, but the grain
Is not for death.

God works in all things; all obey
His first propulsion from the night,
Wake thou and watch—the world is gray
With morning light.

(WHITTIER.)

A DAY OF COMMEMORATION.

By E. W. DUXBURY.

Once again that day of sacred commemoration, November 11th, is with us. Amid the thousand distractions and pre-occupations of their ordinary life, on this day a kind of Divine silence falls upon the hearts of men, and they lift up their eyes to the everlasting mansions.

We experience not merely that tender feeling which we have for the departed, but a sorrow mingled with exultation, by reason of the splendour of their service and the beauty of their sacrifice. In revering their memory we pay homage to the spirit of self-sacrifice actuated by love of country and of kindred.

When we think of the many valiant and noble souls who made the supreme sacrifice in the recent titanic struggle we should do well to remember the following words from the apocryphal "Book of Wisdom," which were doubtless inspired by the memory of those Judean Warriors who fell in the defence of their national rights and religious liberties:—

The souls of the righteous are in the hands of God,
And no torment shall touch them.

In the eyes of fools they seemed to die;
And their departure was accounted to be their hurt,
And their going from us to be their ruin;
But they are in peace.

For though in the sight of men they be punished,
Their hope is full of immortality;

And having borne a little chastening, they shall receive
great good;
Because God tested them, and found them worthy of
Himself.

And thus we feel that very many among them have proved the truth of the paradox of the Divine Teacher: "He that loseth his life for my sake shall find it."

But November 11th is not only a day of reverent memory; it is also a day of solemn responsibility. They who have entered that sublimer life would summon us, as by a bugle-call, to follow in that path of service which themselves have trodden, to purify our ideals, to ennoble our lives, to enlighten those who are in darkness, and, if this be done, they will know that they have not died in vain.

Fight the good fight, they would urge us, against all those forces of disintegration which degrade and impoverish the spirit of man:—

Till the war-drum throbs no longer, and the battle-flags
are furled,

In the Parliament of man, the Federation of the world.

It behoves us, therefore, to see to it that we do not fall below their great example. Were it possible for them to transmit one brief united vocal message to the listening earth, we can well imagine that they would utter, in clarion tones, that soldier-phrase, so simple but so pregnant in its meaning:—

"CARRY ON!"

TO THE CENOTAPH.

"I am he that liveth, and was dead; and, behold, I am alive for evermore."—Rev. i., 18.

Not as cold stone to mark the distant plain,

Thy stern proportions rise to greet my sight;

But—symbol rather of far finer grain,

Passed through great darkness into greater light.

Of those whose love, boundless as sea or sky,

Leaped at the need, to grip with mortal foe;

And perished—nay, the vacuous word deny!

They still live on; nor count the debt we owe.

No—not of death thy noble form doth tell,

But of those fairer things beyond the Veil;

Life, colour, music, love; their rhythmic swell,

Quick'ning response from radiant hill and dale.

And though there rise, unbidden in my breast,

Feelings too deep for utterance at thy sight,

Their painful tumult soon sinks down to rest,

Lulled by the magic of thine unseen might.

Whilst through the mist which dims my aching eyes,

I see a gleam, which, ever brightening, glows;

And, quick expanding, rises to the skies,

To open out above the eternal snows.

It lights a vision such as man ne'er yet

In all his vain imaginings conceived;

A land where sun is never known to set;

And spirit nevermore shall be bereaved.

And so we pause—and, pausing, homage pay

To the fond memories thou bring'st to mind

Of those dear souls, who, passing once our way,

Love still with greater love those left behind!

For now they know!—and what seemed dark before,

Has vanished in a lovelier, holier light;

And there they wait—alive for evermore,

Our own late coming through the Vale of Night.

—A. J. WOOD.

THE OBSERVATORY.

LIGHT ON THINGS IN GENERAL.

In reference to the amendment of the Vagrancy Act, Mr. Alfred Morris, of Brighton, informs us that Mr. C. B. Fry, the Liberal candidate there, in answer to a question from Spiritualists with regard to the Vagrancy Act, replied as follows: "Astronomy owes a very great deal to Astrology, and Chemistry to Alchemy. Any existing law which handicaps Psychic Research should be repealed or amended so as to be limited to distinct abuses, and not to interfere with anyone's study after his own manner of psychic phenomena."

The London "Evening News," on November 3rd, reported that the Spiritualists of Great Britain, who number 500,000 electors in the Spiritualists' National Union alone, have determined to fight in this election as an independent party for their civil and religious freedom. They will only support those candidates who give a pledge to help them in Parliament. They aim in particular at freedom from police action under the old Witchcraft and Vagrancy Acts.

In the November issue of the "International Psychic Gazette" a leading article by the editor entitled "Spiritualism's Great Opportunity," approaches the subject of Spiritualists and the coming General Election as follows:—

A new Parliament will be elected this month. It will rule over the destinies of the British nation and Empire for perhaps months, perhaps years, to come. Its dominating spirit and complexion will be decided by the majority of the electorate. Whether that be Conservative, Liberal, Radical, Labourist, or Socialist need cause, we think, neither fear nor trembling. The government of this country is going to be carried on in the immediate future very much in the same way as in the past. That good sense which is the substance of the aggregate British mentality will prevent the New Parliament, whichever party secures the reins of office, from going very far astray. Should it by any unlikely chance become foolishly reckless or hopelessly reactionary, should it depart seriously from that righteousness which alone exalts nations, it will receive short shrift, for the helm of State must ever respond to the sane will of the whole body of the people—or break into fragments. That being so, we are delighted to learn that Spiritualists, as an organised body, will for the first time in their history boldly unfurl their Flag of Freedom! They are about to fight in the coming election as a free and independent party—at the beck and call of none—to end the tyranny that has hitherto assailed them. Church and State have up to the present denied them that common Religious and Civil Freedom already freely accorded to every other sect in the community, whether it be Christian or anti-Christian. Spiritualists have in the past been foolishly docile, but they are no longer going to be "that sort of Christian" which will not wield a sword in the sacred cause of Justice to themselves and their cherished beliefs. They will no longer be trampled down like the witches of mediæval times or like the "rogues and vagabonds" of the days of George IV.

"The Two Worlds," whose Editor, Mr. Ernest Oaten, is also the President of the Spiritualists' National Union, in a leading article in its current issue, states the following views and attitude towards the General Election:—

A General Election is upon us, and the citizens of this country will be expected to make a choice of those men and women most likely to help the country back to stability and comfort which a world war deprived it of. The time is an important one to all Spiritualists, since it gives them an exceptional opportunity of getting a close personal contact with those who seek their suffrages. Here is the opportunity to press home our claims for equal religious freedom to that enjoyed by others.

It is generally understood that all citizens have religious freedom under the law, but we are continually tumbling against the fact that Spiritualists are discriminated against. We possess four hundred churches (Societies) in this country, and the number is growing rapidly. There are over three hundred Lyceums (Sunday Schools), where the sanest and best religious and ethical teachings are inculcated amongst the young, and it is time we were recognised as one of the spiritual forces of the country. During the late war, the Government, in their wisdom (or unwisdom), decided that ministers of religion should be exempt from military service. At the request of the National body, the writer made himself (much against his personal inclination) a test case, and claimed that as the resident minister of the Sheffield Church he was equally entitled with other ministers to exemption. He had previous to this been medically rejected. The case went to the High Court, and Mr. Justice Darling upheld the decision of the lower court (Lord Wharmcliffe presiding). That decision was to the effect that the applicant was a minister, but the body to which he was attached (the Spiritualists) was not a religious body within the meaning of the Act. It is,

therefore, idle to pretend that we have equal religious freedom to that enjoyed by other citizens.

At the conclusion of the above article, a list of questions for candidates, compiled by the officers of the S.N.U., is set forth. They read as follows:—

1. Would you be prepared to vote in favour of Spiritualists as a body being granted equal rights to those accorded to other religious bodies?

2. Bearing in mind the tremendous strides made in the matter of psychical research, would the candidate be prepared to support an amendment of the Vagrancy Acts, so as to provide for the honest and legitimate use of psychic faculty?

3. Is the candidate aware that every prosecution of psychics and mediums within recent years has been based on the evidence of paid police spies, and not upon the complaints of aggrieved citizens? Since this is often a matter of religious bias and bigotry, would the candidate be in favour of an amendment of the law?

4. Is the candidate aware that in the prosecution of psychics and mediums no evidence of intent to deceive or of misrepresentation is necessary to secure a conviction, all use of psychic faculty being declared fraudulent by a recent decision of the High Court. Would the candidate be prepared to support a measure which would make the honest use of honest mediumship permissible?

Mr. Walter Appleyard, J.P., of Sheffield, has recently written a series of articles and also given an interview to the "Yorkshire Telegraph and Star." In the issue of October 31st of that journal an interview appeared, from which we give the following extract:—

"No less than eighteen public men have manifested to me since 'passing over,' sixteen of them being Sheffield aldermen and councillors, several of whom expressed their deep regret at the antagonism they displayed towards me, and their hostility to the cause of Spiritualism. They frankly admitted that I was right and they were wrong." This was the statement made to the "Yorkshire Telegraph and Star" investigator with whom Mr. Walter Appleyard has been discussing his remarkable experiences, yet not considered by him remarkable, supported as they are by the teaching of Scripture, particularly by St. Paul. "Since my wife passed on," said Mr. Appleyard, "my intercourse with the unseen world has been more definite. In fact, within twenty-four hours she showed herself and was heard clairaudiently to speak. Shortly after the doctor who had her in charge, and who had ministered to her throughout her illness, spoke to me, and said that he had brought my wife. 'Have you any questions to ask her?' I was not to expect much the first time, seeing that her translation was so recent. 'She is perfectly happy'; then, after a few more observations, exclaimed, 'She is here,' and another voice called out, 'Walter, I am here.' I at once recognised it. 'I can see you, and I can talk'—this with a joyful expression, as she had been unable to speak so long. Then, by the way of test, I asked her if she could repeat the little prayer she often so painfully tried to utter upon retiring to rest. Looking to one side, she appealed to the doctor to help her, and repeated the petition, 'Let the words of my mouth and the meditations of my heart be acceptable in Thy sight, O Lord, my strength and my Redeemer.' 'Well done,' I exclaimed, 'a splendid proof, but I am not going to confuse your mind on this, your first attempt. I will wait until you get more strength and experience.' She had met her son, he was a still-born child, and was delighted with him, now grown to the maturity of perfect manhood nearly forty years old, as we count time. Other things were alluded to and discussed of a sacred and private nature not to be related. The same night she visited the medium, and conversed for a considerable time, the medium being both clairaudient and clairvoyant made this possible and much easier. A little while after this she came and said, 'I have met R. F. and A. F. They lived at Sprothro.' 'Why,' I exclaimed, 'you take me back fifty or sixty years, when Richard died. He married my father's half-sister, and A. is his daughter, who passed away several years ago.' My wife never knew them, and had no knowledge of Sprothro, which is near Doncaster. A short time ago she came to me," Mr. Appleyard said, "and told me she had met a man named S., from C., and as this is my native village, she thought I might know him. I assured her I had not the least knowledge of him, when she went on to say that this man was a schoolmaster, and was very ill a long time before he died last June, and had to relinquish his position on account of his illness. I went to the Public Library and searched the obituary notices for that month in the Sheffield papers, but found no reference. I then went over to Conisbrough to make inquiry, and was able to substantiate every detail. Now, sir," observed Mr. Appleyard, "where do these communications come from, unknown as they are to all who participate in the investigations? We are repeatedly told from the pulpit of the Church they are from the Devil and his evil spirits. I leave it with your readers to decide for themselves."

SPIRITUALISM FROM ANOTHER ANGLE.

By J. ARTHUR HILL.

[THIS ARTICLE IS CHIEFLY ADDRESSED TO INQUIRERS.]

We have been hearing a good deal lately of ectoplasm and the materialisation phenomena of the French scientists, Professor Richet and Dr. Geley. These phenomena are obtained in what are known as dark sittings—that is, the proceedings are in darkness or in a dim light. This kind of thing sounds weird, and consequently perhaps gets an undue share of popular attention. In my reading of recent articles here and there on this subject, I have been struck with the disproportionate amount of matter relating to these dark sittings. One would think that Spiritualists and psychical researchers are principally concerned with this phase. This is far from the truth. For one dark sitting that is held, there are hundreds in full light, concerned with phenomena of altogether different kinds.

I am not a Spiritualist, but I have been interested in psychical research for the last seventeen years, and have done a good deal of careful experimenting. I had no emotional stimulus in the matter, having sustained no recent bereavement, and feeling no wish to communicate with anyone in particular. My motive was scientific curiosity—the desire to find out what there really was in all these claims about supernormal phenomena. From the first I avoided dark sittings, for it seemed to me difficult or impossible to arrive at any certain convictions under such unsatisfactory conditions. In darkness or dim light anything may happen, and you cannot be sure who or what is doing it. I have no use for investigation that seems unlikely to lead to conclusions; accordingly I have confined myself to the sort of investigation that promised some positive result. The promise has been fulfilled. From a position of disbelief or at least agnosticism, I have been driven by the facts to admit that things happen which are not recognised by orthodox science, and that some of these things are most satisfactorily explained by a hypothesis which involves the continued existence of minds no longer in the flesh. This mere statement of opinion is of course no more than a personal statement; the reader has a right to ask for the facts on which I base my opinion.

My investigations have been conducted with the aid—for the most part—of Mr. A. Wilkinson, of Halifax, who has the faculty of what is known as normal clairvoyance. He is not a professional medium in the sense of being willing to sit for anyone who will pay a fee. He says that he cannot control the power, and does not know at the beginning of a sitting whether anything will happen or not. But he has sat with me occasionally for many years, on the understanding that if nothing happened I should regard his visit as a social call and not as a sitting. He asks no fee, and when nothing does happen he will not accept even his railway fare home. When the sitting is successful I can usually persuade him to accept a few shillings, out of which he has ninepence to pay in railway fares. It will be agreed that he has not made a fortune out of me. He would do better by employing the three or four hours in street-sweeping. Still, I take no risks, and mere absence of apparent motive for fraud would not satisfy me of genuineness. I require positive evidence.

Mr. Wilkinson does not understand his own peculiar powers, and often shows a certain puzzlement in regard to them. But the fact remains that he has peculiar powers. If he sits quietly for a quarter of an hour or so, making his mind as passive as possible, he usually begins to have what the doctors would call hallucinations; that is, he begins to see people who are not there. At least they are not there to my eyes. So far, there is nothing strange about it, for hallucination is a common thing. But the curious feature is that the people he sees, though they are unknown to him, are often people who were known to me. "Yes," says the sceptic, "but a vague description might fit a friend by accident." Very true; it requires no great intelligence to see that, and of course it is the first thing that the investigator thinks of when a description is given. I should never be convinced by mere description. But the medium very often hears, in some interior way, a voice giving him the "spirit's" name; and it is the name of the person described. Moreover, he usually gets an impression as to the disease of which he died, his age at death, and the period of time that has elapsed since his death.

At this point the sceptic will say that the medium has primed himself with information about my deceased relatives and friends. The sceptic is quite right to adopt this as a first supposition. It is what I did myself. In fact I stuck to that theory as at least a possibility, for quite a long time. In order to eliminate the possibility of this kind of explanation, I introduced strangers to the sittings—

friends of mine from various distant towns, people previously uninterested in psychical affairs and therefore not likely to be known by sight to Spiritualists in general. I introduced these people either without name or under pseudonyms, and, of course, great care was taken to give no hints as to where they came from or anything else about them. Their own deceased relatives were similarly named and described; not with the same fulness as in my case, but sufficiently to put chance out of court, and consequently sufficiently to establish the possession by the medium of some sort of supernormal power.

At this point I was driven to my next line of defence, which was the "telepathic hypothesis." I assumed that the medium somehow read the sitter's mind. I had to admit that the spirits who turned up were very often people of whom I was not thinking at the time, but we can assume that our subconscious mental levels can be read as well as the conscious ones, and that anything we know, even if we are not thinking of it at the time, may be telepathically accessible. There is no proof of all this; we must guard against accepting it as established. But it is a legitimate guess, so long as the facts stated by a medium are known to anyone present at a sitting.

Of course I did not tell the medium about my provisional hypotheses. I took down, in shorthand, verbatim, everything he said, and also everything I said, so that I could analyse the report afterwards, at leisure, and see whether I had given anything away; but I did not discuss matters with him, or tell him of my difficulties. Consequently it struck me as rather remarkable when things began to happen as if my deceased friends were really there and knew about my logical difficulties; further, as if they were setting themselves to give me exactly the kind of evidence that was required to get round the telepathic hypothesis. For instance, a deceased friend of mine—a Mr. Leather—had turned up several times, giving his name and much characteristic detail; I had no reason to believe that the medium could have known the facts in any normal way, but they were known to me and might have been read from my mind. At one of the later sittings, however, the medium saw with the spirit form of Mr. Leather another man, whom he described. I did not recognise him. Then the name was given. It was unknown to me. Much detail about the man was gradually forthcoming, and he was said to have been a great friend of Mr. Leather's. All this meant nothing to me; I attributed it to the medium's imagination. Still, I made inquiries among those who were likely to know, but could not trace the man, Elias Sidney by name. It was not until some months afterwards that I discovered that a man named Elias Sidney had frequented a certain town club and had met Mr. Leather there almost daily for many years. They were in fact "cronies," as the medium said. Mr. Leather was an old man—really a friend of my father's—and had never talked to me about his club friends. I had never heard of Elias Sidney. He lived at some distance, and was not a prominent man. Consequently this incident could hardly be explained by the supposition of a reading of my mind.

On another occasion some spirits were described and named, who similarly were quite unknown to me; and after much effort to ferret it all out I found that they were relatives of the last visitor I had had, three days before the sitting. The visitor was a person who did not know the medium and who to the best of my belief was not known to him even by name. She was not interested in Spiritualism or known in Spiritualistic circles. The relatives had not been known to me, and any reading of my mind was out of the question. As to fraud, on that theory the medium must have employed detectives to watch front and back doors of my house for three days—including dark winter evenings—in order to discover who my last visitor was. This would be a costly business. But I have already said that fraud was disproved by the anonymous introduction of strangers.

Incidents of the kind described occurred frequently; I quote some of them in my book, "Psychical Investigations" (Cassell and Co.). If anyone can supply me with a more logically satisfactory theory than the Spiritistic one, I will accept it, for all I want is to get at the truth. But though I have given careful consideration to the various "sceptical" explanations, I have not yet come across one that explains. Accordingly, in common honesty, I have to admit that I am driven to the conclusion that some at least of the phenomena observed have been due to the agency of minds no longer with us in physical bodies perceptible to our senses.

(Continued on next page.)

CAMEOS OF SPIRITUAL LIFE.

THE MESSAGES OF ANNE SIMON.

(Continued from page 701.)

COLOUR EMANATIONS FROM MORTAL PLACES.

I have written of the serenity of the spiritual places, and the degree of light, of effulgent light, that must be in harmony with the spirit serenity, one that does not deaden to a rest condition, but stimulates the spiritual activity in sending and receiving the higher spirit emanations. But while this supernal glow is always here, there pass through these infinite spaces in fleeting cloud-lightness, great and varied colour-emanations. From the earth-world and other systems is one source of their appearance here, for emanations of colour are constantly rising from mortal planes. They are the spiritual emanations of the mortal soul-impulses and personality and feeling, and they reach us here, some of them, the finer ones, through colour-emanations sent from the plane of mortal worlds and systems. And these come to us as colour-waves or colour-clouds.

SPIRIT-COLOURS.

The colour-emanations of man's baser nature do not enter here, and even the emanations of colour of man's more exalted nature are spiritualised, when they enter the portals of the spiritual plane. The spiritual colours are the lighter colours, etherealised. There are no earth-colours to correspond; those of the wild bluebell, the hyacinth, the apple-blossom, the anemone of early spring, all tender earth-names, are suggestive of the delicacy and spiritual values, which these spirit-colours create for us. They are the affinities of the condition of serenity. I can explain in no other way. And the tints I have mentioned of earth-flowers are earth-tints. There are infinite variations of these spirit-colours that no mortal has seen, but that we see and sense in the first moments of the "passing over," as I have explained to you. There are also deeper spiritual colours, but the dark, dull ones of mortal planes are not here. They arise from the baser emanations, but do not reach to this sphere of spirit-life.

COLOUR EMANATIONS FROM SPIRIT PLACES.

From the "Many Mansions" of the spirit-world there flow also the emanations of colours, characteristic of the spirit-qualities of those that dwell in these Mansions. But as they are spirit-emanations, their colours will be spiritualised. The significance is not only of the sometimes sweeping and colossal colour-columns and masses, ever moving with a serenity of movement in the spirit-visualisation of their colour, movement and mass, but also from the emanations which they send forth. For they are the composite product of spirit-creation and spirit-imagination, which has its beginning on mortal planes, through those mortals who express themselves by the arts.

MORTAL WATERS.

I have told you of the colour-worlds as they pass endlessly through our planes, giving and stimulating, and into which we merge our spirit-creations that are evolved through spirit-consciousness and imagination. But there is also the element of the spiritual waters, the silver waters of mortal planes, glorified through spiritual existence. You have seen on the mortal planes the prism colours shimmering in the mists of falling waters, as the spray leaves the stolid and severe central fall, and darts here and there like colour-will-o'-the-wisps, or again floating off into space, as dreamy reminiscence-worlds hover a moment about a definite consciousness, and then disappear into the silent unknown, a heavenly-touched memory, never to be recalled again. And if the mortal has seen such earth phenomena, he has been on the borderland of the spiritual world, as nearly visualised in one element, as he may ever hope for. And yet only the borderland! And that is such an arid waste compared to the actual beauties which we see here of the spirit-waters. (Yes, I like those earth-words! They flow with serene spirit-cadence!)

SPIRIT WATERS.

The Spirit Waters! . . . extent! . . . vast! They are the homes of myriads of life that has lived in its

(Continued from previous page.)

I should like to emphasise the fact that there is here no question of suggestion and emotion. There is nothing weird or exciting in the sittings. The medium talks quietly, describing what he sees; I take down what is said, afterwards transcribing and scrutinising the details. Then I file away for reference in case of need. The sittings have been in broad daylight, in the middle of the afternoon.

I do not expect to convince anyone, for I know perfectly well that I should never have been convinced by anyone else's account of experiences. These things are too extraordinary to be believed by a critical mind without long and laborious investigation at first hand. But I am bound to state my case. Readers can form their own opinions. That is their affair, not mine.

own mortal planes in the deep places that man has not yet fathomed and conquered. How far away from these beings of deep and shallow waters is the earth-man! They seem to him a part of earth's creation of little interest. He destroys them, sometimes needlessly. But here we look on the life of the spirit-waters with the same feeling of love as might exist between earth-brothers.

THE FISHES.

God has given a world-home of unusual vastness and profundity, in its atmosphere of depth and darkness, and beautiful in its surface-lights, to the creation of the fishes. A different environment from man's own has created in him an indifference that will reach his spirit-consciousness of the spirit-places as a beautiful awakening. The little globules of water that the fishes throw upward into the earth-light are but a tender symbol that they, too, wish to do a gentle homage to the light . . . like a spraying incense to their God.

HARMONY IN THE SPIRIT WATERS.

In the spirit waters all types that dwell therein have reached a higher understanding of God's laws and love, as have all other mortal types that have passed into their spirit-identities. So there is harmony in spirit-waters for those creations that exist in these places. Rapacity and cruelty of certain species have disappeared. Their especial ways of language and communication have been changed by the laws of spirit-worlds. They develop and reach higher spiritual places. Their appreciation of God's love and beneficence unfolds. They give out their spirit-emanations, which is their language, to their own kind and to all creatures of their kind. They give out their emanations to all other spiritual types on the spiritual planes, including the spirit-identity which has been mortal man; he understands them, and their emanations are included in the universal language of spirit-worlds, by which each kind understands all kinds of creations.

TREES.

The earth tree, the symbol of sturdiness and character, ever spreading outward and reaching upward with its own peculiar dignity! To the earth-man it appears in its steadfastness, as a suggestion. To us, in the spirit-places, it breathes a special message and sends out special emanations, as the messenger of unfluctuating will and determination. This is its characteristic; and its language of virile force permeates these places, and helps to give a stability of action to all created life. It has been so endowed by the God-love and energy, and its importance to all spirit-creation, including the spirit-identities of mortal man, is of primary importance.

PLANTS.

An earth-plant, too, must have its characteristics; a steadfastness to stand up bravely against earth-storms; to be tenacious and grow under a withering sun; to give its shade generously, maybe for the little insects that may wish to remain there; not to absorb all the nutriment of growing from the brown earth, but to share with its near neighbour; to love others of its kind, and to be tolerant with those plants not of its kind; to absorb virtues that it has not, and to learn from these; to enjoy the serenity of the stars and night, and to look with tenderness on the glistening globules that cluster on its leaves; all these, and many more that the earth-man would not understand, receive stimulation from their spiritual counterparts, that have entered the spiritual planes.

(To be continued.)

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ANIMAL SURVIVAL.

To the Editor of LIGHT.

SIR.—So far as my own very limited experience goes I may say that I have kept records of phenomena apparently suggesting that animals, not only highly evolved ones, but others, do go into the soul-world or astral region after death, and remain there with their friends and those connected with them, by the tie of love and possibly, too, of hate.

Animals on the physical plane are individualised while they are here, and those of us who have kept pet dogs will admit this as a fact. If this be so they must have souls to play on the physical body and so cause action, otherwise they would be like fiddles without a fiddler. Most of their actions are prompted by desire, which is entirely an attribute of the astral or soul-world, while on the higher sub-levels of this astral world the desire is often tinged by intellect and reason, belonging to a still higher plane. What percentage of humanity have nothing more in their souls than this I will not venture to guess, but in a long life I have met a good many men of this sort, and I believe that our souls, their souls and dogs' souls go each to their own place in the soul-world after death, but not, of course, for ever.

At Mrs. Wriedt's séances in London for the direct voice, it was quite common to meet one's departed dogs. I had one of these, a very small terrier, placed on my knees. It remained there for about a minute, and both its weight and form were well recognised. It was not taken away, but seemed gradually to evaporate or melt. Two others, a large retriever and a medium-sized terrier, came very often, and all three barked, with their direct voices, in tones suitable to their respective sizes and breeds. Other sitters saw, heard and were touched by them. These three had died in India some thirty years previously.

Another dog that died in London a few years ago had been ill for some days in my servant's bedroom, not far from mine. I woke rather suddenly and saw the dog apparently walking towards the fireplace of my dining-room, which, however, was on the floor below. I could see the fire and even the pattern of the hearth rug. The vision lasted only a few seconds, and I then sat up in bed to listen. Within two minutes there was a knock at the door and the servant had come to tell me that the dog had just died.

The first pet I had, as a boy, was a bullfinch. This was seen, described and heard by the psychic photographer, Bournsnel, in 1908, and he then took a successful photograph of it, which I still have. Another photograph of the same or another bird was taken later on. It was evidently in rapid motion—Bournsnel was quite annoyed because I could not hear it singing.

A nephew, who was killed very early in the war, described at a séance a parrot sitting on the back of my chair. This bird was only an acquaintance of mine, but was more intimately associated with my nephew, though it did not belong to him.

A pet black bear and a big Waler Horse, I had in India many years ago, have been described as still living on the other side, by a relative, at a séance. I mention the latter, for it had a vile temper and was by no means a pet. I suspect it may have been attached to me by hate more than by love. This hate did not exist, I believe, from any personal feeling against me, but against man in general and all his works, including a dog-cart of mine which he kicked to splinters. After all these years its temper is said to be unaltered.

It may be thought that all these were but animated thought-forms or artificial elementals. Well, I cannot prove they are not so; but it would be difficult to convince me that some were not realities.

All this is analogous to the sort of evidence we get, in the séance room, of Man's Survival. Not so compelling, I admit, but the poor, dear, departed things cannot say much, barring the dogs, which were always ready to do their best. I only got second-hand information as to the voice of the bullfinch, and the parrot was so unfortunate as to come to a séance which was not a direct voice one, so it had no opportunity of testing its vocal powers.

Mr. A. D. W. Smith suggests the theosophical theory to be "that at the time of death the life principle, which has animated these creatures (animals), is reabsorbed into the group-spirit of its kind." I find that one recent writer seems to favour this theory, but others still more important and influential allow that animals have a conscious life in the soul-world after physical death. Judging from analogy, it is extremely unlikely that the soul of an animal would pass directly to the mental plane, where its group-soul dwells, without conscious touch with the soul-world in which many "mansions" seem to have been constructed to suit visitors of all ranks and degrees on their upward journey.

Yours, etc.,

E. R. JOHNSON (Lieut.-Colonel).

To the Editor of LIGHT.

SIR.—Readers of the suggestive correspondence on this subject in LIGHT of October 28th will probably find themselves much in sympathy with the points of view therein represented by two such able expositors, Mr. Smith

accepts the evidence for the survival of some animals, and considers that this binds him to do the same for the whole animal kingdom, from the beginning of life on this globe, and even concerns himself about their "ultimate destiny." Perhaps we have all felt this familiar difficulty, for if, to adapt Pope's line, we should like "our faithful dog to bear us company" on the other side, we have not the same welcome for the Professor's "psychic tiger." For this reason the Professor will not admit the evidence to be interpreted anything but a fleeting illusion; made to please the holder. Probably nothing but some striking initiative on the part of the aforesaid tiger which he could not assign to a subjective origin would effectually convince him that it was really there—if it were there, that is.

The evidence for the survival of any animals at all is limited, so far, to individuals of certain domesticated species. With one exception, as far as I am aware, Spiritualistic literature does not mention wild animals. The exception is in respect of gorillas, which are said to have an enclosure to themselves in Paradise, and to "feel their position" rather, whatever that may mean. Had Darwinian echoes reached them, that they were placed in the very next class to *Homo sapiens* among the Catarrhinae, and that if only they had had the chance they could have done cube roots and explained that they had souls, like the intelligences of the horses and dogs at Elberfeld and Mannheim?

But, joking apart, we cannot go beyond the evidence, and as to ultimate destinies, we do not know our own, still less that of other parts of the creation. True, we believe, we have "the assurance of faith," even the "sure and certain hope" of progression, but what the ultimate goal is "doth not yet appear." Immortality is no longer the word on our lips; we have replaced it with the far more modest term, survival. We wish to extend that word to cover some of our humbler brethren, but is there any logical necessity to make room for the alligator and the mosquito as well? We must remember that the bounds even of the animal kingdom are so lost in obscurity that the lower limits cannot be expressly defined; the white corpuscles of our own blood will be asking for a vote on this score. Or again, if we trace back our ancestry in a direct line, how is it possible to mark any one progenitor among the hairy prepalaeolithic stock, and say, "This was a man," but he that begot him was not? Or even consider that peculiarly shaped little object with a reptilian heart and gills, and a pigment-spot at one end, which every living adult once was—was that a man? Yet it became so, as the event proved. When did survival become possible for this thing?

It is easy to multiply problems of this sort, but perhaps it will serve a more useful purpose to suggest, tentatively at least, a possible solution of the main one. And that is that some law of selection may very well come into operation, and certain animals brought under human tutelage may thus advance in their own appointed path by means of the stimulating contact. Without coming into our sphere that could not be, and their stay in the sphere beyond may be in exact proportion to the amount of use they have been able to make of the earth-experience, on the principle that the greater the force used to project an object, the further it will go and the longer it will take to make the transit. It has been suggested that this law of "conditional immortality" applies, or might apply, to our own race, and it is at any rate worth consideration.

The statement that animals "have none of the spiritual ego" seems to me to involve several and such grave assumptions that it is impossible in a limited space to examine them; but I would fain know on what "logical evidence," since the Professor appeals to that, this great negative datum is founded. I should like, in connection with it, merely to quote a few sentences from the concluding passage of "The Descent of Man." After describing a band of naked Fuegians, the great evolutionist adds:—

"For my own part I would as soon be descended from that heroic little monkey, who braved his dreaded enemy in order to save the life of his keeper, or from that old baboon who, descending from the mountains, carried away in triumph his young comrade from a crowd of astonished dogs—as from a savage who delights to torture his enemies, offers up bloody sacrifices, practises infanticide without remorse, treats his wives like slaves, knows no decency, and is haunted by the grossest superstitions."

Yet for the one is claimed a "spiritual ego," which is denied to the other! But which offers the most logical evidence for it?

Yours, etc.,

F. E. LEANES.

Tadworth, Surrey.
October 31st, 1922.

To the Editor of LIGHT.

SIR.—Taking the large view that if animal survival be true at all it probably includes all animals—the ill-used horse and ass as well as the fat pet dog of piercing voice—the races of animals unloved by man, a correspondent of LIGHT asks (p. 677) whether animals inimical to us could undergo such change as to bring them into harmony with higher environment. The researches of the great naturalist

Fabre, into the changes undergone on this earth by insects, give a complete affirmative to this question.

Fabre describes a process of "solution of tissue" which takes place periodically in the lives of many insects and low forms of life. When the time for change comes, every vestige of structure disappears from the apparently dead body of the grub or small creature. All the internal organs melt together, leaving an entirely structureless film or paste. Under the microscope, new nerves and ganglia can then be seen to form, thickenings take place here and there, and develop rapidly into an entirely new set of organs and limbs, till the creature, retaining the same identity, emerges in a totally new form.

We are all familiar with the grub and butterfly transformation; but it is now proved that there are sometimes no less than four changes in the life-cycle of one identity. Insects that were regarded as belonging to absolutely different genera are now found to be identical in ego. They can be caught in the act of performing one or more of their protean changes; and insect pests difficult to destroy in one form are got rid of by attacking their previous manifestation.

What part of the tiny creature is it that survives the dissolution of every organ of its body, as if brooding over the amorphous mass till its vibrations have spun therefrom a new body? Does not this sound very like the exit of our own consciousness in sleep, when we do many things of which some of us carry back dim memories into waking life? The higher animals sleep as we do, and these insects undergo a change that proves their psychic or astral nature to be independent of the material form that manifests it. Therefore, it seems time that man humbled himself from the position of regarding himself as the only individuality that survives death.

Above all, I wish we could have no more of that cruel and egoistic theory that man can give a kind of temporary survival to animals needed for his own pleasure, and that when he ceases to need them they fade into nothingness! Can anyone read even newspaper extracts of the words and thoughts of those Airedales, "Rolf" and "Lola," patiently taught to speak by taps, and still believe that these marvellous dog-minds are not fragments of the Eternal Mind like our own? We believe that all kinds of human beings born imbecile or perverted will survive death, their twisted egos then being set right so that they can reach normal development to the glory of God; yet many would condemn to extinction the beautiful soul of an unselfish animal, on the trivial ground that it is at present manifesting through a form with four legs instead of two!

The Vale Owen Script is extremely interesting on the subject of animals, as are those of many other communicators, who tell us that even the plants of their spheres are not originated there but depend on prior birth on the earth. Think of our earth's small size, and the vast regions of the spheres, and judge whether we can afford to waste the least spark of life, even that of microbes and animalculæ, if their lands are full of birds and flowers, and teeming with life everywhere. In the passage, "One Bird made out of Sixty," the Vale Owen Script gives a wonderfully interesting experiment made by children in the spheres, whereby a seemingly real bird is created from the life emanations of a crowd of smaller ones, who are hypnotised during the process. The temporary creation is able to move and utter a love-call that draws a mate down to it; but it evidently has no ego. The smaller birds are unable to resume their life till, acted on by the wills of the children, they have summoned back their ectoplasm or other exuded form of life, so that the unreal bird has disappeared.

A similar explanation seems to have been given to Mr. Vale Owen about the phantomic wild beasts he saw in a vision of the Dark Regions, when he asked the guides what any animals could have done to merit being sent there. He was told these were not real animals, having never lived on earth. They were phantom animals brought forth so far by powerful spirits in those regions, who were, however, unable to endow them with real life.

In our world of matter, artists of creative faculty have to use their hands to make their own mental images visible to others; whereas in the etheric spheres it seems that the ether can be manipulated by the mind alone, and thickened in some way so as to present an object visible to others. But the distinction is clearly drawn in the Vale Owen Script between these simulacra and the real animals and birds, who apparently exist there in their own right, as do the human beings. Finally, I would note that in "The Process of Man's Becoming" there is a description of the passage of a human spirit into an inner state beyond that of the spheres centred on the earth. Here an exactly similar process of "solution of tissue" seems to take place, showing that the process that can be watched through the microscope in the case of insects is really applicable to ourselves also, and nature is a unity, like nature's God.

Yours, etc.

A. HORN GATE.

SPIRITUALISM AND WAR.—Those who wish to offer any criticism regarding Mr. Stanley De Brath's series, "Spiritualism and War," are asked to defer doing so until the series is complete, and the case has been fully stated.

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RAYS AND REFLECTIONS.

In his new book, "In Defence," the Rev. Walter Wynn says, "Phenomena-hunting does not necessarily imply spirituality of character." This is an odd way of putting what I should regard as a truism. One would rather say that phenomena-hunting is more likely to imply the reverse unless it is pursued in the interests of others, and to assist the science of the matter.

But whether we agree with its standpoint on doctrinal questions or not, it is a bright and vigorous book. Mr. Wynn's remarks about the devil in Chapter XV. are humorous and to the point. The devil, he tells us, always runs the same old programme—"to convince us that every fact that makes the universe something other than a palace of mud is evil or delusory." Consequently, Old Nick is at the back of much of the opposition to Spiritualism. He is interested in listening to the attacks of parsons on Sir Oliver Lodge and Sir A. Conan Doyle. "When he gets into the street he has a good grin."

Later, Satan "attends an atheists' meeting and causes 'loud cheers' when the speaker refers to 'sky pilots.'" Eventually "he dresses up in his best clothes and attends a religious conference to point out to an assembly of intellectual luminaries the trickeries, frauds and delusions attending any effort to prove that man lives again."

This is excellent jesting, for it points a moral. To see a few earnest and devoted people trying to proclaim the reality of a life beyond—with all the tremendous meaning that such a fact entails—assailed with sneers and jeers and sometimes assaulted by bigots and hooligans who affect to be "defending religion," is an eloquent spectacle. It tells the true story more convincingly than words.

Many years ago in Hyde Park I witnessed an attack by a body of roughs on a rationalist speaker. The leader of the gang, with a torrent of profanity, announced that he was a Christian and intended to smash any — atheist. I cannot say that I had any sympathy with the opinions of the atheist, but I certainly felt that Religion was suffering more severely from its friends on that occasion than it could possibly have done from its enemies. The episode was not without its humorous side, of course. But these are not things to be glozed over.

There is much unconscious humour in the critics of psychical research. In an article by an eminent divine, which I was reading lately, I observed that the author went out of his way to reflect on Sir Oliver Lodge's psychical work; he advised that Sir Oliver should read "The Road to Endor."

The implication evidently was that on reading this, Sir Oliver would undergo a great awakening, and that it might overthrow all his many years of work in psychical research. What a fatuous conclusion! It was like telling Dean Inge that his convictions on the higher aspects of Religion might be corrected if he read one of Spurgeon's sermons on "Down-Grade" Theology. As Byron wrote, when told that John Keats was killed by the malicious and false judgment of his work in the "Quarterly Review":—

As though the soul, that very fiery particle,
Would let itself be snuffed out by an article!

Spiritualism, unless it is brought down to its central issues, its main principles, is a very mixed subject, and liable to much misunderstanding by the uninstructed. An old friend of mine who has always viewed the subject from its least favourable aspects and consequently maintained a rather cold attitude towards it, was nevertheless very conscious of the unfair and ignorant nature of the criticism it received. "I don't approve of Spiritualism," he said on one occasion, "but it is certainly superior to its opposition."

D. G.

W. T. STEAD AND ARMISTICE DAY.—With reference to the letter we published last week from Miss Estelle Stead, requesting as many Spiritualists and their friends as possible to meet at the Cenotaph, Whitehall, for the two minutes' silence on Armistice Day, will all those intending to make the pilgrimage meet, as far as it is possible, about ten o'clock a.m., outside the offices of the Ministry of Labour, Whitehall, and there form up. It is hoped to obtain a psychic photograph at this spot when a well-known psychic photographer will be present, and the more Spiritualists in the vicinity of the camera the better it will be for the object in view.

LITTLE ILFORD CHRISTIAN SPIRITUALIST CHURCH DISTRESS FUND.—Mrs. Alice Jamrach, of 11, Sheringham-avenue, Manor Park, E.12, desires gratefully to acknowledge the receipt of two parcels of clothing, from Miss S. Liddell (London), and Mrs. Hudson (Huddersfield). She earnestly appeals for further gifts of warm clothing on behalf of the fund of which she is almoner.

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 USES OF PHENOMENA.

"CRITICAL."—Nevertheless we think Sir A. Conan Doyle is perfectly right. Neither psychic phenomena nor spirit intercourse are ends in themselves. They are designed, as an old Spiritualist put it, to educate "external man," that is to say, man as he is related to the material world, and, as we all know, some men are so much bound up with that world that they would be never likely to pay any attention to another, unless they were wakened up by "phenomena" which, even if they do not prove another life, at least suggest it. When the mind is thus aroused, its course after that should be "forward and upward." The old crust of scepticism and doubt being broken down, the way should be clear to higher forms of truth. It is not always so, of course. Some people remain in a region of doubt and perplexity after becoming acquainted with psychic manifestations. They seem able neither to go forward nor to go back. But these states are temporary, although they may seem permanent. The motto of the true Spiritualist must always be "Excelsior," and if he aspires to grow in goodness his way will certainly be clearer and easier than if his ambition is simply one for greater knowledge. For although knowledge is power, its acquisition is a long and arduous pathway. Someone has said that "it is better to be than to know." It all depends. The road of some lies along the path of knowledge. In your case it may be so. In that case study the phenomena, study the evidences, study the laws under which they come, and in so doing you will benefit yourself and others who are on the same road.

AN "ASTRAL" ANIMAL.

GENFYDD.—You state that you have been informed that your dog is not an earthly but an astral animal. If the dog has physical existence it must be earthly, whatever other properties it may possess. From what you say, it certainly showed earthly qualities, while when faced with what you presume to have been a supernormal presence,

it failed to recognise it. "Spirit friends" should always be carefully verified, and even then communications cannot always be accepted on their face value—in this case the prediction was not satisfactory, as a year elapsed, which admits a large probability of coincidence. The magpie appears to be a "sile issue" for no apparent purpose. There have been many articles on exteriorisation in LIGHT, and you do not specify to which you refer. We suggest that you make a serious study of the best psychic literature in order that you may gain a clear understanding of matters which are very liable to be totally misrepresented by those without knowledge and experience.

INCIPIENT CLAIRVOYANCE.

B. H. P.—Clairvoyance is always abnormal or supernormal, for although the power varies in degree, it is only possessed by the few. In the case you mention, your daughter was more than clairvoyant, as it is usually understood. She felt physical evidence of the presence, and as no one else was in the room, she supplied the necessary material by which the visitor was able to "evidence" himself. The vision appears to be a case of imperfect or immature clairvoyance, where the influences were not sufficiently separated, while the result was probably affected by her state of health. This is the more probable as the experience was not repeated. From what you say, your daughter is subconsciously aware that she has the gift of clairvoyance, and with careful practice would get clear and definite vision in time. The power appears to be, as in many other cases, hereditary, only requiring to be brought out by concentration.—W.H.

SPIRIT HEALING.

"DOCTOR JIM."—The explanation of Spirit Healing is not clearly evident. The methods vary, and it would seem to depend more on mental influence than physical method, except where a drug is specifically advised. In the case you mention, hypnotic influence is clearly indicated, though this may be utilised with knowledge which is above the normal. The manner in which the medium used his hands probably depended on his own pathological condition more than on any other cause, although in the present knowledge of the subject it is always possible that an effect may be produced through the intermediary of the etheric body, and until we know the nature of that body we have no means of knowing how it can be influenced or why. The main point is that the cure is being effected, which is evidential even though the method may not be known.—W. H.

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GLASGOW ASSOCIATION OF SPIRITUALISTS.

It was perhaps but fitting that the first appearance of the Duchess of Hamilton and Brandon, on an avowedly Spiritualist platform was on that of one of the leading societies, the Glasgow Association of Spiritualists on Sunday, 29th October. The largest audience which ever assembled in the McLellan Galleries occupied every inch of available space long before the hour for commencement. Many had to be content with standing room only, while many more failed to gain admittance.

In a very thoughtful and appropriate remarks on the value of the Spiritual side of life, which went right to the hearts of her hearers, the Duchess introduced Miss Lindaf-Hageby, who gave a striking and eloquent address on "The Place of Spiritualism in Human Evolution." It is not without significance that so large a meeting should be possible to listen to such an address at a time when Glasgow is the centre of so much political activity with the foremost speakers in all political parties making special appeals to it.

—J. B. McI.

NEW PUBLICATIONS RECEIVED.

"Pearson's Magazine," November.
 "Theosophy," November.
 "India's Awakening." By Wilfred Wellock. Labour Publishing Co. (1s. 6d.)
 "Clairvoyance." By Caxton Hall. Page and Co. (1s.)
 "Royal Magazine" (November).
 "Revue Metapsychique," September-October. (Bulletin of the International Metapsychic Institute.)
 "The Ghost of Sir Francis Whynn, Baronet." By L. A. Griffin Brownlee. Austin Publishing Co., Los Angeles, Cal. (No price mentioned.)

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, Nov. 12th, 11.15, Mr. Cowlam; 2.45, Lyceum; 6.30, Mrs. Jamrach. Grand Bazaar, December 5th and 6th; gifts of articles and offers of help urgently required.

Croydon.—Harewood Hall, 96, High-street.—Re-opening services after alterations and re-decorating on Sunday, Nov. 12th, 1922. Morning, 11; evening, 6.30; speaker, Mr. Percy O. Scholey. A sincere welcome awaits all earnest enquirers. We seek to worship God in spirit and in truth.

Brighton.—Athenaeum Hall.—Nov. 12th, 11.15 and 7. Mrs. C. O. Hadley; 3, Lyceum. Monday, 8, healing. Wednesday, 8.15, Mr. Howard Hulme.

Church of the Spirit, Camberwell.—The Guardian Offices, Havil-street, Camberwell Town Hall.—Nov. 12th, 11, open service; 6.30, Mrs. A. De Beaurepaire.

Holloway.—Grovedale Hall, Grovedale-road (near Highgate tube station).—Saturday, 7.30, whist drive in aid of Building Fund. Sunday, 11, Mr. T. W. Ella; 7, Mr. and Mrs. E. J. Pulham; 3, Lyceum. Monday, 8, developing circle (members only). Wednesday, 8, Mrs. Mary Clempson, address and clairvoyance. Free healing centre: Thursday, from 5, children; Friday, from 7, adults. Saturday, 18th inst., Lyceum social. N.L.S.A. membership subscription: 6/- per annum.

St. John's Spiritual Mission, Woodberry-grove, North Finchley (opposite tram depot).—Saturday, Nov. 11th, 8, lantern lecture, "Psychic Photography," Mrs. Deane, Nov. 12th, 7, Mr. Harold Carpenter. Friday, Nov. 17th, class for spiritual healing, Mr. Harold Carpenter. Thursday, Nov. 16th, 8, address and clairvoyance, Mrs. Barkel.

Shepherd's Bush.—73, Becklow-road.—Nov. 12th, 11, public circle; 7, Rev. J. M. Matthias. Thursday, Nov. 16th, 7, public meeting.

Peckham.—Lausanne-road.—Nov. 12th, 7, Mr. G. Tayler Gwinn. Thursday, 8.15, Mrs. S. Podmore.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—Sunday, Nov. 12th, 11, Mr. and Mrs. Jones; 7, Miss Maddison.

Working Spiritualist Mission.—17, Warwick-street.—Nov. 12th, 6.30, Mrs. Ormerod. Thursday, Nov. 16th, Mrs. Harris.

Central.—144, High Holborn (entrance, Bury-street).—Nov. 10th, 7.30, Mrs. Crowder. Nov. 12th, 7, Mrs. Podmore. **Forest Hill Christian Spiritualist Society.**—Foresters' Hall, Raglan-street, Dartmouth-road.—Nov. 12th, 6.30, Mrs. Aberthol, address and clairvoyance. Wednesday, Nov. 15th, 8, service.

Richmond Spiritualist Church, Ormond-road.—Sunday, Nov. 12th, 7.30, Mrs. Graddon Kent. Wednesday, Nov. 15th, 7.30, Mrs. Grace Prior.

MRS. JOY SNELL, author of the "Ministry of Angels," will minister to the sorrow-stricken, and others in need of spiritual help, at 37, Westbourne Park-road, between 3 and 6 p.m., Wednesday and Sunday excepted, by appointment only.

THE MARYLEBONE SPIRITUALIST ASSOCIATION.

To the Editor of LIGHT.

SIR,—I regret that Mr. Geo. Craze (in his letter in your issue of the 4th inst.) should have seen fit to read into my letter an "ungenerous reflection on all other Spiritualist organisations." The text of both my letter and the previous article gives him no warrant for so doing.

In these circumstances I do not think I can usefully add anything to what I have already stated with, I trust, sufficient clarity for the comprehension of your readers.

Yours, etc.,

GEORGE E. WRIGHT,
Organising Sec., L.S.A.

5, Queen-square, W.C.
November 6th, 1922.

.. This correspondence is closed.

A PSYCHIC PHOTOGRAPH.—Mr. H. J. Osborn writes that at a test sitting with Mr. Hope and Mrs. Buxton, at Crews, on Tuesday, 24th ulto., he was privileged to obtain, on the first plate exposed, an unmistakable picture of his recently passed wife, Mrs. Jennie Walker. We understand that the photograph was shown, by electric lantern, on Friday (November 3rd), at the London Central Society, when Mr. Osborn said good-bye on the eve of his sailing for America.

WALTER HOWELL—IN MEMORIAM.—November 4th is the anniversary of the passing out of one of the noblest of the movement's workers. A great soul, who never faltered in his denunciation of the base and ignoble in life, with cheery smile and kindly word he pointed out to younger men the upward path. He was an inspiration to many who, but for his heroic example, would have fainted by the way. Friends to whom his bodily presence was a solace and a joy and who know and love him still have asked me to pay this small tribute to his name.—(REV.) HENRY LENNARD.

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AUTUMN SESSION.

ARRANGEMENTS FOR WEEK ENDING NOVEMBER 18TH.

Tuesday, November 14th, 3.15 p.m.—Clairvoyance, MRS. JAMRACH. 7 p.m., MRS. F. E. LEANING; the Seventh of a course of 10 lectures on "The Principles of Psychical Research" (Death—The Process of Dying—Powers of the Dying—Lights, Music, distant Effects—The illumined Deathbed—"Meeting"—Experiences of the Resuscitated described by themselves.

Wednesday, November 15th, 4 p.m.—Discussion Class conducted by PROF. JAS. COATES, Ph.D. The Meetings commence at 4 p.m., when tea will be served. The charge for each Meeting, including tea, will be One Shilling. The questions which are to form the subject of discussion should, where possible, be sent to the Organising Secretary two days before each Meeting, but oral questions may be asked at the meetings.)

Thursday, November 16th, Special Meeting, 7.30 p.m.—The REV. DRAYTON THOMAS, "What Spiritualism Means to Me."

Friday, November 17th, 4 p.m.—"Talks with MRS. WALLIS'S Spirit Control." Subject, "Spirits in Prison." Preceded at 3 p.m. by Conversational Gathering.

Private Circles.—The new Experimental Room, which is fully equipped with all necessary apparatus for personal experiment in mental phenomena, is available for members' use without charge.

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"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 MIND OF A WOMAN."

We have from time to time in LIGHT referred to the duality under which the Universe is expressed—the twin principles of Love and Wisdom manifesting in every form of life, from its most primitive beginnings up to its expression in the human world of male and female. In Mrs. de Crespigny's new book, "The Mind of a Woman," an admirable statement of the position of woman, we find many excellent illustrations of the play and interplay of the two principles in the process of adjustment to that harmonious relationship in which the discords and miseries that afflict the race to-day will find their final solution. As Mrs. de Crespigny well observes, after contrasting man's work as the wielder of material affairs with the woman's more sensitive touch with things unseen:—

She is man's complement as man is hers—neither complete without the other, each lacking something which in the other is present, whether in the life of the home, or the government of a mixed community, and equality should be the result in a far broader sense than in the individual comparison of attributes similar in their essence.

The Crucible of Life to-day is seething and bubbling, the "Great Work" of a Divine Alchemist is in process. It is blending into unity the diverse things. The natural philosopher says catalysis, the moral philosopher synthesis, the spiritual philosopher Harmony. They are much the same thing, on different levels.

"ERRORS IN TRANSMISSION."

Writing more than seventy years ago, Andrew Jackson Davis made some statements concerning the then almost unknown "telegraphic method" of communication between the two worlds. They are still useful and necessary, and we repeat some of them here:—

Spirits cannot always make the human mind comprehend a subject in all its bearings, particularly when communicating through the imperfect, uncertain and tedious method of spiritual intercourse by electrical sounds and manifestations. And inasmuch as spirits are neither infallible nor omnipotent and are compelled to conform (when

they endeavour to impart their thoughts through these electrical agencies) to the principles and conditions of this new method, which they cannot altogether control, it is not safe at all times to depend on any given number of "raps" as indicating a positive "yes" or "no," or any other particular word or sentence. Because a spirit, perhaps communicating for the first time . . . may not always be able to manage the sounds so as to prevent misunderstandings and apparent contradictions.

* * * *

MISUNDERSTANDINGS AND HASTY JUDGMENTS.

Experience has taught many of us the soundness of the above and other warnings in connection with spirit communications. We have had experiences of messages denounced at first as foolish or false which turned out on further investigation to be both sensible and true. A too hasty judgment had led to a misunderstanding which it required patience to rectify. Many readers of LIGHT could give instances in point. Again, we have experience of cases in which the communicators were branded as ill-disposed spirits because their method of communication appeared rather noisy and otherwise alarming. On further acquaintance it was found that these suspicions were without justification. The peculiar nature of the manifestation was later fully and satisfactorily explained. As to "malevolent agencies" amongst spirits we are perfectly willing to admit that they exist. What we deprecate is panic fear, or an exaggerated estimate of the powers of such spirits. They are probably less mischievous in a discarnate state than they were when, being in the body, they were able to make their presence disagreeably apparent to their fellow-mortals.

NOVEMBER: A MEDITATION.

The ruby light of evening in the skies
Wanes like the parting year's expiring ember;
The rain-wind like a pining spirit cries—
It is November.

All silently the gloaming veils from sight,
With swathing mists, the welkin's blue pavilion;
The moon burns like a cresset on the height
In dull vermilion.

Over the silent bosom of the bræ
The last dim vestiges of day discover,
Flitting on noiseless pinion through the grey,
A lonely plover.

Among the trees the curling smoke-wreaths show,
As here and there the thin warm vapour mingles
With the low-hanging haze, what red fires glow
On cottage eaves.

Now sweet it is to wander on the fell,
To mark the cottage-lights across the heather,
And the pale stars whose glittering rays foretell
The frosty weather.

And whiles but rustling leaf and trickling stream
Disturb the silence, and the daylight dwindles,
Comes that strange thrill that into radiant dream
The spirit kindles.

Some mystic sense reveals how close at hand
With but thin cloud to veil its shining portals,
Abides the golden clime—the summer land—
Of the Immortals.

D. G.

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THE OTHER SIDE OF DEATH.

FIRST EXPERIENCES OF A NEWLY DISCARNATE SPIRIT.

[This is the explanatory message given by the guide of Mrs. Hope Hunter in connection with the communication received from her brother, as published in *LIGHT* last week.]

Fright is a very common condition for a newly arrived spirit on arrival here. To practically all, their condition is inexplicable. They can feel, hear and see. They have all their bodily senses, or think they have. But after passing, the senses of the body become atrophied, while their counterpart—the mental senses—become seemingly omniscient. They feel, see and hear *mentally* through their mental organism. The soul is mental: it does not need matter to express itself. It has its being quite apart from the material. During earth life it expresses itself through a material body, a thought finds its complement in action. To lift a limb there is first impulse, the message from the entity working through the brain, which is again mere matter, of no use without the mental activity which galvanises it into action, and which becomes action when the impulse is realised by the physical structure. The thought is a million times quicker than the ultimate gesture. This load of matter, of which you think so highly and which is really so clumsy, so really useless except for the purposes it serves during earthly existence, is at first greatly missed by all. The spiritual body is of no perceptible weight to him who wears it complete in every detail, but very strange at first to the new-comer. All his sensations are mental. He feels, sees and hears *mentally*. He can suffer pain mentally. He can feel acute pain in a limb as though it were there in its material form, but the feeling is *mental*. He suffers just as much as though he were still in the material body. When in the material body, the pain comes first from the spirit part. We have tried before to tell you a little of this. If one could convince oneself that pain did not exist it would vanish. The mind has unlimited power over matter. Refuse to admit pain, refuse to sanction it with sufficient will-force, and it is non-existent because the power of mind over matter is of such magnitude as to render inactive the whole material system. As the entity becomes used to his surroundings he employs parts of them to sustain himself. On earth, unless you breathe you die. The whole body depends on the oxygen it draws into the lungs. The body can exist for some days without food, but not five minutes without breath. The spiritual body also needs its breath of life. Your earthly body is composed of matter related to its surroundings. Substance of the parental stem, it grows and develops accordingly. It is solid and heavy. It feeds on solid and heavy substances, all given or grown by similar organisms. It feeds and flourishes on its like. So much for the body of matter, which, at death, is left behind. The etherial body is a shadow, weighing a mere nothing, perhaps half an ounce, but with intensified mental powers. It is all mental. A rarefied edition of the material body, in fact the *soul*. It begins to breathe with difficulty at first, but, as time passes, it takes to itself its needs and becomes firm. We had almost said grows. More of that presently. But it can only grow spiritually. Growth comes only through spiritual development. Some have been here many years, and have not grown at all. They are substantial but there has been no growth because they will not admit God. They are still so material that even after the wonderful experience of death and spirit life they still believe this may be attributed to some cause which they cannot explain, but which they accept rather than admit an all-Holy and Omnipotent *Being*. This seems incredible, but it is so. The marvellous experience shakes them at first, but afterwards it seems such a commonplace as to be valueless. It is the same on the earth. What could be more wonderful than child-birth? But because each must be born it is just "nature," and such a commonplace of daily life it ceases to be miraculous. But it is a miracle nevertheless. Whence came the soul? How does it continue to grow with the material body? It is cased in matter. How does it obtain its like? By what means? The material body must have food before growth can take place; there must be some parallel, for the spirit body does grow with the material body. At the moment of dissolution, when the soul is clothed in this second body, it is an exact counterpart of the material body in every detail, even to a blemish on the skin. It afterwards shrinks to the size warranted by the spiritual development of the entity. But it has grown with the material body. How did it obtain the necessary

energy? How can thousands still deny an Intelligence at the back of Creation?

Your brother was much puzzled because he could only see a shadow of his relatives. At first he saw them faintly in their material bodies, but later they became fainter, and now he only sees the part which comes back at death. For a time, after a soul has passed it still retains much of its material nature. For a while it is not wholly spirit. During this time it has much in common with the plane it has lately left. The sight is partly physical, though it is as nearly as we can describe it. The reader will take our meaning. The transition has been too sudden, especially in cases of violent or unexpected dissolution. But apply in your brother's case, but after being here a short time he gained the right focus. His organism adjusted itself to its surroundings; he became wholly spirit and saw with the spiritual eye to which matter is not evident. He saw only the inner body, for the veil exists for us as well as for you. You are handicapped by your gross material body; we, in communion with you, by our spiritual state and we find it as difficult from this side as you from yours to pierce this curtain. There is knowledge here of what happens to those we love on earth, and we have knowledge of the lives of those we love and who continue to love us, but when that love begins to fail and is given to someone else, the connection and current between the sender and receiver becomes of low intensity and finally ceases to flow. This is sometimes a blessing, and is less heartrending for those who are forgotten. Your brother's life here was a type of those who came here during the war. Animals are amazingly faithful. A dog especially will seek out its old master and friend after years of separation, and putting to shame the love of human beings which fades in some cases much more quickly. There are very many cases here where the dog has remained faithful even when forgotten by his master. There is much discussion at present in psychic circles concerning the survival of animal life. *All life is indestructible*. If survival is conceded to man it must also follow that the animal and vegetable kingdoms also survive. Both have life of a different degree, therefore the same immutable law applies to all. Everything possessing life, that is the spark of being, through which it grows and reproduces itself, must retain it. The animal and vegetable kingdom both have their inner nucleus of activity. The animal kingdom persists in a more advanced form, a replica of its best self. A dog, for instance, retains its affectionate regard for its master, its faithfulness, its trustworthiness, in these spheres. But survival of life is admitted it must be admitted for the whole species. Then what about the vicious brutes, the mongrel curs. These retain their various characteristics but gravitate to the lower worlds. Like to like. It applies in every condition of being of high or low degree whether it be in the animal, vegetable or human kingdom. The vegetable kingdom also has its counterpart here. Nothing with life even of a low degree dies, or rather dies by earthly standards only to reproduce itself in new beauty by spirit energy. The nucleus of every living organism is spirit. Even all the evil creatures reproduce their like in the spirit world, but they gravitate naturally to the evil circles, being or having something common to the circle wherein they find themselves or they would not be there. The spirit world is governed by immutable natural laws. They cannot be broken or set aside. A spirit of whatever degree is naked. It is known and knows itself (where there is intelligence) for what it is. There is no disguise, wealth will not gild it or worldly honours clothe it. The worldly standard fails here. Only the spiritual things will avail a soul after the personality leaves its material body. The span of earthly life is perhaps three score years and ten. We are told that spirit life is eternal. Why should we doubt it? We have proved that life continues after death. We live. Life in a spirit body is an intensified existence. We continue to grow; to develop, to evolve. As we look back to our earthly existence we are amazed at the importance we attached to it, especially the material phases. We now realise—those who have been here many years—how slight a part of the whole it must be. If only we could make you realise it. The world is wrapped up in gross materialism like some mummy. Yet nothing but that which is spiritual matters, comparatively speaking. Even in the most material matters of earth life it is the spiritual which is the driving-force. The material life, the spirit controls all material matters. It is the mainspring of life. The senseless idiocy of the present age. Who expects a watch to keep time with the mainspring out of order? Then look you to the mainspring of your own existence: "Spirit."

A REINCARNATION CAMEO.

SOME THOUGHTS ON THE MESSAGES OF ANNE SIMON.

By DR. J. SCOTT BATTAMS.

I have read "The Messages of Anne Simon" with much interest, and though at times bewildering, and of necessity reminiscent, yet they seem to ring true, and to be related to the eternal verities. Whatever our views may be as to the content and potentialities of the subconscious mind—and our conceptions are rapidly widening—it seems impossible to assign any large share in the production of these remarkable messages to subconscious activity on the part of the devoted, and somewhat over-modest, husband.

The message in which the communicator denies that re-incarnation is a law of evolving life is the more suggestive, seeing that before her passing she had held strongly to the idea. To me this particular message seems hazy, and lacking in clear-cut, cameo-like distinctness. But others, with no preconceived ideas, may gladly accept the comforting assurance that, whatever awaits them on loftier planes, there will be no return to this vale of tears.

A Scots-Irish seeress sent me recently her rather remarkable work, "The 'Our' of Genesis." Those who know her best look up to her as a God-illuminated soul, and yet touchingly human. She accepts re-incarnation as a fact in Nature; and makes out a strong case for its necessity. She appends to her work, "Cameos of Spiritual Life," from "Our Deathless Hope," written by her friend, the late Dr. John Pulsford, the "Modern St. John." I give the following re-incarnation "Cameo," which only agrees with that of Anne Simon in its somewhat pontifical tone. "As above, so below!"—

It is a law of Eternity [he writes] that is, a Law of Divine Nature, that those who have gone up to the highest human conditions, shall return again to serve and help those who are in the lowest. The revolutions of the Great Wheel of Universal Being, is carrying some up, is carrying others down. Ascension to the Divinest Sphere of Love necessitates descent to the lowest plane of service. Otherwise, indeed, the highest sphere would not be the Dominion of Love; but of self-love."

Such a view, though making a strong appeal, would seem to limit the action of the law even below that assigned it by Dr. Ellis Powell. But the great law decrees that all must pass through many earth lives, ere they can reach the stature of the man made perfect. Not all who enter our scheme of Evolution will reach the goal, for we are told that hosts of "stragglers" will, as "held-overs," have another chance in another scheme. This other teaching would seem to reserve re-birth to those who have almost reached the threshold of Nirvana, but who, unlike the "dewdrop," refuse to "slip into the shining sea." Instead, they make the "Great Renunciation" and return to "the lowest plane of service," to help and uplift their toiling brethren in the flesh. These great ones are, apparently, the Divine Men, the Saviours of the world, whose infinite compassion compels them to "go out" once more. It is not explicitly stated by Dr. Pulsford whether these rare souls to whom he refers have also climbed "the ladder of lives"; or whether their spiritual unfoldment on higher spheres was preceded by a few brief years in the school of mortal life.

I do not presume to assess the evidential value of the messages now "coming through" in such bewildering profusion; but they have entered the thought current of the world to influence minds in every stage of receptivity. Such a phenomenon at such a time, and though it be ridiculed by official science, and regarded with suspicion by the Churches, must have some deeper significance than is generally realised. Many who possess the larger vision, and wider horizons, recognise it as part of a great "Spiritual Urge." "The old order changeth," and we seem to be passing into a new age; and it may well be part of the Divine Plan and purpose, that a tortured and discordant world should not march into the uncharted future unhelped, unguided.

It is interesting and significant that, at this period of transition, of world-upheavals, and fierce antagonisms—spiritual, social, political—the Vale-Owen, and other similar messages, should so pointedly re-proclaim the ancient teaching: that man climbs to his high destiny along the path of sacrifice and service. They who in glad self-surrender choose this path are wise, and grasp the true meaning and purpose of life. Living, they lift others as they lift themselves, and for them death does but open wide avenues of ever-ascending life; and thousands of thoughtful people in the West believe that they return to "the lowest plane of service" to share what they have gained. If it be only an alluring fancy, a futile hope, then millions of the human race must wait patiently for a complete revelation, a surer hope.

The ancient path is open still, although the warring creeds, the sects and cults, have somewhat bewildered would-be travellers. It is open to the ignorant and the learned, the lowly and the exalted; and the man of no account oft travels more swiftly and surely than his exalted "highbrow" brother. A guide for those who seek this

(Continued at foot of next column.)

THE HOPE CASE.

IMPORTANT DEVELOPMENT.

As we go to press information has come to hand of a very important character directly relating to the original packet containing the X-ray marked plates used by Messrs. Price and Seymour in their test experiment with Mr. Hope on the morning of February 24th last. We hope to be in a position to give our readers full particulars in our next issue. In the meantime a most careful investigation is being conducted as a result of this eleventh hour discovery, and we can at this stage go so far as to say that our own conclusions as to the conduct of this test are likely to be fully justified in every degree.

(Continued from previous column.)

path was given two thousand years ago; and is so plain and crystal-clear that no "higher criticism," no perversity of human thought, can obscure its meaning. If, in the simple duties of daily life, and within the sacred circle of the home, these ancient precepts were observed, however imperfectly, we should be evolving towards a wider brotherhood, a closer unity, and a nobler freedom.

If, as well might be, this changed attitude began first in the less evolved, the humble, and unlearned—who form the base on which the fabric of our Empire is reared—then the power of the Empire, "broad-based upon the people's will," would be used more and more in accordance with the Divine Will.

"My yoke is easy," said the Master; but after two thousand years the path has not been rendered any easier by our human teachers. It is still a "narrow road," and uphill all the way. There are many pitfalls, and alluring by-paths, but it leads with certainty to the upper reaches. Now, if one brief life on earth be all, and if the *all* of man be doomed to rot in the cold bosom of the "little brown mother"; and if he cannot say with the illumined sage: "non omnis moriar"—then men, who so believe, will continue to shun the narrow road, and enter the "primrose path" that stands alluringly before them.

Those who believe in a divine guidance in the world may accept the suggestion that the present spiritual unrest and doubt, the bewilderment caused by the babel of conflicting voices both within and outside the Churches, are being used by the Higher Powers to induce men to leave the mazes and seek the ancient path. If this be so, it follows that Spiritualism may have a higher sanction and direction than orthodoxy will as yet admit. For its first and most vital object is to re-declare the reality of the life after death; and all psychic research, all phenomena, etc., are more than justified if they add proof on proof.

I see no imperious reasons why devout Christians should enter this "mayavic region" in search of proof of man's survival. But many doubtless are not so firm of faith, and would fain strengthen it by adding knowledge; and, except for seers and mystics, there seems no other path or method by which to gain it. Some day, perchance, a saintly bishop will venture on this quest, and gain the same assurance that has come to several humble priests. This quest entails no "sitting for development," no entrance on the occult path that leads to spiritual sight and insight. Such an earnest seeker needs but to bring an open mind, and normal faculties, to bear on all for which a super-physical source is claimed. He has within himself a sure protection against all malevolent forces. Conan Doyle appears to have reversed the usual process; since, lacking our saintly Bishop's fervent faith, he first sought knowledge, until, after long seeking, he could affirm with the mystic, "I have seen—I know." The faith that came to him has not been divorced from "works," indeed, they seem rather a measure of its robustness. He has made the "Great Renunciation" here—on "the lowest plane of service"; and can it be irreverent or foolish to suggest that, even as Elias returned as the "rugged Tishbite," so he also may come back for still higher service?

Having ventured on the easy, because unprovable suggestion, that the Anne Simon, and other similar messages, may have a definite spiritual purpose, I would refer to certain interesting points. These teachings abundantly testify that transition does not change the individual, nor rob him of one iota of the knowledge and experience he has gained—"the force he made his own, being here." If he gave earnest thought to the deeper problems of life, then are they sure to come before the heightened consciousness that will be his hereafter. But, like Anne Simon, he will regard them with clearer vision and a changed perspective.

Anne Simon does not claim to be a centre of light—"herself a star, not borrowing light"—but a transmitter, perhaps merely a reflector. The light passes through the denser media of the lower planes to the husband—a pure automatist, with all the limitations the rôle connotes. Therefore, benighted mortals would appear to receive merely the reflection of a reflection. I would these reflections of a bewildered student had more of their illuminating quality.

SPIRITUALISM AND THE SOCIETY FOR PSYCHICAL RESEARCH.

ADDRESS BY MR. G. E. WRIGHT.

On the evening of the 9th inst., before the members and friends of the London Spiritualist Alliance in the hall at 6, Queen-square, Mr. GEORGE E. WRIGHT gave an address on the relations between Spiritualists and the Society for Psychical Research, which was followed by a interesting debate in which several members took part.

DR. ABRAHAM WALLACE, who presided, said that he thought he was in the right place in taking the chair at that meeting as he had been connected with both the London Spiritualist Alliance and the Society for Psychical Research. He joined the S.P.R. in 1894, and in the following year, at the special request of Mr. F. W. H. Myers, became a member of the Council. He added that he had presided at the general meeting in 1897, when Mr. Richard Hodgson reported on his experiences with Mrs. Piper, and stated his conclusion that the only explanation of the facts was that the messages received did emanate from the spirits who claimed to communicate.

MR. WRIGHT said:—

None of us can be satisfied with the relations which exist at the present moment between the S.P.R. and ourselves. The position is, to say the least of it, anomalous. Here are two bodies, the L.S.A. and the S.P.R. Both of them are interested in psychical research. Both have common ground in the investigation of psychical phenomena. Surely we ought to be working in harmony upon this common ground, or at least we ought not to be in a state of antagonism, as is the case at the present moment.

I propose, therefore, in this address to endeavour to elucidate the causes which have led to the present position. For it is abundantly clear that we cannot hope for any improvement in the present state of affairs unless, and until, we have adequately considered the causes which have led thereto.

My own qualifications, such as they are, for undertaking this rather delicate task rest on the fact that on the one hand, by virtue of the position which I have the honour to hold in this Alliance I am necessarily in touch with the opinions and feelings of many Spiritualists; while, on the other hand, I have been a member of the S.P.R. longer than I have been a Spiritualist, and I think I may claim that I have been a fairly close and diligent student of the Proceedings of that Society. I do not think that anyone will say that I am lacking in appreciation of its work.

A society of the age of the S.P.R.—it was established in 1882, and has therefore had an existence of forty years—has necessarily acquired traditions. Its attitude is inevitably and reasonably affected by the views and actions of its founders and earlier members.

You are all aware that the most prominent of the founders of the S.P.R., and its President for the first three years of its existence, was Professor Henry Sidgwick. I yield to no one in my admiration for Henry Sidgwick's outstanding gifts and abilities, and for the courage with which he was prepared to lend the weight of his great reputation to a then discredited study. The greatness of Henry Sidgwick's character and achievements will be best appreciated by a perusal of that noble obituary, addressed by his friend and fellow worker, Frederic Myers.

Yet in spite of, perhaps we may even say because of, his outstanding qualities of head and heart, Henry Sidgwick established an unfortunate precedent in regard to the attitude of the S.P.R. towards the investigation of psychical phenomena.

In his first Presidential address, delivered on July 17th, 1882, he made it clear that the S.P.R. did not desire to avail itself of the services of "paid performers or paid mediums," to use his own words, but would direct its investigations to phenomena where no pecuniary motive could come in. And his dislike of professional mediumship perceptibly increased, for we find him writing four years later (Proceedings, S.P.R., Vol. 4, page 100), "Certainly, if we had nothing but testimonies to marvels occurring in the presence of persons who charge a guinea a séance for exhibiting them, I for one should never have thought it worth while to consider seriously whether such reported marvels were due to anything more than skilful trickery." And he added, at the same time, in reference to Mr. C. C. Massey's plea for a more liberal policy: "I never thought that we should be called upon to give direct encouragement to this trade by undertaking a formal investigation of the phenomena exhibited by such persons."

I think these pronouncements and others like them, which I have not time to quote, show that Henry Sidgwick's reactions towards professional mediumship were very unfavourable. We can so clearly see the *a priori* assumption of fraud.

This was for many years the official attitude of the S.P.R. It is, I claim, utterly unscientific. It is the duty of a scientific society to investigate all the phenomena which fall within the scope of its activities. It is not concerned with the moral implications of its work, and, most certainly, it was wrong for a leader of a society to allow his own moral or æsthetic reactions to influence the work of that society.

May I take a simple analogy? As an old amateur football player, I cordially dislike professional football. I consider it is an "undesirable trade," to which I do not wish to give direct encouragement. Yet, supposing I were commissioned to prepare an account of English football, I should obviously be totally wrong if I refused to pay my shillings at Stamford Bridge or White Hart Lane or other centres of professional football on the ground that I did not wish to encourage an "undesirable trade." I clearly could not study professional football without attending professional matches. And if I produced a book entitled "Modern British Football" in which there was no account of the play in the League or other professional contests, it would be at once said that the book had no claim to the title which it adopted.

This case is precisely analogous to that of the S.P.R. A society which claims to investigate psychical phenomena, and yet excludes from its investigations the phenomena produced by "professionals," cannot possibly justify its title.

The cause of this rejection was not, as is often hastily assumed, that professional mediums had been detected in fraud by the S.P.R., for this exclusion from investigation was made at the very outset of the S.P.R.'s formation, before, therefore, it had actually carried out any investigations at all! It was therefore, as I have said before, *a priori* assumption. In the case of Sidgwick and others of like mind to him, it was undoubtedly an æsthetic and academic reaction against the mean and commonplace surroundings in which professional phenomena were often exhibited, and even more a rejection of the possibility that ignorant and unlettered men and women—as were many of the earlier mediums—could exhibit anything worthy of the attention of the academic mind. "Could any good thing come out of Nazareth?" said Sidgwick to his colleagues.

They saw illiterate men and women purporting to produce phenomena in suburban back parlours. Their æsthetic senses revolted! They really could not investigate such things! The whole business was so inexplicably vulgar that it must be fraudulent! They never reflected that the attitude of the true psychical researcher should be that of the entomologist. The naturalist who desires rare specimens will not get them by sitting in his study or lecture room. He must go out into the fields and hedgerows, and search for his specimens, often in dirty and unpleasant places. The S.P.R. leaders and investigators should have done the same. They should not have been afraid of soiling their hands, or dirtying their academic gowns, in the pursuit of the new knowledge. They should not have allowed their æsthetic and moral objections to encouraging "an undesirable trade," as they called it, to deter them from the thorough investigation of every medium in whose case there was any *prima facie* possibility of finding genuine phenomena.

It was this attitude on the part of the great majority of those who controlled the activities of the S.P.R. in its earliest years, an attitude which hardened as time went on into contempt for all phenomena which were produced under Spiritualistic auspices, and even an antagonism to the whole Spiritualistic position—it was this attitude that caused certain of the founders of the S.P.R. to leave it. Among those founders were several definite Spiritualists. Thus in the list of its first Council will be found the names of the Rev. Wm. Stainton Moses (also a Vice-President), and Mr. Dawson Rogers, who was so long and so prominently connected with our movement, both as President of the L.S.A. and as Editor of LIGHT.

The older members of the Alliance will bear me out when I say that Mr. Dawson Rogers was eminently cautious and broad-minded in his views. Yet he felt constrained to write as follows:—

"Mr. Stainton Moses and myself shortly afterwards withdrew from the Council in consequence of the attitude which we thought the society evidently desired to take up in reference to Spiritualism. We felt, indeed, that under pretext of an inquiry there was a manifest desire that it should lead to a disproof of our position, and not to a fair investigation."

Stainton Moses and Dawson Rogers were not the only men who felt thus. For example, Dr. Abraham Wallace

was for some time on the Council of the S.P.R., but he found, as they had found, that there was a disinclination fairly and impartially to investigate any phenomena which supported the Spiritualistic position.

It was not until the year 1890, eight years after the foundation of the society, that we find the first serious attention paid to professional mediumship. In that year there appeared a paper by F. W. H. Myers, dealing with Mrs. Piper's mediumship. Myers was a man of singular breadth of view (in addition to his other great qualities), yet even he thought it necessary to apologise for having anything to do with the "unclean thing." Thus he writes (Proceedings, Vol. 6, page 31): "The study of trance utterances is at first sight distasteful, since they have notoriously been the vehicles of much fraud." That such an apology should be needed is clear proof of the great prejudice which existed against professional mediumship.

It was the work carried out with Mrs. Piper which slowly yet surely led some of the S.P.R. investigators to the conclusion that intelligences external to the medium were operating through her—a conclusion which has been confirmed and fortified in the minds of others of the S.P.R. by the remarkable results obtained through the agency of Mrs. Osborne Leonard.

No one can have anything but praise for the admirable manner in which the evidence obtained through these two ladies has been recorded. But valuable as have been the results obtained through Mrs. Piper and Mrs. Leonard, yet most of us will agree that there have been and are other sensitives capable of being the vehicles for the transmission of communications of evidential value not inferior to anything recorded in the Proceedings of the S.P.R.

Why have not their powers been investigated? There are generally two reasons for this. First, these sensitives are sensitive, and resent the implication of fraud, which must always underlie the demand for test conditions.

Second, they know from experience—and can anyone who has attended a sitting or even a public clairvoyance doubt it?—that the attitude of the investigators may impede or inhibit their work, and they are disinclined to risk the damage to their powers which might ensue. We all know that Mrs. Piper's trance mediumship was brought to a sudden and final close by the injudicious experiments upon her of Drs. Tanner and Stanley Hall, and sensitives and clairvoyants who believe, and truly, that they are instruments for the comfort and help of suffering humanity, simply cannot, and will not, place themselves at the disposal of investigators who treat them as mere apparatus.

I need say no more in regard to the investigations of the mental phenomena of Spiritualism by the S.P.R., for we must all recognise with satisfaction that most of the investigators have now reached a definite conclusion in regard to the evidence for spirit communication. Thus in reference to the evidence received through Mrs. Leonard, Mrs. Salter writes (Proceedings, Vol. XXII., p. 7): "I think there is a general agreement amongst those who have met repeatedly with Mrs. Leonard—amongst whom I may include myself—that good evidence of surviving personality is sometimes obtained."

In this department of research, we feel that their sins have been those of omission rather than of commission. They have left a wide field untouched, but the small corner of the estate which they have cultivated has at any rate produced a crop. A small crop indeed, but a very choice crop, what there is of it.

When, however, we pass to consider the activities and the attitude of the S.P.R., in regard to what we call the "physical" phenomena of Spiritualism, or, to use the French phrase, "metapsychical" phenomena, we have far less reason to applaud, and far more reason to criticise.

The S.P.R. is, by its constitution and policy, a scientific society. It might, therefore, be expected that it would be most concerned with those psychical phenomena which are capable of relatively scientific proof, namely, metapsychical phenomena. Well, it has not been so. If you turn to the "Proceedings" you will find that between the years 1896 and 1920, a period of twenty-four years, only one series of investigations were made, viz., those of the mediumship of the famous Neapolitan, Eusapia Palladino. It is true that this investigation—generally known as the Naples commission—was admirably done. The verbatim record of the sittings held by Messrs. Feilding, Baggalay and Carrington, together with their observations thereupon, form a document of permanent value. Yet during this period of twenty-four years many phenomena were produced by mediums in this country, which were vouchsafed for by persons of the highest intelligence and integrity.

Why was it that no investigations of these were made? The determining reasons were two in number. There was first a rooted distaste for investigating any phenomena which had been produced under Spiritualistic auspices, or which had been first noticed and reviewed in the columns of the representative organ of Spiritualism. There was undoubtedly much of the sort of feeling which would have found expression in some such words as these: "Well, if the Spiritualists have taken up this or that medium, we, the S.P.R., don't want to have anything to do with him."

Next—and perhaps for most mediums it was the most important point—the S.P.R. would not agree to the presence at their investigations of Spiritualist friends of the medium, and we all know that a sensitive who goes

into trance feels a great need for the presence of someone who knows his trance processes, and is able to protect and assist him when in that abnormal condition.

For twenty-four years, up to 1920, no investigations other than the Naples commission were carried out, in any department of metapsychical phenomena. In the year 1920 we had the investigation carried out with Mlle. Béraud, better known as Eva C. The report of these experiments, which was not published till nearly two years after they took place, in January of this year, has been the subject of so much recent discussion, that I will not refer to it at length. The record of the sittings is, as usual, very careful. No criticism can be made on this point, but grave criticism can reasonably be made as to the conduct of the sittings. For example, the room at 20, Hanover Square, used for the séances, was next door to the advertising office of the auctioneers who occupy most of that building. An advertising office is a noisy place. Yet the attempt was made to hold sittings during office hours, and it was not until the twelfth sitting that it was realised that the disturbance caused by the office next door impeded the production of phenomena, and the subsequent sittings were deferred until the evening, when the place was quiet. Can mediums be accused of unreasonableness if they refuse to sit under the direction of persons who are not acquainted with one of the most elementary needs for the production of metapsychical phenomena, viz., absence of noise and vibration?

The conclusions of the experimenters are open to very grave criticism. It is common knowledge that those conclusions aroused very great irritation on the part of Mme. Bisson and her protégée. Anyone who reads the report carefully cannot fail to note the innate bias of the authors against the possibility of the phenomena being genuine. Thus they say in their report (Proceedings, Vol. XXII., page 335): "The only possible hypothesis to account by means of trickery for the phenomena that we ourselves observed would be the postulation of the medium's power of regurgitation." Yet in an appendix to the report we have the evidence of three medical men to the effect that "Eva C." had not the abnormalities of the stomach and œsophagus which are the accompaniment of the faculty of regurgitation. Surely we have here a very marked example of the rooted disinclination to admit positive results.

Quite recently we have witnessed another unfortunate incident. You are all aware that in the May number of the S.P.R. Journal, there appeared a communication entitled "A Case of Fraud with the Crewe Circle."

At the conclusion of Mr. Price's report, the Editor of the Journal made the following pronouncement (p. 283):—

"In the above case it can, we think, hardly be denied that Mr. William Hope has been found guilty of deliberately substituting his own plates for those of a sitter."

This was a charge of deliberate fraud against Mr. Hope. Surely in such a serious issue, the S.P.R. were bound, according to every rule of fair play, to submit the report on which that charge was based to the accused person and his advisers, and to publish, *simultaneously with the charge*, the answer thereto. The S.P.R. claims to adopt a judicial attitude, but surely to publish a grave charge, without having given the accused the opportunity to make his statement, is the action of a special pleader, and not of a judge.

And then also we have the incident of the so-called "mystery plate." I will say nothing as to the effect which the information now available as to this plate may have on the charge of fraud, but I will say that since that plate was admittedly obtained by the S.P.R. through an anonymous, indeed a suspicious, channel, its use as a confirmation of the charge that Mr. Hope substituted plates was at least hardly judicial. If the S.P.R. claimed, as they certainly did, that the discovery of this fifth plate was an additional reason for considering Mr. Hope to have acted fraudulently, it was *absolutely incumbent* upon them to have published at the same time the fullest particulars as to how that plate reached them. The failure to do so cannot but be taken by the majority of Spiritualists as a further indication that their desire was rather to convict Mr. Hope of fraud than to arrive at the strict truth in an intensely complicated matter.

With all these cases, both old and new, before us, can anyone deny that the feelings which Spiritualists so widely hold in regard to the S.P.R. are justified, or that the refusal of mediums to submit to the investigations of that society is reasonable?

I have endeavoured briefly to recount the cases which have led to the present regrettable antagonism between Spiritualists and the S.P.R.

It remains to suggest some ways by which that antagonism may be removed.

But before so doing we have to assure ourselves that this improvement is really desired—that all of us, or at least most of us, would welcome a different state of affairs, one in which the S.P.R. and Spiritualists would be working in harmony, or at least not in opposition in regard to the investigation of metapsychical phenomena.

First, do we Spiritualists desire this? I think we do; indeed, I am sure that all of us who have the good of the great movement at heart most fervently desire it.

Of course I am aware that for us Spiritualists metapsychical phenomena do not take the first place. Yet no Spiritualist can deny that the conclusive and final proof

of phenomena—proof of such a nature that it would be accepted by the general public—would be of enormous value to our movement. The public dismisses psychical phenomena as "rubbish," and this rejection of the phenomena reacts unfavourably upon us when we present the philosophy of Spiritualism. Once the reality of the phenomena is generally accepted, we shall find that the receptivity of the man in the street for the truths of Spiritualism has vastly increased. It is natural, though illogical, to generalise. The ordinary man says something like this: "Ectoplasm has been shown to be rubbish. Other psychical phenomena are produced by conjuring. Spiritualists believe in these things, therefore Spiritualism is rubbish." The reasoning is faulty; still this is just the way that ordinary people do reason.

And it is idle to deny that all this has deterred very many members of the general public from even a preliminary consideration of the evidences on which the Great Truths of Spiritualism rest.

And so every Spiritualist to whom Spiritualism is something bigger and wider than merely the personal assurance of spirit communication, must honestly desire a better state of things.

And what of the S.P.R.? Do they really desire fully to investigate the metapsychical phenomena exhibited in this country, or are they content to ignore all these things? Well, as I have already shown, in the past they simply did not wish to investigate. One fact, that any phenomena were produced under Spiritualistic auspices, was enough to close the S.P.R. mind against them.

But I venture to think—or at least to hope—that a new spirit is now moving in the Councils of the Society. The new research officer, Mr. Dingwall, whatever his other merits or demerits, is certainly keen, very keen. I feel sure that he is not to be deterred from investigating any likely medium because that medium is a Spiritualist. He has more than once expressed to me his regret that he cannot get opportunities for investigating English mediums, and he has expressed himself in fairly strong terms on the impropriety of us Spiritualists in determining, or at least not advising mediums to submit to S.P.R. investigation.

Well, he is right in one sense. At present I think that most, if not all, experienced Spiritualists would do nothing to induce mediums to submit their powers to S.P.R. investigation. I think I have already clearly shown why this is so. And I think almost every Spiritualist must agree with me that unless and until there is a practical change in S.P.R. methods, we shall not alter our attitude. It only remains, therefore, to outline the terms, the eminently fair and reasonable terms, on which we Spiritualists will, I think, be prepared to do our best to forward S.P.R. investigation.

What, then, are the conditions on which Spiritualists will assist the S.P.R. in this direction? I will endeavour to state them briefly. In general terms the S.P.R.'s attitude towards the medium must change. He must be no longer treated as a suspected person, to be watched and caught out if possible, but as a fellow experimenter, co-operating with the investigators in the endeavour to produce phenomena.

And this implies that the investigators must study the psychology of mediumship, a study which they have entirely neglected, and a subject on which they are very ignorant. They simply do not understand how to treat mediums, and they must come to the Spiritualists to learn how to do it. Do you imagine that I or any other person who has to arrange the work of a Spiritualistic society, would ever get a medium to come, even to give public clairvoyance, if we approach them on S.P.R. lines? No, the S.P.R. must realise the simple fact that a medium is a person of extra-normal sensibility. Sensibility demands sympathy, and unless the investigators can be really and sincerely sympathetic towards the medium nothing can be done.

Next as to test conditions. The S.P.R. method is to frame the conditions, and require the medium to work under them; if no results are obtained it is *always* the medium—*never* the conditions—that are at fault. This method is absolutely wrong, absolutely unscientific.

Take an analogy. If you are a botanist, and wish to study the growth of a delicate specimen, you provide it with the environment—temperature, moisture, light, etc., congenial to it, and you do not continually dig it up to see how the roots are growing. The tender plant of psychical power must be treated in the same way. It is surely quite obvious that the investigator should adapt his experimental technique to suit the best conditions for the production of phenomena.

Another thing which it is essential that the S.P.R. must do is to study carefully the composition of their experimental circles. Every Spiritualist knows that the results obtained in sittings for metapsychical phenomena depend on the sitters as well as the medium. This fact is ignored by the S.P.R. When unfavourable results are obtained in a series of sittings, they never think of changing the personnel of the circle. Take the whole series of experiments with Eva C. What attempt was made to study the composition of the circle? Absolutely none, as the record shows.

Again, it is essential that scrupulous fairness should be maintained in regard to publication of reports. No publication of any report of an experiment must be made until it has been submitted to and concurred in by all

persons present at the sitting, and by the medium himself, or in the event of an agreement not being reached, the medium, and any dissenting members of the circle, shall be at liberty to issue their own report, which shall be printed with the report of the S.P.R. investigations, in the same number of the "Journal" or "Proceedings."

And finally we must have absolute frankness, no reservations, no concealment, no cards, or rather plates, kept up the sleeve!

On these terms—eminently reasonable terms—the S.P.R. would receive the assistance of Spiritualists in their work. At least, if they were accepted in principle, we would use our best endeavours to dissipate the atmosphere of suspicion and distrust, which, in the eyes of mediums, surrounds the S.P.R., and most of us would come to believe that the S.P.R. was no longer endeavouring to discredit Spiritualism, but was sincerely desirous of reaching the truth, and only the truth in regard to phenomena.

The promotion of a more cordial feeling between Spiritualists and the S.P.R. is a matter which many besides myself have much at heart.

And so I would appeal to all earnest men and women to do what they can to bring all true psychical researchers into harmony and fellowship, for they have all one aim—an exalted aim—the search for truth.

THE DISCUSSION.

The debate was opened by MRS. KINGSLEY, who emphasised the immense value of the S.P.R. records of investigation into mental phenomena as providing the best scientific evidence for survival and spirit communication. She thought that Spiritualists had far too little knowledge of these valuable records. She specifically drew attention to Dr. Schiller's Presidential address before the S.P.R. as a most broad-minded exposition of the evidence for the Spiritistic hypothesis and to the great value of the Rt. Hon. Gerald Balfour's contributions, such as the Statius case and "The Ear of Dionysius." In regard to the S.P.R. objection in the past to the investigation of paid mediums, she thought this chiefly arose from the opinion that the receipt of payment was likely to influence the subconsciousness of mediums to produce fraudulent phenomena when genuine results were not obtainable. She considered that the S.P.R., by virtue of its constitution as a scientific society, was debarred from the co-operation proposed by the speaker.

PROF. JAMES COATES endorsed what had been said by Mr. Wright and the Chairman. He joined with the former in expressing appreciation of the work the S.P.R. had done in regard to mental phenomena, but as to objective phenomena he thought that their attitude had not been satisfactory.

Another speaker asked whether Mr. Wright was not in favour of rigid scientific methods of investigation, which he suggested strengthened the case for Spiritualism.

MR. H. W. PUGH stated that he had recently proposed to the S.P.R. a series of experiments with Mr. Hope, in which the conditions suggested by Mr. Wright as to the presence of the medium's friends and the issue of an independent report, had been accepted without hesitation by the Society, who appeared keenly anxious to take advantage of the opportunity of making further investigations in psychic photography. He thought, however, that that attitude had not yet resulted in pressure being brought by Spiritualists upon the mediums to co-operate in the proposed experiments.

MISS SCATCHERD referred to the rooted disinclination of the S.P.R. to investigate physical phenomena in the past. In 1906 she made repeated efforts to induce them to investigate Eva C., but without success. She also drew attention to the manner in which the work of the most distinguished past President of the Society (Sir William Crookes) had been ignored and even attacked. Mr. Dingwall, the present research officer, had characterised Sir William, Dr. Lindsay Johnson, Dr. Geley and Mr. Stanley De Brath alike as unskilled investigators. She definitely declared that Mr. Hope was anxious for the investigation referred to by the previous speaker.

Owing to the lateness of the hour, MR. WRIGHT was unable to reply fully to the speakers, but he pointed out to Mrs. Kingsley that she was mistaken in saying that Spiritualists under-valued the work which the S.P.R. had done in regard to the investigation of mental phenomena as pointing toward proof of survival and spirit communication. She was in error in saying that Spiritualists failed to study the Proceedings of the Society, which he (Mr. Wright) had frequently described as containing the most valuable evidence for human survival. He welcomed the support of Professor Coates for what had been given in his paper. In reply to the speaker who made a plea for scientific methods, he claimed that it was entirely unscientific to ignore the psychological side of mediumship and treat mediums as mere inanimate apparatus. He thought Miss Scatcherd and Mr. Pugh had answered one another fairly effectually. Mr. Dingwall, he ventured to think, was rather unjustly suspected by some Spiritualists. He felt sure that Mr. Dingwall was thoroughly keen on his work and was supremely entirely honest, though his subliminal resistances were very tough! He was glad that his paper had given rise to so interesting a discussion.

The meeting closed with votes of thanks to the speaker and the Chairman.

ECTOPLASM AND THE SORBONNE EXPERIMENTS.

(FROM THE "REVUE SPIRITE")

Dr. Geley, in the "Revue Metapsychique," discusses the experiments at the Sorbonne: out of fifteen séances, thirteen were absolutely negative, two of them, only, gave some positive results. Both Dr. Geley and Mme. Bisson remark that never before has Eva's mediumship been so feeble as under the conditions of these experiments; thus the negative conclusions that the experimenters came to should not surprise anyone, and in any case they do not prove the non-existence of ectoplasmic formations. A negative result cannot invalidate a number of positive results, which may be set off against the former. The ectoplasmic formations of Eva C. have been seen, felt, and photographed by many observers and by many savants.

Doctor Geley states that the Professors of the Sorbonne used the same methods and the same control as the observers who had preceded them, and that they did not find it necessary to add to the control in any way or to modify it; one has therefore the right to assert the absolute genuineness of the positive phenomena, that have been already observed and recorded. One cannot say reasonably that methods which are considered excellent when used by MM. Dumas, Lapique, and Pieron, are defective when used by Crookes, Richet and many others.

The learned Director of the Metapsychical Institute considers that the principal cause for the failure of the Sorbonne experiments lies in the environment, in the absence of all sympathy between the medium and the observers, and also in their inexperience. As they did not deign to make themselves acquainted with the work that had been carried out, they inevitably became obsessed with a hypothesis which has repeatedly been shown to be false: that of "regurgitation."

Dr. Geley recalls the irrefutable proofs that this hypothesis is not true:—

1.—Proofs obtained by examination of the medium: (a) By the use of coloured substances and by the administration of emetics. The medium was made to swallow, immediately before the sittings, sweetmeats composed of myrtle (?), which would impart a vivid green colour to anything that had been swallowed. The ectoplasms which came out of her mouth were of a dazzling white. The medium was also made to swallow an emetic immediately after a successful sitting, and nothing suspicious was found in the vomit. (b) By the use of X-rays. A radio examination carried out by the specialists, the Doctors Beauprez and Vallet, showed that Eva's stomach and œsophagus were perfectly normal, while it is well known that with regurgitators the digestive tube shows certain characteristic peculiarities. (See Dr. Farez's paper in "La Medicine Internationale," of September, 1921.)

2.—Proofs furnished by observation: (a) Ectoplasmic formations have been seen which were voluminous, complicated and possessing three dimensions. It is impossible to suppose that such materialisations could have been hidden in the stomach and regurgitated. (b) The materialisations often change in size and form under direct observation. They are therefore controlled by a special directive idea and by a special dynamic force. Once an observer has seen an amorphous ectoplasm take the shape of a face or a hand, he can never again invoke regurgitation as an explanation. (c) The materialisations are often biologically alive. They have all the characteristics of ephemerally living organs. (d) The solid ectoplasms may issue from all the extremities of the body, from the natural orifices and not only from the mouth. (e) The ectoplasms may be of the nature of vapour (see the experiments with Franek Kluski). With Eva C. this phenomenon occurs occasionally. One will see floating close to her a small phosphorescent cloud which condenses under one's gaze and takes the appearance of a face or of a hand. (f) The ectoplasms vary in visibility in a manner which could not be imitated fraudulently. (g) Finally, the ectoplasms do not always disappear by the mouth; they sometimes vanish instantaneously.

The proofs of genuineness are thus super-abundant, and any one of them is sufficient and irrefutable.

There is thus no reason to be disturbed on account of a few negative experiments. Partial failures are not worth consideration in view of the observations that have given positive results in such number and of such variety. One need not be surprised at the difficulty experienced by metapsychists in getting these undeniable facts accepted. The Copernican system, the discovery of the circulation of the blood, and more recently, the theory of microbes and antiseptic treatment, have all met with determined opposition, even in scientific circles; indeed, chiefly in those circles.

Why should not the same thing happen with regard to ectoplasmic formations? In their report, Doctors Dumas, Lapique, and Pieron declare that ectoplasm cannot be explained by any of the known facts of physiology.

This is undoubtedly true, and for this reason the ectoplasmic theory will for a long time meet with desperate opposition.

Let us await with serene patience the inevitable victory of the Truth.

(Signed) DR. G. GELEY.

This article is followed by a letter addressed to Dr. Geley by Professor Charles Richet:—

MY DEAR FRIEND,—I have but one word to add to your answer, which is excellent in every respect. I know too well our friends Lapique, Pieron and Laugier, who are all three eminent physiologists, to imagine that they are capable of making a faulty observation or of coming to a premature conclusion. There is nothing to reproach them with. They looked; they saw nothing; then they said: "We saw nothing." They could not have said anything else. I approve their action absolutely and without reserve.

But the daily Press, as always, blind and ignorant, has at once come to this inept conclusion: "Since they saw nothing, it proves that there never is anything."

I will leave to the savants the task of answering this extraordinary piece of logic.

In any case one may remark that there is no such thing as "authority" recognised by Science.

I have the greatest respect for the Sorbonne, but I cannot forget that the predecessors of my excellent friends, Lapique and Pieron, burnt Joan of Arc.

The Sorbonne is thus not always infallible. But in this case, Lapique and Pieron have made no error. They did not see anything, because there was nothing to see. They have told us this and they were right.

Let the savants, whether from the Sorbonne or elsewhere, methodically pursue their studies, and let us not worry about what the uninstructed public may think or maintain.

It is deplorable that our experiments should leave the serene atmosphere of the laboratory to be discussed and commented on by the little reporters who in the intervals of drinking their aperitifs, record the various events of the day.—With the kindest regards, Yours sincerely,

CHARLES RICHEL.

WHY THE SORBONNE EXPERIMENTS DID NOT SUCCEED.

BY LEON DENIS.

The negative conclusions arrived at in the report of the learned Professors of the Sorbonne, with regard to the experiments carried out with the medium Eva C., following as they do the failures in London, have caused the public much surprise and even regret. People ask themselves how it is that the results obtained under certain circumstances cannot be obtained when the experiments are carried out in circles where success was especially to be desired.

For this reason, the Review "La Vie Morale" of last June, in the course of an enquiry into psychical phenomena, published a report of the Engineer Jeanson, about a materialisation (that is to say, an ectoplasmic formation) obtained on May 25th, 1921, with the assistance of the above-mentioned medium, at the house of Mme Bisson, in Lauriston-street, in the presence of six witnesses.

Fifty years of experience have made me familiar with these problems, and I propose to make a few observations that may be of use to researchers. I have had the good fortune to witness, under excellent conditions of control, several materialisations of spirits, as I have related in the books I have written.

Experiments of this kind are delicate and difficult: invisible forces are evoked of which Science is beginning to apprehend the strength and variety, and the study of which will bring many surprises.

The human body is a centre for radiations which escape by the fingers, the brain, etc., and which can make impressions on a photographic plate. Specialists have constructed sensitive apparatus for the measurement of the intensity of these radiations. Thought and will can influence these fluids, which they modify and direct, as the phenomena of animal magnetism and of hypnotism have shown.

Now these radiations and emanations play a considerable part in psychic experiments. It is very important that the sitters should be careful to unify them and to harmonise them with those of the medium, by directing their thoughts and wills towards a common object.

Did the Sorbonne experimenters think of fulfilling these essential conditions? If this is not done, then what happens is this:—

One knows, for example, that in a telephonic system, if the electric currents cross one another, the sounds become confused and one cannot distinguish words. Similarly in Spiritistic experiments: if the magnetic field is constituted by a group of sitters whose fluids and ideas are not in harmony, nor in accord with those of the medium, failure will result. There will be no co-ordination either in emission or in reception for lack of any physical or moral consonance, or on account of a positive discordance.

(Signed) LEON DENIS.

Will Mr. John Lowth forward us his address in connection with the manuscript article, "The Need of a Psychic Theory," which bears only his signature.

LIGHT,

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THE UNION OF OPPOSITES.

There is an old Latin law maxim which runs, "Expressio unius est exclusio alterius," meaning that the naming of one thing excludes another. Thus to name red excludes white, or any other colour except red.

For the practical affairs of life the rule is a safe one. In deeper matters it is not, for we find that in universal things there is a duality, and that two apparently contradictory statements may each be true as representing opposite sides of the same truth. The fallacy comes in when the advocate of one side uses it to exclude the other.

We can best illustrate the idea by reference to a doctrine which we have heard several times; on the first occasion from a very able thinker who is a firm believer in the spiritual nature of the Universe. Lately the teaching was set out in the pages of a psychic contemporary.

Briefly put, it amounts to this: There is only one Existence—Spirit. "There are no millions of spirits in the spirit world—only one Spirit in all worlds." The idea of separate existences is an illusion. So all the spheres and regions in which men and women appear to live self-conscious lives—whether on the earth or elsewhere—have no real existence. They are illusory, for there is only one Spirit. Spirit communication, therefore, means only communication with forms, appearances or memories in the Cosmic Consciousness in which all identities are merged, but from which they may be temporarily evoked. They are all visionary, subjective, ephemeral.

We can imagine this to be a rather alarming doctrine to the weaker souls whose ideas of what constitutes reality are limited, and who may easily feel their faith shaken, or even shattered, by such a revolutionary statement. But let them take heart of grace. Those who proclaim this doctrine are quite correct, but only in one sense. The fallacy lies in the supposition that the statement of one side of a truth excludes the other. It is not so. There is a confusion of the Absolute with the Relative; that is all.

It is true that all spirits are One Spirit, that all existences are One Existence. But that is in essence. Spirits, in the flesh or out of it, and all their spheres and habitations are real on their own level of reality, but not in the Absolute sense.

That particular school of healing which asserts that pain and evil have no real existence is quite right, but only from its own standpoint—that of absolute Reality. Experience and common-sense tell us that these things, in their own order, manage to maintain a very definite actuality to those who suffer from them.

"Life is all a dream," wrote a lachrymose poet. So it is—in one sense, but it is not safe to treat it as a dream! That would be contrary to the teachings of Reason and Experience.

We are content that large and transcendental views of life shall be studied and taught, so long as they are kept balanced by fact and experience. Life is Multitude as well as Unity; it embraces the Infinitely Large as well as the Infinitely Small. Eternity does not

exclude Time, or the Idea of Spirit exclude the idea of individual spirits. The ideas are perfectly consistent with and supplementary to each other.

That is our interpretation of the doctrine to which we have alluded above, and it is doubtless the interpretation of all such doctrines.

SPIRITUALISM AND THE GENERAL ELECTION

To the Editor of LIGHT.

SIR,—Without presuming to interfere with the political convictions of my fellow Spiritualists, I would remind them that the present interpretation of the Witchcraft Act, as given by the Lord Chief Justice, is an intolerable one, since it makes the exercise of psychic gifts which are well attested as criminal as the fraudulent imitation of such gifts. Personally I will vote for no candidate who does not pledge himself to vote for the abolition of so reactionary a law. Those who are interested in psychic matters are now a very numerous body, and if they all take a determined line they may, even at this last hour, exert considerable influence.

Yours faithfully,
ARTHUR CONAN DOTY.

Windlesham,
Crowborough, Sussex.
November 13th, 1922.

THE CASE OF MR. FRED MUNNINGS.

Miss Beatrice E. Gaulton, of 2, Pelham Crescent, Hastings, writes:—

I am writing on behalf of the Hastings Christian Spiritualist Society and on behalf of my mother, Mrs. Munnings also, to ask you to give publicity to this letter warning the members and friends of all Societies to refrain from giving Mr. Munnings any engagements for séances, and also to request them to abstain from lending him money on whatever plea he may put forward.

Mr. Munnings left his home ten weeks ago and has not since returned to resume his rightful responsibilities, and we have received repeatedly letters from various people complaining that money has been borrowed and not returned.

As far as it has been possible friends in London and elsewhere have been warned privately regarding him, but my mother and myself feel that in justice to the cause which we have so much at heart, and also to the members of the Society here who have stood so loyally by us in our trouble, it is absolutely necessary now to give full publicity to these facts.

This, as you will understand, is an extremely painful letter to have to write, but at the Committee meeting held by the Hastings Society this evening I volunteered to write this warning, which I trust you will publish in your next issue just as I have written.

"JOANNA SOUTHCOTT AND HER FOLLOWERS."

To the Editor of LIGHT.

SIR,—Our thanks are due to Mrs. Rachel Fox for her letter in LIGHT of November 4th, which reveals in a very instructive way the point of view and mentality of her sect. The points raised are not strictly germane to the scope of your paper, but for the sake of putting the case more completely before readers the following brief information is added: First, as to payment for the seals. The statement that "she began to seal the one hundred and forty-four thousand elect at a charge varying from twelve shillings to a guinea" is made in the "Encyclopædia Britannica," 11th edition, and seems traceable to a book of Baring Gould's. The passage is quoted, with disapproval, by Miss Seymour, at the end of the second volume of the "Express." We may suppose that the well-known scholar had some grounds for such a statement, and not that he invented it out of his head. In any case, such a quantity of paper must have cost someone a good sum, even if it did not find its way into Joanna's hands. As to Mary Bateman, unless complete registers of the fourteen thousand names of the sealed are available, and have been searched without result, it is almost impossible to prove that she was never among them; but it is known that her execution acted as a powerful check to further enrolment. No one's sincerity was disproved by the tragedy, except her own; but contemporary public opinion pronounces its own judgments, whether a medium be called a "conjurer" as in Anne's reign, or a "prophetess" as in George the Third's. And John Ward, who is now disclaimed as a "true Southcottian," was nevertheless certainly among those prophets who "also ran" in Joanna's wake, in the early days.

Yours faithfully,

THE WRITER OF THE ARTICLE.

Holborn, November 9th, 1922

THE OBSERVATORY.

LIGHT ON THINGS IN GENERAL.

The visit of Sir Arthur Conan Doyle to Yarmouth and Norwich last week was most successful. The halls were crowded on each occasion, the audiences showing the deepest interest in Sir Arthur's lectures. On Wednesday, November 8th, the day Sir Arthur visited Norwich, the "Eastern Daily Press" published an interesting interview with a leading Norwich Spiritualist. We give the following extracts:—

With a view to gleanings for the readers of the "E. D. P." some information on the subject, I sought out a prominent member of the Norwich Spiritualist Circle, Mr. J. R. R., who is by way of being also a sound Churchman, and a nephew of a former well-known Norwich vicar. In reply to my leading question, "What is Spiritualism?" Mr. R., premising that he was a Spiritualist of nearly thirty years' experience, said, "As Sir Arthur Conan Doyle will doubtless deal fully with that query, perhaps it would suffice for me to tell you what Spiritualism is *not*. The public, with their usual tendency to sweeping generalities, entertain several erroneous notions. In the first place, the popular idea of a séance is that it is a sort of jocular free and easy, where the furniture goes frisking about the room, and where spirit forms come and go at the will of the medium. Nothing of the kind. The note of the gathering is reverence, a sense of communion with the unseen; the awe and solemnity which reign in the death chamber." "Then it is not true," said I, "that the spirit of any relative or friend will appear if summoned?" "Totally untrue," responded Mr. R. "The procedure is this: The medium falls into a trance and passes under spirit control. That is, while in this unconscious state, the medium becomes, what the word implies, the intermediary, or channel, through whose mouth come messages from one or other of those who have passed over, and who wish to communicate with those they have left behind. Obviously, therefore, all depends on the trustworthiness of the medium, but when a man or woman who, in a conscious state, is just an ordinary person, shy, unlearned, and so on, when he or she displays an unusual knowledge of history or great oratorical powers, what explanation can there be save that some superior intelligence is speaking through them?" "Have you witnessed anything special of the kind?" I queried. "Yes," was the answer, "and I could astonish you with accounts of marvels that have happened in our circle. For example, more than once a former bishop of Norwich (about 1530) has come through (as it is termed), who gave his name as Reppe, and who wrung his hands, bemoaning certain misdeeds in his earth life, and exclaiming, 'The Bells of the Abbey' it is time for prayers.' The reference is, of course, to St. Benet's Abbey, of which Rugg, or Reppe, was the last abbot, and who was made Bishop of Norwich. Now, our medium is a simple, unsophisticated Nonconformist entirely ignorant of the existence of such a personage or of the ecclesiastical history of Norwich, so there could be no fraud about it. Then another popular misconception," went on Mr. R., "is that Spiritualism is a modern discovery, emanating from that fertile land of religious and other inventions, the United States of America. On the contrary, it is as old as the Bible. I will not weary you with citations; we need no further evidence than that well-known passage in St. Paul: 'To one indeed by the Spirit is given the word of wisdom,' that is, a spirit speaking through the medium, as I have explained, 'to another, the power of healing by the Spirit,' in many Spiritualist circles there is a service of healing; 'to another, the working of miracles; to another, prophecy; to another, the discerning of spirits,' as the medium does; 'to another divers kinds of tongues.' Commenting on this passage, Sir Conan Doyle, in a recent address, said: 'There is not one of these spiritual gifts which we do not possess, and those clergy who sneer at us from the pulpit do not know the rudiments of their own creed.' "Which reminds me," I interposed, "Are you not supposed to be aiming at the subversion of the Church?" "Well, that is a third popular misconception I was coming to. As to that charge, the Church is admitted by the clergy themselves to be in a parlous state at the present time. But, so far from rejoicing thereat, we deplore it, and are desirous of coming to the rescue, so to speak. To quote Sir Arthur again 'Our knowledge and experience are at the service of the Churches, and they disregard us at their peril. All the world wants to know where the dead go to; we know, for certain, and can tell the world. It is a thing we can prove—not as a matter of faith, but as a matter of actual experience.' "

The "Observer" last Sunday reported the following ghost stories related by speakers at a meeting of the Royal Literary and Scientific Institution, recently held in Bath. Rev. Father Horne, of Downside, Somerset, said the strangest case of a dead man's ghost he ever heard of, related to the murder of a man named Fisher, at Sydney. Months after Fisher's disappearance a neighbour said he saw the dead man sitting on a fence. He approached the

apparition, which rose and walked to a creek into which he pointed. In this creek Fisher's body was discovered. A man who had worked with him was found guilty of his murder and hanged. Dr. Charles Curd, of Bath, President of the Institution, narrated a ghost experience of his own. Forty-five years ago, when he was assistant to a country doctor, he received a night call. On sitting up in bed he saw a face at the bedroom door, although it was pitch dark. He hid his head under the bed clothes. When he looked up again it was gone. Next morning at breakfast he was describing the face when he was kicked under the table, and the doctor's son, taking him outside, told him he was describing the face of his brother, who died in that very room. Dr. Curd said he believed one of the family had strongly visualised the dead youth's face, and his own mind, being attuned, received the impression. He did not believe it was a ghost.

The "Sunday Express" for November 12th is responsible for the following story:—

When some hundreds of postcards written in an ancient language by a London woman have been interpreted we shall know just what happened in the Garden of Eden. This is the hope held out by Mrs. Gill, of Thorngrove-road, Upton Park. For some years, she says, she has been visited continually by the spirit of an Oriental who lived thousands of years ago, and he inspires her not only to speak but to write in several dead languages. The trouble about his visitations is that he does not confine himself to one language, and the various languages, according to Mrs. Gill, become so confused that their interpretation is impossible. "The spirit who comes to me is that of a high priest," declared Mrs. Gill to a "Sunday Express" representative. "He lived in ancient Babylon. He first visited me three years ago, and since then has spoken to me continually, given me messages, the meaning of which, when interpreted, will prepare the world for the dawn of a new era in civilisation. Sometimes, at his dictation, I write for hours, covering hundreds of postcards with a strange script. An eminent Moslem informs me that I am writing Sabien, a script that is about 6,000 years old, and when it has been interpreted we shall know exactly what happened in the Garden of Eden. At other times I speak, and although I cannot understand the languages I speak, for I have never been taught any foreign language, I am assured that I am conversing in Hindustani, Hebrew, and Arabic. I have sent specimens of my writing to Sir David Ross, of the Oriental School of Languages, in the hope that he will be able to translate them. I am no artist in the ordinary sense of the word, but the high priest has guided me to paint over fifty pictures. These I do rapidly, and I am hardly able to understand them, but I am convinced that in them lies the key to the world's progress." Mrs. Gill here exhibited some of her pictures. They are masses of colours and signs, trees, bushes, and birds. When Mrs. Gill was first visited by the "high priest" her relatives took her to a mental specialist, who pronounced her perfectly sane.

We are naturally puzzled as to the reason why postcards should have been chosen by Mrs. Gill on which to record these revelations. That we shall know exactly what happened in the Garden of Eden when the Sabien script has been interpreted is certainly something to look forward to. Like another famous lady of recent times, perhaps Eve kept a diary. Its publication, even in the Sabien language, is sure to command a large public and may have a far-reaching effect on the present problems of the feminine question.

"The National Spiritualist," the monthly organ of the National Spiritualist Association of the United States, in a short article in its October issue entitled "How Tricks Persist," says:—

"While in London, England, Dr. Warne (President of the N.S.A.) twice happened upon so-called spirit photographs executed by a former Chicago pretender to psychic powers over the camera. Some years ago he himself sat for a spirit photograph with that same operator. One month later he received the result by mail and found some thirteen faces on the card of which the only ones, save his own, ever identified were four he himself had started in a roundabout way into the possession of that medium (?), two of whom were of former well-known persons then in spirit life while the other two were of relatives, at that time and at the present moment, in their earthly bodies. A little later that photographer stood at the bar of a Chicago court charged with swindling the public. John R. Francis and Dr. Warne were in court to see if they could aid in mitigating the defendant's punishment. On his attorney's advice he pleaded guilty, throwing himself on the mercy of the court and was paroled upon promise of future good behaviour by never again operating that confidence game. There is much valid evidence for a genuine spirit photograph, but it does not cover deliberate deception undertaken for individual notoriety and selfish gain. Every person has a right to determine whether he will again patronise, or recommend, a dealer who has once sold him salt or sand for sugar. Since that disgraced medium himself passed to spirit life, he is not reported to have been photographed, and it ought to be easy for him to so appear aided by his former 'band of guides.' "

SIR ARTHUR CONAN DOYLE IN NORFOLK.

During the past week Sir Arthur Conan Doyle visited Norfolk and addressed large audiences at Yarmouth (November 7th), and Norwich (November 8th), on the "Life Beyond"; and despite the overwhelming mass of Election "copy," the "Eastern Daily Press" devoted considerable space to the subject. On the morning preceding the Norwich address that journal published a lengthy "Interview with a Local Leading Spiritualist" (Mr. J. R. Rivett, Vice-President of the Norwich Spiritualist Circle), dealing with some popular misconceptions of Spiritualism. [Condensed reports of the interview appear on another page.]

A striking fact about the event is that no criticism or comment on the part of either Press or public has been evoked—all the more striking because of the remarkable fondness of the good people of Norwich for addressing "Letters to the Editor" on any and every topic of a controversial character. What are we to conclude but that silence implies consent?

Certainly Sir Arthur's statement of his case was most convincing, and was indeed a "revelation." In testimony thereof, the remarks of both the Lord Mayor and the Sheriff, which had a genuine ring of sincerity, conveyed their "amazement," their "intense interest," and their "complete ignorance up to now of the marvels described by the lecturer." Especially significant was the frank admission of the Sheriff: "I have been accustomed to scoff in the past, but I shall never scoff again."

In returning thanks, Sir Arthur made an interesting confession. "At home," he said, "I have a large map on which I encircle in red the various places in which I lecture. England is assuming quite a sanguinary appearance (laughter), with the sad exception of one blank space, East Anglia. This has always caused me deep concern, but I shall now go home and put a red ring round Norwich and Yarmouth with proud satisfaction, and later I hope to include other towns on the East Coast. Owing no doubt to the blend of Saxon and Dane in his composition, and a certain hardheadedness, the East Anglian is a difficult man to convince, but once convinced he is equally obstinate in clinging to his change of view. That is the sort of man I like to operate upon."

J. W. P.

THE CHILDREN'S HOME.

A BOOK FOR YULE-TIDE.

"Heaven's Fairyland," which contains much of the subject matter of Mr. W. E. Bradbrook's address to the L.S.A. on October 12th, 1922, is a book which should find a cordial welcome amongst all lovers of children. It deals with "The Children's Sphere" in the "homes of the here-after," and is a selection from the Woodley-Bradbrook Communications of 1921-22 referred to in Mr. Bradbrook's lecture. Illustrated by that talented artist, Mr. E. Wallcousins, it contains also a Foreword by the Rev. G. Vale Owen, who says:—

To a little child the ideal life is located in a palace, a garden or some beautiful woodland glade, peopled by fairies. All is ethereal and replete with the romance of innocence, love and loveliness.

Of the communications themselves, Mr. Vale Owen writes:—

They seem to me to be projected on heavenly rays from the Children's Home in Summerland, and to find reflection on this side of the Veil on the untarnished mirror of the child's mentality. These little ones are so near the Father's heart that His smile can be seen so much more clearly in their own than in ours.

Mr. Owen adds a remark to which child-lovers will readily subscribe: "You cannot surprise children by telling them about angels." No, indeed, and whether the descriptions of child life on the other side of the border are taken literally or not, they cannot fail to make a strong appeal. Perhaps our ideas of literalness are at fault. The "iron walls of matter," which, even scientifically, are found to be so cloudy and impalpable, have too much influence upon us. As Mr. Bradbrook observes in his Preface:—

Cannot we transpose the physical into a spiritual key as it were, realising that the radiant light which is such a feature of the Heavenly Home is just spiritual wisdom and understanding, while the sunshine and warmth of it is Love?

That seems to be the true standpoint, repellent only because unintelligible to the hard materialist, but readily grasped by those who have preserved unsullied their intuitions and affections, those fountain lights of all our seeing. As for the children themselves, they will read of Schools of Courage, of Trust, and of Service, of the flowers of Innocence and of Hope, the "blossoms and blooms" of Heaven, in bowers celestial, and all the light and colour and joy of the children's Happy Land, and believing will not haply believe too much.

D. G.

* Simpkin Marshall. (2s. 6d. net.)

ELISE VAN CALCAR SCHIOTLING.

A BIOGRAPHICAL NOTE.

Elise Schiotling, better known as Elise Van Calcar, her married name, was very influential in the spread of Spiritualism in Holland. She was born in Amsterdam, on the 19th November one hundred years ago.

A very talented woman, she commenced her literary career by publishing a novel entitled, "Hermine," an attack on Calvinism and an exposition of a more spiritual religion. It was a great success, and gave indications of great literary talent. At a later date she published two other novels, "A Star in the Night," with a description of Savonarola, the prophet of Florence, and "The Thirteenth," a description of different types of clergymen of the day in Holland. Among her different activities was the Fröbel method in the education of children, and she was the first woman to advocate this method publicly.

This was the period of the "Rochester" happenings in America, but although Elise was conversant with the writings of Lavater and Oberlin, and the idea of communication between the two worlds, she was not impressed by the physical evidence. Later in life she realised that behind the physical phenomena lay a great spiritual revelation, and she decided to give her great talents to the spreading of Spiritualism.

She then published another novel, "Children of the Age," in which she expounded the advantages and dangers of mediumistic powers, and the real use of Spiritualism as an influence in life. But this method did not satisfy her, and she felt an irresistible impulse to start a paper, which resulted in the publication of the monthly magazine, "On the Borders of Two Worlds."

From 1877 to 1904, the year of her death, she continued to publish this periodical in spite of misinterpretation and opposition, the loss of many friends, and the decrease of her reputation as an authoress.

For years she was almost alone in the fight with Materialism and theological dogmatism, and at the age of seventy-three she began to speak in public on the subject, continuing this until 1903, when she was only prevented by physical incapacity. She died on 13th July, 1904, at the age of 82.

The name of Elise Van Calcar Schiotling should be revered, especially in Holland, as that of a great pioneer of Spiritualism.

M. BEVERSLUIS,

President of the Union of Spiritualists in Holland.
("Harmonia.")

MYSTERIES OF MEDIUMSHIP.

A VOICE FROM THE PAST.

Nowadays when the true inwardness of much which is supposed to be deliberate deception on the part of mediums is beginning to be understood, a letter written many years ago to the "Westminster Gazette" by the late C. C. Massey, one of the ablest minds associated with psychic research, will be of special interest. We came across it in some old newspaper cuttings. Unfortunately the year is missing, but it must have appeared at least twenty years ago.

THE TRICKERY OF MEDIUMS.

To the Editor of "The Westminster Gazette."

SIR,—I got my first certain knowledge of "supernormal" physical phenomena through the most notoriously cheating medium in London. Before I went to him I was well informed that he cheated: I caught him cheating, or seeming to cheat, on several occasions (and said nothing about it), was present at more than one regular "exposure," and attended over seventy sittings, before I obtained the satisfaction above mentioned. Why, with this information as to his frequent trickery, did I go to him notwithstanding? Because I had also information from the same experienced quarters that he was, nevertheless, one of the most genuine and powerful mediums to be found; because, before investigation, I had got up all that the published experience and insight into the whole subject would teach me; and because I had learnt that, on the most probable hypothesis, trickery sometimes, and often-times the delusive appearance thereof, was antecedently to be expected as results, direct and indirect, of the same influence to which genuine phenomena were to be attributed, and of the laws of its agency. And I persevered with him despite all the suspicious, and more than suspicious, circumstances I observed, because I also witnessed things of such a character as left the evidence that they were "genuine" only formally incomplete upon barely possible suppositions. I got it complete at last by an accident which could not have been foreseen, the phenomenon itself being such as no preparation would explain as witnessed. And within a few days, I think, the power being unusually strong in a large circle, another absolutely conclusive fact was afforded. This experience is only worth mentioning now because it is typical of that of hundreds or thousands of other investigators, explaining the fact, so puzzling to the general

(Continued at foot of next page.)

CAMEOS OF SPIRITUAL LIFE.

THE MESSAGES OF ANNE SIMON.

(Continued from page 715.)

FLOWERS.

In the spiritual plane the influence of flower-life, on even the spirit-identity of mortal man, is recognised and lovingly accepted. For here we understand them as a direct personality, the constant communication with which will accentuate those spirit-traits that bring us ever onwards to still higher planes, than those in which we exist at the present time. They have been given natures of unusual sensitiveness and fineness through God's favour, that are allied to the God-love, and that show themselves outwardly through colour, delicacy, line and grace. They stimulate, in the other spirit-souls, those characteristics of spirit-life that are the golden veins of these places: kindness, humility, serenity, beauty-creation. They create the trailing tendrils of the spirit-nature that lovingly reach out and enfold others of the spirit-world, and not the selfish tendrils that encircle themselves.

ANIMALS.

And of animals, wild, man calls them, because he hunts and goads them and tries to shorten their earth-days, which they seek in fullness of earth-life, as does mortal man. The wild animals are more gentle when man is far away, and when they have the opportunity, without molestation, to seek their food, and to find their mates, and bring forth their young. The spiritual counterpart of this creation is sending its emanations to such for added fineness. Certain ones the earth-man calls treacherous and cunning; but he does not remember that such traits linger also in the human-kind of earth.

ANIMALS OF SPIRIT PLACES.

On the spiritual planes those animals that we feared on the earth for their ferocity have lost these traits, that, through long cycles of time, from inheritance of species, have been accentuated and are repulsive to the earth-man, the animals of the night and forest that we fear to meet. Man has made these dangerous to him by his antagonism, and seeking to destroy. In the heavenly places these traits in animal-creation do not exist. The heavenly love makes the harmony of heaven for all spiritual identities of all spiritual creations, which are but the mortal forms of these, clothed in spiritual essence. I have told you so that the earth-man may give a greater dignity, love and tolerance to all forms of mortal creation.

"LIVING FOR OTHERS."

I sense how strange to you is the idea of the spirit-identity of man receiving spirit-dominance from what mortal man has considered spiritless. I have explained this minutely in the former writing; and as man will realise more and more the importance and living essence of other creations, he will "live for others," which term in earth language usually means to make mortals happy, but as this writing means, coming from a higher spirit influence than my own, the term he "will live for others" will include all types and kinds of mortal creation, and he will be as considerate and unselfish to them as he will try to be, in his highest idealism, to his brother man.

SIGHT, HEARING AND SENSE OF PERFUME.

Sight, hearing, and sense for perfume and fragrance, are significant in their increase and spiritual values on spiritual planes. So the mortal earth-man of the far future will be in a higher state of development than is the earth-man of the present time. The "passing over" of the latter is an episode in the mortal life of a less developed nature. His higher development will be on the spiritual planes. The earth-man of future ages (a term only partially expressive of the far future) will be of a higher spiritual development, will have already sensed the higher unfolding of spiritual places, while yet on mortal planes, and will go

(Continued from previous page.)

public, that so-called "Spiritualism" has not been killed by exposures. There is, indeed, nothing for which those who have studied the subject with some degree of inwardness have a greater contempt than "exposures."

In a "Note" of your paper this evening you ask for but "one genuine phenomenon." Whose evidence would satisfy you? Mr. Maskelyne's? Well, he has given it of his own experience, has also professed his belief in whole classes of such phenomena, only declaring that in his view "spirits of the dead" have nothing to do with them. That is perhaps an open question; for my part, I agree with him entirely, and always have. I have several times publicly quoted Mr. Maskelyne's admissions, and will do so again if challenged. But I believe he has never denied them. Nor could he possibly, for they are his published words—Your obedient servant,

C. C. MASSEY

124, Victoria-street, S.W.
November 5th.

to a Mansion and a spiritual plane, where the spirit-souls are more advanced than he, who passes from the earth-plane at the present time.

TASTE AND TOUCH.

The sense of taste and that of touch, of the senses I have mentioned, however, are not of the same value in the spiritual world. The sense of taste in the earth-man is for the enjoyment of material food for his physical body, and its super-stimulation in the earth-man often leads to excesses of physical appetite. So with touch, as of secondary importance. While not leading in its stimulation to what is physical, it is a sense which is used for mortal protection and guidance, and its value on the spiritual planes is not significant.

(To be continued.)

SPIRITISM AND THE OLD DIVINES.

To the Editor of LIGHT.

SIR,—In your issue of 21st October, reference is made to a long list of eminent divines, furnished to you by an objector who alleges that we have no record of any of them having stated that he had ever come into personal contact with a departed spirit. As I happen to be the objector, perhaps you will allow me the courtesy of your columns for a few remarks.

The point which I wish to make, and which I fear you have entirely missed, is specific. Your opinion of their views on this particular subject, stated in a general way, is not the question at issue. My contention was, and is, that so far as I could find out none of them had ever made the statement (now so widely and confidently made by the modern Spiritualist), that he had actually had the thrilling experience of talking to, or coming into actual personal contact with, the spirit of a person who had shuffled off the coils of this mortal life." I am unable to make my point clearer.

They were all men of devout life and most distinguished character, and devoted throughout their entire existence to the contemplation of the world which lies beyond the grave. Of all men, who would be more likely than these to proclaim, if it was a reality, that they had had this wonderful experience? Is there any evidence on this specific point to rebut my contention?

Spiritualism, in my view, is a form of superstition or idolatry. I say this, not in a spirit of provocation, but in a spirit of love to my fellow-men. The gentlest and kindest of men are most subject to its fascination. The root-cause is to be found deeply embedded in the corruption of human nature, and it has manifested itself in various forms all down the ages. The love of the marvellous is one of the strongest passions of the mind, and will always be ineradicable. For some reason, the grounds of which appear to be undiscoverable in the case of rational beings, men actually wish to be deceived, and throw reason to the winds. Ample illustration of this weakness in human nature, from the earliest dawn of historic time until the present day, could be given, but space will not permit.

It has been alleged that Spiritualism can be carried on without any relation either to God or Christ. If this be the case, true religion is relegated by the Spiritualist to a secondary position, and he seeks sanctuary in a pursuit which sooner or later he will find affords a spurious consolation. It is impossible to please God if we do not continually look to Him, and to Him alone, for help, guidance and comfort.

Yours, etc.,

JOHN REID.

4, Princetown-terrace, Bangor, Co. Down.
October 30th, 1922.

THE MESSAGE OF ANNE SIMON,

AND

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SPIRITUALISM AND WAR.

II. A CHANGED OUTLOOK.

By STANLEY DE BRATH.

In the last article it was shown, somewhat superfluously, that neither belief in God, nor in immortality, nor even the teaching of Christ has ever availed either to prevent war between civilised nations nor to reduce its horrors. On the contrary, these have increased and have culminated in a gigantic struggle that has left civilisation gasping for breath, and with more costly, elaborate and ingenious devices for internecine war than have ever been seen before.

WHY?

I. Because the pragmatic and un-dogmatic teaching of Christ as a practical setting in motion of the causes of peace has been disregarded.

II. Because the notions of God are still dominated by medieval concepts which deprive them of actuality.

III. Because the state of the soul, if perchance it survives the body, is thought of as having no organic continuity with its life here.

THE TEACHING OF CHRIST.

He opened His mission with the word *Metanoete*—change your outlook. Turn your minds. This new mentality—this "change of heart (*metanoia*) unto the remission of sins" was His first message. Whatever men may think of His parentage and personality, there is no denying that He went to the root of the world malady. Remission means sending away (*re-missio*), expulsion, wiping out, and refers to sins themselves, not primarily to their consequences; it is the putting away of those acts of the will that are the causes of evils and their replacement by acts that are the causes of good.

He developed this theme in all His subsequent teaching. The Sermon on the Mount has always been received as the epitome of Christianity, but unfortunately it has too often been taken as a series of impossibly high rules, instead of the enunciation of principles. A perfect rule admits of no exceptions; principles require judgment for their application. Sometimes "he that is not against us is with us"; sometimes "he that is not with us is against us"; all depends on time, place, and circumstances.

It may be doubted whether those who insist on the literal meaning of turning the cheek to the smiter are not more anxious to convict the Master of an impossible idealism than to understand His meaning. Spiritual truth is always a mixture of the literal, the ideal, and the figurative; sometimes it is best expressed by hyperbole.

The "poor in spirit" are not the poor-spirited, but those who are not led away by greed of riches—those who, having wealth, act as though they had it not.

The "meek" are the reasonable, the law abiding (*præis*) as opposed to the proud, the overbearing (*uperphanos*), and these, in cold fact, are the inheritors of the civilised world.

The pure in heart see God now, as far as God can be seen at all, for only they are open to real Love, Beauty, and Justice.

Those who are persecuted for right-doing are of the Kingdom of God here and now.

The righteous man is to let his light shine before men, never being ashamed of his principles; but yet he is to do his good deeds in secret, not letting his left hand know what his right doeth—two opposite injunctions both perfectly comprehensible and accordant.

With complete indifference to the supposed Divine origin of the Mosaic code, he refers to it in terms of studied vagueness as the sayings of them of old time, and puts the acts of the mind, not those of the body as the test of personal criminality.

Truthfulness in word and deed is to be the principle of conduct; an oath gives no sanctity to an affirmation; the idea that it does so leads to indifference to truth, and destroys the ground of trust between man and man.

We are to harbour no resentment against those who wrong us, but to win our unfriends by love.

The single eye to truth is the means of enlightenment, and a double purpose is like an attempt to serve two masters. The test of truth is not in ingenious words, but in its fruit of right action.

Righteousness comes first, and to it all things are added: this, it may be said without irreverence, is sublime spiritual common-sense, for righteousness means whole-hearted industry, truthfulness, honesty, and clean life, and these are the infallible factors of prosperity. In all this, the continued life of the human spirit is taken for granted, but not those who call upon the Name, but those who do the Will, are they who build upon the eternal rock.

This side of His teaching differs little from the ethics of Buddha, as is but natural, for Right is of this same kind all the world over; but it goes much deeper and is founded in a principle more accessible to human nature than Buddha's agnosticism. It is founded on the Existence of God, who can be effectively recognised by man only as the Father in heaven, accessible to man by prayer, and not by any theological definitions.

Jesus abrogated in one sentence the whole book of Leviticus and the Ceremonial Law by His declaration that man is not defiled by his food, but by the thoughts of his heart. His whole teaching was, that not theological knowledge, but ethical perception, determines present and future happiness, the laws of Spirit being equally applicable to both. "Character" will always use, or forbear to use, every means that the intellect places at its disposal. Intellectual errors, whether social, political, or religious, could always have been kept from their worst consequences by observation of the moral law alone. When a man or a nation pleads "necessity" for acts that violate the laws of Spirit, that means, in plain language, that the personal desires (which always have a material aim) are considered to be of supreme importance, and to warrant breaking through the plainest dictates of ethical law, which never fails to vindicate its invincible power by unavoidable consequences and retribution. All the great crimes of history have sprung from the root of doing evil that good may come; and they have perpetuated the evil without reaching the good.

The Sermon on the Mount is pure pragmatism, the application of spiritual principles to practical life. It was very partially followed, for reasons very easily perceived.

There is no need to enlarge upon the notions of God drawn from the Old Testament that were present to the minds of those who heard Jesus. They range from the tribal deity of the Exodus to Isaiah's inspired concept of the High and Holy One Who inhabiteth eternity but also with the contrite and humble heart (Is. lvii., 15). In other words the concept varies according to the spiritual perception of the writer. It is not just to take only the lowest view as "the God of the Old Testament." Even in its crudest form that concept involved two factors besides tribal protection—Righteousness and Unity. It begins with the Law of Sinai, which was, and still is, the irreducible minimum of ethic, and Christian theology inherited the Old Testament. There is, however, an innate defect in all theology that departs from the purely spiritual. It is, that all such pronouncements were constructed by men who held the earth to be the centre of the universe. This notion is reflected in their whole imagery and diction.

THE GEO-CENTRIC GOD.

Origen, that Father of the Church whom Harnack considers to have been "the most distinguished and the most influential of all theologians of the ancient Church with the possible exception of Augustine," had indeed "treated the Scriptures on the basis of a matured theory of inspiration in such a way that all their facts appear as the vehicles of ideas, and have their highest value only in that aspect. That is to say, his gnosis neutralises all that is empirical and historical, if not always as to its actuality, at least absolutely in respect of value" (Harnack). This is quite the "modern" view, based on textual criticism, and had it been adopted, no discoveries in astronomy or physics could have touched the content of the Scriptures.

But his work was disregarded and forgotten: men desired final definitions. The earth was the centre of the universe; its volcanoes were the visible mouths of hell; sun, moon, and stars revolved round it and were created to be its lights; the planets rolled in epicycles on the celestial vault, above which were the seven crystal spheres of heaven and the throne of God. Genesis was taken as history; and the inspiration of all Scriptural books was held to be absolute despite their contradictions.

The Creation, *ex nihilo*, in six days, the planting of Eden (ridiculed by Origen), the Fall, the condemnation of the whole race, the Flood, the Descent on Sinai, the blood sacrifices culminating in the Atonement on Calvary, the Ascent into heaven, the physical resurrection and the calendar Day of Judgment, the eternal punishment of the wicked and the monotonous beatitude of the righteous, were explicitly or implicitly enshrined in the creeds and imposed *de fide*, as if these tenets (all corollaries of the central earth and local heaven) were the essence of Christ's message or at least preliminary to it.

Under such prepossessions theology developed a geo-centric God, eminently changeable; and in its attempt to reconcile Scriptural diction, modern science and growing Spiritual perception, it was led into complications compared to which the epicycles of Ptolemaic astronomy were simple. It involved itself in hopeless contradictions very far removed from the teaching of Christ.

Hence the loss of interest and influence, not with educated men only, but with the mass of the people. Indeed, the loss of influence with the educated is less than with the mass, for the educated can see that the ideas which the geo-centric theology had perforce to express according to notions then current, are true in essence and independent of the form of their presentation, those forms being only "vehicles of ideas." The half-educated and quarter-educated cannot distinguish between form and content; they say that any statement must be either true or false, that science has proved these to be false, and that the clergy teach, what they know to be untrue in order to retain their benefices. Rejecting the theology, these men reject also the Religion that they have been taught to identify with it, and think that as God does not visibly interfere in human affairs, the whole question is wanting in actuality.

MONISM.

The natural combativeness of mankind received a powerful impetus in the materialistic doctrine which applied the struggle for Existence of brute nature to human social life, and denying any Divine Governance of the world, reducing the soul of man to a mere name for the function of bodily life, sanctioned endless conflict as the law of human existence without fear from retributive justice or hope from the life of the spirit.

With the proof before us of the electric theory of Matter, which analyses the atom into an electrically positive nucleus and negative electrons, making it a manifestation of energy, we may readily agree in the essential truth of Monism which accepts the universality of Law and abolishes the opposition between Matter and Spirit, without thereby assuming, as Haeckel does, that it "rules out God, freedom, and immortality" ("Riddle of the Universe," transl. J. McCabe, p. 83): for Mind, as evidenced by mathematical law, is as present in the atom as in the planet. It is as immanent in Energy, as energy is immanent in chemical matter. Nor can we assume that we know all the laws of Nature to which our theories must conform.

But materialistic Monism makes no distinction between Energy and Mind. Taking Haeckel as the clearest, as he is the most distinguished, exponent of the system, we have the definite statements:—

"The two fundamental forms of substance, ponderable matter and ether, are not dead and only moved by extrinsic force, but they are endowed with sensation and will (although naturally of the lowest grade); they experience an inclination for condensation, a dislike of strain; they strive after the one, and struggle against the other."

"Matter or infinitely extended substance, and Spirit (or Energy) or sensitive and thinking substance, are the two fundamental attributes or principal properties, of the all-embracing essence of the world, the universal substance."

"The development of the universe is a monistic mechanical process in which we discover no aim or purpose whatever; what we call design in the organic world is a special result of biological agencies; neither in the evolution of the heavenly bodies, nor in that of the crust of the earth, do we find any trace of a controlling purpose—all is the result of chance."

"Our own human nature which exalted itself into an image of God in an anthropistic illusion, sinks to the level of a placental mammal, which has no more value for the universe at large than the ant, the fly or a summer's day, the microscopic infusorium, or the smallest bacillus" (p. 87).

In short, the universal thinking substance is unconscious, but develops the "cell-soul," which Haeckel finds it necessary to postulate as the origin of all consciousness.

This is the materialist theory, which lays down as dogma that the material universe is "infinite" and "eternal" and "alive." It states that this must continue for ever in cycles of chance development, endless conflict and certain extinction; and this aimless series of chance phenomena in which any moral law finds no place, is actually accepted by men who pride themselves on logical thought! If it is logical it is so by restricting its premises.

This is not science; for science deals with known data, not with infinity and eternity. It is an inference from a small group of physiological facts, neglecting the supernormal faculties that could not have been developed by any known adaptation to environment or by chemical reactions. It is very bad philosophy, for it ignores the whole realms of Genius, Art, and Ethics, and the consequences that follow from the absence of these from human lives.

Nevertheless, this theory is still by some minds considered "scientific" though the metapsychic facts are the standing proofs of its radical falsity, inasmuch as they prove the existence of unseen intelligent powers.

Its natural result was expressed by Nietzsche: "Ye have heard that it was said by them of old time, 'Blessed are the peace-makers'; but I say unto you, Blessed are the war-makers."

This theory spread over Europe like a contagious disease, and its results are to be seen to-day in the "blessings" that have attended the war-makers! Still more extended blessings seem likely to materialise in chemical warfare.

WHAT ARE THE CHURCHES DOING?

They came into being for this very end—to change the mentality of strife, and to bring Good Will among men. Theological polemic is the very atmosphere of strife, and its natural result has been the general loss of the feeling of Joy. The first fruit of the Spirit is Love, the second is Joy. They must revert to the simple teaching of the Master, and leaving aside for the present the re-phrasing of theology, should turn the whole attention of Christians to the main purpose—Peace on earth among men of Good Will.

If the heads of all the European Churches would unite to initiate a real crusade among their peoples, and would use the utmost resources of an influence and organisation that are still powerful, to open the eyes of the nations to the end of the path they are treading, and to the fact that the impending cataclysm means a final working out of spiritual law, weighing them in the eternal balances and finding them wanting—if they will concentrate on this, they could arouse such strong feeling in every nation that political leaders would be compelled to give effect to it.

They could arouse this feeling, not so much by fear of impending perils as by clear statement that those perils are the working out of spiritual laws as certain as gravitation. If they felt this, they would renounce the idea of Divine "interference" in any but the real sense of individual receptivity to spiritual influence. They would cease beseeching God to do for us what Christ expressly said He would do *through us*—man being the agent of the Spirit in a material world. They would change the whole basis of school instruction, understanding that high character does not proceed from assent to theological doctrines, but from conviction of the reality of Spirit and its undeviating laws. The mentality of peace based on justice to all might then become an accomplished fact in one generation, and the political results would follow. Parochial clergy are working hard in ministration and local charities; and sincere Christians are doing nearly all that is done to relieve the poor and needy. The clergy have no larger opportunities except in the pulpit and the Sunday schools. But what are the heads of the Churches doing?

To judge by the religious papers they are arguing how far doctrinal and disciplinary differences can be relaxed to admit (or exclude) other Christians; founding new bishoprics, and discussing a revision of the Prayer-book. Certain Anglo-Catholics would revert to Papal supremacy. The net result is that the churches still teach to the rising generation mediæval concepts and Judaic allegories as historical facts, and ignore the tremendous realities of the day, when all over Europe they should be raising the banner of spiritual verities that are quite independent of creeds.

The Churches desire unity. Well, *here is an opportunity for united action that would take them at a bound to the highest place in the gratitude and reverence of mankind.*

If they succeed, and if there were vehement and united action they would succeed, for they would have all rational feeling on their side, the nations would exact from their rulers a means of making the League of Nations a power instead of a name, and would refuse to vote money for preparations for internecine war.

In face of the awful possibilities there would be a universal consensus to arouse the determination of every decent man and woman in England, France, Germany, Italy, and the new nationalities, that this terrible thing shall not be. Heads of Churches might unite without distinction of creed in this true crusade; using all and every means to save Western civilisation from suicide—for that and nothing less is the impending peril, a peril only denied by the same type of persons who, in 1913, declared war between England and Germany to be "unthinkable."

If even this last war has produced the losses and ruin, the unemployment, the dislocation of trade and industry that we see all round us, such war as the nations are preparing for would be tenfold worse. And Asia is waiting for the suicide of Europe. If that is to be the fate of the "Christian" nations, Asia will reject the Christianity that the Churches profess to love, as an unclean thing. This tendency is already apparent.

If, however, men are not convinced of a survival that is the organic and consequential sequel to life here, the appeals of the Churches will fall dead. Scientific materialism can be met only by scientific metapsychics, and it is only by accepting its evidences that supernormal faculties are tantamount to demonstration of Spirit as the prime mover of cosmic and personal existence, that conviction of the supremacy of moral law can be attained.

SPIRITUALISTS AND ARMISTICE DAY.

To the Editor of LIGHT.

SIR,—I beg to thank you on my own behalf and on behalf of my father and those working with him, for so kindly making known his Armistice Day request to Spiritualists. He wishes me to express the sincere gratitude and love which comes from the Other Side for the splendid manner in which the Spiritualists rallied to the call.

In Whitehall a large group of Spiritualists gathered near, and on top of the Lodge at Richmond Terrace. Each and all wore ivy leaves, and these created much interest amongst the crowds standing near. For those who could see the Spirit friends it was indeed a wonderful and inspiring sight, and loving hearty greetings were given to the vast throng from the Spirit World who were present amongst us on Saturday morning. •

Two photographs were taken. On one over the group of Spiritualists, there is a dim cloud, and in the cloud very faintly, alas too faintly to reproduce, can be traced spirit forms and faces.

Yours faithfully,

ESTELLE W. STEAD.

5, Smith Square,
Westminster, S.W.1.
November 14th, 1922.

WE regret to learn that Mrs. Joy Snell, author of "The Ministry of Angels," has been taken ill and is unable to carry on her work. The doctor has ordered her a complete rest which, it is hoped, will restore her to health.

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Judith is obsessed with the desire to have a child of her own, but she does not wish to share it with a father. She succeeds, and the father and mother are strangers until the time when the father, not knowing of the relationship, comes in contact with the boy. A powerful novel.

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RAYS AND REFLECTIONS.

Someone has sent me an article written during the Great War identifying the German ex-Kaiser with the Beast in Revelation, the mystical number 666 being evaluated by taking certain words from the famous chapter in Revelation and giving them each a value according to their alphabetical order in English. Is there anything in it? Nothing whatever.

The most cursory examination of it shows that the writer of the article selected just as many words as would suit his purpose to make up the necessary 666. It is quite easy to "work" numerical symbolism in this fashion, and it is wonderful that anyone should be deceived by it—it is such a thin device. There is a real mystery of numbers, but these are spurious imitations.

I thought this "666" mystery had been finally explained. It was shown long ago that the prophecies in which it appears refer to the calamities and persecutions which fell upon the early Christians, the 666 pointing to Nero, the number being the equivalent (in Greek) of the name of that Caesar. There is a good deal of wasted ingenuity expended on these mystical figures to make them fit special cases. They yield much more striking results in the hands of genuine cabalists, who strictly observe the rules of the science. Life is too short for random speculations. A truth will bear every test and needs no ingenuity to bolster it up.

Mr. George MacLochlan's address to the London Spiritualist Alliance on the mystical meanings of numbers dealt with a subject of tremendous range, since the whole Universe has a mathematical foundation. It is a wide subject even if we confine it to purely personal applications—the effects of various numbers on given lives.

Many people who know nothing of occultism have found out that certain numbers have a queer way of coming out in the life history of themselves or their families. Frequent paragraphs and articles in the newspapers and magazines testify to the fact.

Some years ago a successful business man asked me if there was anything in a discovery he had made. In his business affairs, in all kinds of ways, he had noticed that the number 6 was conspicuous. It came up so often as to arrest his attention. In looking into his numbers, on the occult side, I found he had stumbled on a fact. The number 6 was really a governing number in his life. There is a good deal more in figures than their application to commerce and science.

One of the lessons I gathered in my early investigations into the supernatural was the value of vigilance as against mere suspicion. The man who is suspicious of everything and everybody is as little fitted for the practical business of life as for researches into the very delicate forces involved in physical manifestations.

I have known in business life men so ultra-cautious and so sceptical of the good faith of others that they were found to be unfitted for their posts. They were in constant fear of being imposed upon. They were in doubt about signatures, undertakings, cheques, bills and all the methods and documents that form part of business transactions. They discovered plots where there were no plots. They saw forgery or possible forgery in every direction. It was just the case of the good quality of vigilance carried to an insane extreme. Of foolish credulity we hear continually much strong condemnation. It might be well to mingle this with some warnings against a foolish incredulity. One enfeebles the mind—the other warps it.

D. G.

THE REV. C. L. TWEEDALE.—On November 8th the Rev. Charles L. Tweedale lectured at Otley to a large audience who listened with rapt attention to a lecture of surpassing interest, illustrated by nearly fifty wonderful slides. At the close Mr. Tweedale was accorded quite an ovation, the applause being loud and prolonged.

MR. HORACE LEAF.—Mr. Horace Leaf, writing under date of October 2nd, from Sydney, Australia, says: "We had a very enjoyable and successful time in New Zealand and return here (Sydney) after three months' absence. The movement in New Zealand is rather small and the cultural side not so good as it might be, but there is a great deal of enthusiasm. We leave shortly for Tasmania, and return by several requests to all the places we have been to, and a few more besides. This is our third visit to Sydney, and we are staying more than one month." Mr. Leaf sends us an article, "Spiritualism Among the Maoris," which will appear shortly.

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.

AFTER-DEATH MESSAGES FROM WELL-KNOWN SPIRITUALISTS.

I. B. S.—The question, why communications have not been received from a specified person who was interested in Spiritualism while on earth, is an old one, and has been answered on many occasions. Obviously the same cause applies as with those on this side of the Great Divide. Many persons would give anything they possess to communicate, and appear to be the most suited to obtain communication, both from their knowledge of the necessary conditions, and their full belief in the possibility of doing so; and yet in some cases they have been doomed to disappointment, as far as any personal communication is concerned. It must also be remembered that those on the other side are still human, though no longer physical, and their power to bridge the gulf is little, if any, greater than our own. They are never idle, however, and may have other important work to do, before which the desire to communicate becomes but a faint memory, an effort for which opportunity cannot be given. We quite appreciate the argument that well-known persons associated with Spiritualism might, after their deaths, be expected to make some public proclamation from the other side. But in many cases their messages are given only in private and not for publication. But there are some important exceptions, as in the case of Mr. W. T. Stead, whose particular function seems to lie in this direction, and who has given many public messages.

QUEER COINCIDENCES.

CALEDONIA has for many years been haunted by strange coincidences which he cannot attribute to chance. On one occasion, as an author, he outlined in his mind a certain sketch with certain characters, the characters being taken from a well-known romance. He said nothing of this to anyone, but two days later he received a letter from another friend, a well-known writer, suggesting a similar sketch with exactly the same characters. On another occasion again he was anxious about the fate of a friend's book which was in the hands of a publisher with no prospect

of publication. It came into his mind suddenly one night, and subsequently the idea of St. Paul's Cathedral entered into his thoughts and he began to speculate on the building and architecture of that great edifice. On the following night he received a visit from the friend of whom he had been thinking to announce that the book had been accepted on the previous night just when his friend had been thinking of the matter, and that having to wait while at the publisher's, he had filled in time by visiting St. Paul's. These are two examples out of many, and on a general survey we agree that chance coincidence is not the explanation but that they are in all probability telepathic, due to a subtle sympathy between the minds of the persons concerned. There are, as we find by experience, an immense number of these "correlations," and they are well worth study and tabulation. We think that those who have had experiences of a striking character should record them, as they will thus help to build up the evidences for supernatural faculty.

DR. CRAWFORD'S EXPERIENCES

R. I.—A great deal is being written just now about the late Dr. Crawford, as you have noted, and we can only reply briefly to your question. Dr. Crawford did not enter on his investigations as a Spiritualist, but as a scientist, who having read the researches of Sir William Crookes, thought it desirable to enter upon experiments himself and see whether he could not corroborate and extend the discovery of Crookes. He sent a series of papers on the subject of his investigations with the Goligher Circle to LIGHT, and they were afterwards published in book form under the title of "The Reality of Psychic Phenomena." His last book, published after his death, dealt with the psychic structures of the Goligher Circle, and in this he went fully into the question of the character of the substance ectoplasm, or as he termed it plasma, employed by the unseen agencies at work. He was much more interested in the physical than in the mental phenomena, as would naturally be the case, seeing that he was a mechanical engineer. His untimely death by suicide had nothing whatever to do with his psychic work, but was attributable to the strain he underwent through overwork during the war and to his fears of possible insanity. It was a lamentable end to a career which promised great things. As to the adverse criticism of his work after his death, we need say nothing here except that the work remains unshaken, especially as it is confirmed and supplemented by the investigations and discoveries of other scientists working along the same lines on the Continent and elsewhere.

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London: Hutchinson & Co.

ANSWERS TO CORRESPONDENTS.

PERPLEXED.—Your question why some well-known Spiritualists on "the other side" do not communicate assumes too much. They do communicate in very evidential fashion, although as is the case with a great many other phenomenal evidences, the facts do not as a rule come to be published.

W. E. (Westcliff) is informed that the lines to which he refers (p. 688) are from the "Choric Song," in "The Lotos Eaters," by Tennyson. They run:—

To muse and brood and live again in memory,
With those old faces of our infancy,
Heap'd over with a mound of grass,
Two handfuls of white dust, in an urn of brass.

M. TAYLOR.—A selection of the leaders which have appeared in *LIGHT* are already in book-form, together with some of the lighter articles. The book is "Spiritualism: Its Ideas and Ideals" (Watkins), to be obtained at the L.S.A. Book Department.

R. B. (Worcester).—Thank you. We have sent on the letter as desired. We are glad you find the paper so helpful.

F. H. W. CLARK (New York).—Your letter of the 26th ulto. and cutting received, with thanks. We fear, however, the Joan of Arc communication, although interesting, is not sufficiently evidential.

R. A. WATTS.—Thank you, but we do not wish to discuss the question until Mr. Stanley De Brath's series on the subject is finished.

A. A.—You give neither name nor address, and we cannot deal with anonymous communications.

SUNDAY'S SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—Sunday, Nov. 19th, 11.15, Mr. Cowlam; 2.45, Lyceum; 6.30, Mr. A. Lamsley. 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.—Nov. 19th, 11, Mr. Percy O. Scholey; 6.30, Mr. Geo. Prior.

Brighton.—Athenaeum Hall.—Nov. 19th, 11.15 and 7, Rev. Geo. Ward; 3, Lyceum. Monday, 8, healing. Wednesday, 8.15, Mrs. Ormerod.

Church of the Spirit, Camberwell.—The Guardian Offices, Havill-street, Camberwell Town Hall.—Nov. 19th, 11, Mrs. C. O. Hadley; 6.30, Mrs. M. Crowder.

Holloway.—Grove Dale Hall, Grove Dale-road (near Highgate tube station).—Saturday, 7, Lyceum social and dance; a warm welcome for all who can attend. Sunday, 11, Mrs. Grace Prior, address and clairvoyance; 7, Mr. A. Vout Peters, address and clairvoyance; to avoid turning any away, a special overflow meeting has been arranged, which shall be in the hands of a competent speaker-medium; 3, Lyceum session. Monday, 8, members' developing circle. Wednesday, 8, Mrs. E. A. Cannock. Free healing: Thursday, 5-7, children; Friday, from 7, adults.

St. John's Spiritual Mission, Woodberry-grove, North Finchley (opposite tram depot).—Saturday, Nov. 18th, 8, in Social Hall, whist drive. Nov. 19th, 7, Mr. H. W. Engholm. Friday, Nov. 24th, class for spiritual healing. Mr. Harold Carpenter. Thursday, Nov. 23rd, 8, address and clairvoyance, Mrs. Anderson.

Shepherd's Bush.—73, Becklow-road.—Nov. 19th, 11, public circle; 7, Mr. R. H. Sturdy. Thursday, Nov. 23rd, 7, Mr. J. Spiers.

Peckham.—Lausanne-road.—Nov. 19th, 7, Mrs. M. Clempson. Thursday, 8.15, Mrs. E. Marriott.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—Sunday, Nov. 19th, 11, Mrs. Richards; 7, Mrs. Redfern. Wednesday, Nov. 22nd, Mr. T. Austin.

Worthing Spiritualist Mission.—17, Warwick-street.—Nov. 19th, 6.30, Mr. Symons. Thursday, Nov. 23rd, Miss Layton-Frecker.

Central.—144, High Holborn (entrance Bury-street).—Nov. 17th, 7.30, Mrs. Maunder. Nov. 19th, 7, Mrs. Harvey.

Forest Hill Christian Spiritualist Society.—Foresters' Hall, Raglan-street, Dartmouth-road.—Nov. 19th, 6.30, Miss E. M. Maddison. Wednesday, Nov. 22nd, 8, service.

Richmond Spiritualist Church, Ormond-road.—Sunday, Nov. 19th, 7.30, Mrs. Golden. Wednesday, Nov. 22nd, 7.30, Mrs. Mary Crowder.

THE SOCIETY FOR PSYCHICAL RESEARCH.—The "Proceedings" of the S.P.R. for October, 1922 (Vol. 33, Part 86), has for its principal feature a long and closely reasoned study of "Phantasms of the Living," by Mrs. Henry Sidgwick. The article collates and critically examines many of the cases of telepathic or phantasmal appearance of this kind recorded by the S.P.R. since the appearance of Gurney's work on the subject, first published nearly forty years ago.

CROYDON SPIRITUALISTS.

RE-OPENING OF HAREWOOD HALL.

Freshness and beauty characterised the re-opening of Harewood Hall (96, High-street), on Sunday. It had been re-decorated and structural alterations made to meet the growing needs of the work carried on by the Church of the Spirit, whose services have been held there for some years past.

The service was impressive and helpful. Prayer was offered and appropriate hymns were sung.

Mr. Percy Scholey (whose untiring work is given freely in every sense of the word) was the mouthpiece for a beautiful address of exhortation from those beyond the veil. Opening with the words, "In the name of the Father and of the Son and of the Holy Ghost," his inspired spoke of the high ideals they, in spirit life, had endeavoured to inspire in the members in directing the spiritual energies of the Church, and then solemnly urged them never to cease to labour to bring about love and harmony and unity which would alone help them to realise their conscious relationship to Spirit. They urged the members to give the sacred gem of truth which had been entrusted to their keeping, a holy setting, to realise the power of their spiritual example and the power they could weave through being in conscious relationship with those who are able to inspire and help, never forgetting the sacredness of their work. Much of help followed, and in closing the spirit speaker said: "We long to inspire each one of you, to bring out a greater response to the urge of the Spirit that calls to the spirit within you. . . . So long as your work is for God's glory, so long as it expresses the spirit that the Christ came to express, so long as your work is selfless so shall come the glory, the wisdom and the power."

The service concluded with the hymn:—

"Hand in hand with angels
Through the world we go."

Thanks to all those who had helped in the work connected with the alterations was expressed by Mr. Scholey and the Benediction was pronounced, and we came away wondering whether those who express views of opposition to such a faith as this had any first-hand experience; whether they would not do better to halt in the path they are taking, go and hear for themselves and gather a little of the inspiration one felt all around.

NEW PUBLICATIONS RECEIVED.

"The Beacon" November. Geo. Allen & Unwin, Ltd.
"Whence? Whither?" A Selection of Verse. By Bertha Thompson. A. H. Stockwell. (Brochure, 1/-; cloth, 2/-.)

Proceedings of the Society for Psychical Research. October. Part LXXXVI. Vol. XXXIII. (Price 16/6.)

"The Lifted Veil; or The Hereafter Revealed to Reform the World." By A. Psychic. International Society of Applied Psychology. (2dols. net.)

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AUTUMN SESSION.

ARRANGEMENTS FOR WEEK ENDING NOVEMBER 25TH.

Tuesday, November 21st, 3.15 p.m.—Clairvoyance, MR. HARVEY METCALFE. 7 p.m., MRS. F. E. LEANING; the Eighth of a course of 10 lectures on "The Principles of Psychical Research" (After Death—Two kinds of Evidence of Survival—The Sensory, or figures Visible, Audible, and admitting of Contact—Spontaneous Cases and Séance phenomena—Child and Animal witnesses.

Wednesday, November 22nd, 4 p.m.—Discussion Class conducted by LIEUT.-COLONEL HARDWICK. The Meetings commence at 4 p.m., when tea will be served. The charge for each Meeting, including tea, will be One Shilling. (The questions which are to form the subject of discussion should, where possible, be sent to the Organising Secretary two days before each Meeting, but oral questions may be asked at the meetings.)

Thursday, November 23rd, Special Meeting, 7.30 p.m.—MR. J. D. GRAHAM, "Direct Voice Phenomena."

Friday, November 24th, 4 p.m.—"Talks with MRS. WALLIS'S Spirit Control." Subject, Answers to Questions. Preceded at 3 p.m. by Conversational Gathering.

Private Circles.—The new Experimental Room, which is fully equipped with all necessary apparatus for personal experiment in mental phenomena, is available for members' use without charge.

Members' Room.—An additional room, devoted entirely to members' use as a reading and social room, has been provided. Arrangements have been made for the service of tea between 4 and 5 p.m.

Prof. James Coates, Ph.D., has kindly undertaken to give consultations and advice to members on questions of Psychical Science and Spiritualism on Tuesday and Thursday afternoons at 5 p.m., and at other times by appointment.

Subscription.—The Annual Subscription to the Alliance is ONE GUINEA. Membership can be taken up at any time and the subscription of One Guinea covers membership to the corresponding date in 1923.

GEORGE E. WRIGHT,

Organising Secretary.

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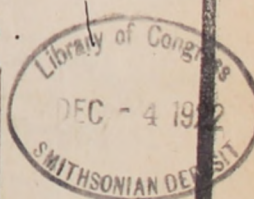
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NOTES BY THE WAY.

At last when the last night's silence shall break,
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Death, with the face of Day.

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ANIMAL SURVIVAL.

This question of animal survival has often been raised. Looking through the pages of LIGHT for 1900, we came across an answer given by the guide of Mrs. M. H. Wallis at a meeting of the London Spiritualist Alliance held at St. James's Hall on February 9th of that year. Here it is:—

I have devoted a certain amount of attention to this subject, and I fail to find evidence of the continuance of the life of the special animal in the spiritual world. I know of the existence of birds, flowers and other beautiful expressions of life there, but I do not know of the existence of a bird there which has been a bird here, except in the rare instances where the owner of a bird retains a vivid recollection of it, and the activity of the spiritual consciousness enables the expression to persist on the spiritual side for a longer or shorter period. I know of instances where in the case of pet animals and pet birds, there has been a retention of the elements in their association, arresting

the process of dissociation for a period on the spiritual side of existence. But when the thought grows less, when the remembrance diminishes, there is a gradual dispersion of the elements, followed by their absorption into the ocean of spiritual life.

DIFFICULTIES OF COMMUNICATION.

A correspondent, A. N. G., has shown us some brief messages, part of a series purporting to come from a departed friend, a medical man who is studying the conditions on the other side and trying to "put through" descriptions as well as he can. Here is one of them. It certainly rings true:—

It is not easy to get through your subconscious mind without touching electrically thoughts of your own. The system of electric vibration has to be very clearly understood, and it is this subject which entangles us in so many ways in this matter of getting into communication with earth. You know somewhat of the pain that is felt in passing [the hand] through electrically treated water to get a coin. Well, we have to suffer in this way in passing through earth moisture, the pain is so intense that after a short message we are completely unable to correct. Will you try and understand this? The earth is surrounded by belts of electric fluid, and contact with this when we ourselves are highly charged, is no mere play, as it is for you to sit quiet and receive. When newly arrived here they can more easily return, not having become so magnetic as to attract these vibrations unto themselves, but the longer we are here the more we learn this, especially in this period when the desire to spread the higher knowledge is so dominant with us. Through these long years I have steeped my individuality in the knowledge which attracted me most on earth and even yet I have not learned to shield myself from the exquisite pain of this intense antagonistic vibration; being so much slower than here, it is exquisite torture and unendurable for long communication, yet it is worth while, as each descent stabilises this and we learn to shield our spirits in a counter-vibrating garment which only use can render less exquisitely painful. You will understand by this that only for a higher purpose can we undertake these communications. When evil communicates with earth it is not painful, as the vibrations are mostly at the same rate, the difference is infinitesimal.

Experience and observation in the study of psychic phenomena commend the statements to us, vague as they may seem, and unverifiable by ordinary scientific methods.

A HALLOWED GARDEN.

(To my Beloved Mother, Mrs. Margaret Erhardt.)

I have a tiny Garden
That's sweet, and fresh, and rare,
And hallow'd by the tender thoughts
My heart has planted there.
It stands upon the borderland
Of this Life's Nevermore—
Where Love keeps green the Pathway,
Where Mem'ry guards the Door.

While other eyes see Lilies
And Roses there that grow,
My eyes of Faith look out beyond
To things the soul may know.
Love brooks no barrier—God will give
My dearest back to me.
No! Not in dreams!—in very self,
A blest Reality.

NELLIE M. ARMSTRONG ("Frank Mayhew").

Herne Bay.

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

FROM OVER THE BORDER.

A FURTHER EXPLANATORY MESSAGE FROM THE GUIDES OF MRS. HOPE HUNTER. HOW CONTACT WAS ESTABLISHED.

[This message follows in the series of messages through Mrs. Hope Hunter which began in *LIGHT* of September 23rd (p. 594), when her soldier brother gave an account of his crossing the border. There is much in the message given below in the nature of explanation of the statements made by Mrs. Hope Hunter in the issue of *LIGHT* of September 23rd.]

We wish to try and tell you how we first came into touch with you. You remember your first attempts, no doubt. First must come desire. Your brother's death was to you a momentous event. Your inner consciousness refused to accept it as final. You knew your brother lived somewhere, somehow, could you but reach him. You still remained in touch with him spiritually, and this at last goaded your physical organism into action. You emitted waves of some intensity containing that desire to search him out. He on his side had an intense desire to reach those he left behind, the state almost always of a newly-arrived soul here. There is much family grief at the loss of one of its members. Tender thoughts of childhood spent together, the first years of married life passed side by side, the intense love of a parent for a child—all constitute most powerful magnetism which draws to itself the responsive complement. These two form a connection of greater or lesser intensity as the vibrations expand or contract with the energy or force of the component parts—in this case the sender and receiver. Well, then, you were the sender. Your great desire was towards your brother. At first he was often near you, a restless soul unable to understand or control his surroundings, but he unconsciously received and registered your equally unconscious "wireless." Time passed; he gradually became used to his environment. As the strangeness wore off, he was able to make some use of his newly acquired powers. He began vaguely to recognise and register the kind thoughts sent unconsciously to him from all and sundry, and found a certain clarity in reception in your thoughts of him, which seemed to him strange and worth investigation. Knowledge in any subject can be obtained here if the enquirer is sincere. He was put into touch with those who are masters of psychic science, and certain plans were made to experiment. Your first attempt was with a planchette, at a house on the steep hill. Shortly afterwards you tried with a table. For a long time you obtained no visible result, but we on this side tried continuously to come into touch with you. At times we seemed within an ace of success; at times we were ready to despair.

At last you, alone, obtained movement with the table, and we were thoroughly disheartened because it was *not* our connection, but a connection made by undesirable spirits, not evil but certainly undesirable. We will explain that later, but pass over it for the present. This complicated matter exceedingly. It showed us a connection was possible, and that you on your side had the necessary magnetism alone, a quite unusual thing in our experience; but the undesirable connection had to be overcome and routed. It was a long job, in truth; then began the time when sittings were so muddled. We found it easy to move the table after a start had been made, but we could not prevent the original group from intervening. Did we try to get an evening with you, the first comers, as soon as our power, which at first was strictly limited, failed, would intervene, take control from us and muddle up things generally. Little wonder you were bewildered. Much you got through was from us, your brother's band of helpers, very much was not.

"Thank God for being able to talk." This, the message first spelt out, was Will's and ours, also, "Don't cry," Hope." There we failed, in one sense, but to us it was our first great success. You stood it well, dear lady, you and we deserve success. We never ceased to try. How we toiled to lift that table, which the first band moved with such ease. Then you tried a pencil one night by apparent chance. But it was no chance suggestion and again it was not us but others. Here, too, we have had to fight and conquer again.

The first movements with pencil and pen were very stiff. We thought at first movement of the whole arm would be easier, but now write using the muscles of the hand and fingers. This is a much less laborious method which we discovered quite by accident. Your cousin, our present and probably permanent scribe, wished to try and write one evening and used the muscles of the fingers quite easily and naturally, quite without thought or intention. Since

then various others of our bands have tried to do so and found it much easier to control the muscles rather than use the weight of the whole forearm. It is an instance of mind controlling matter in both methods, but we find it less wearing if you bear a greater part of the weight, and a part of our band concentrates on making flexible the digital muscles to our will. We divide into three sections. Before we connect we prepare the matter we wish to give. It is an already prepared lesson committed to the minds of those who work with you. A section give the matter to your consciousness, a section concentrate on the digital muscles, a section with your cousin at the head move the pen. It is a very delicate undertaking. You and we must be in unison. For this purpose we always come some time before we wish to begin. We try and produce an environment which will be conducive to our work. You on your part should try to do the like. Rest, if possible, or do a little light work until you are ready to commence. Always begin at the same hour and in the same place. Above all, do not let anything disturb or upset you. That makes our work extremely difficult. Cultivate an even temperament. When you are much disturbed you create an electrical storm around you which is difficult, and if a severe one, impossible for us to penetrate. When once in unison we are ready to write, we take up our separate positions. We, who give to you the material of the message, move further off. Your cousin with his helpers is in the room. Your cousin handles the pen with your ready acquiescence. Without your willing co-operation we could do nothing. You must be attuned to us; you must be perfectly willing to be used by us as an instrument; you must keep yourself in a receptive attitude and receive the impressions we give to your mind and your muscles. You do this more easily as time passes; we find you very easy to impress with our ideas. But always remember at any second you can control the situation should you wish. We do our work only with your good will. Our thanks, then, for your kind help. This is a slight general description of our method. We will now divide into sections and describe more fully.

THE PROCESS OF COMMUNICATION.

Connection in this case, or any other of spiritual or etherial components of what you describe as long or short "distance" (but there is no such thing: we use the term only that you may understand us) within the circle of like intensity, a connection can only be obtained between two or more persons like-minded. ("Like to like," as we have before said). The component parts of a whole can obtain connection anywhere within their own circle. The circle consists of the sum of the qualities of the members. Any such circle is formed unconsciously by minds of like capacity in any direction, but whatever the direction the contributing forces must be of like capacity, must be in unison to the same degree, must, in short, be alike.

Here we pause to instance that two minds, one a good mind, the other really evil, being both intensely interested say, in a certain science, can, within that circle, combine work, find pleasure in the connection's mutual help, whilst having nothing else in common except only this one thing. The rest of the personality belonging to a higher or a lower circle can yet on a common ground gain contact at this point in a circle to which both have access through this mutual basis. A soul is often led to higher states by some such means. Connection having been obtained, often quite unconsciously, the whole circle benefits, also, as a rule, quite unconsciously. A circle is continuous. The current flows continuously. It is sent and received; mind plays on mind in a continuous revolution. Gradually all are brought to the level of the highest. The whole circle is now in unison, ready to send out waves of enquiry to other circles. The circle sends out a current of desire, which is met by a current of like strength; the two circles become the component parts of another and higher circle whose circumference is much greater electrically and of higher velocity magnetically. So the circles grow and overlap, and so can a mind, with even one redeeming trait, raise itself by degrees from the lowest to the highest circles. The circles ascend spirally; the emotional current is a spiral, its lowest circle being in touch with material planes, its highest with the beatific and beyond.

There is nothing to prevent the lowest and highest composing the component parts of God's universe, having innumerable intermediate circles of various stages of growth and strength, electrically and spiritually. Is not all God's kingdom some such continuous distribution of spirit force,

proceeding from far and high places, of vital power? Do not those far off, high, holy, and mighty ones provide us with the necessary spirit power to enable us to become in time as they? From their high estate do they not send forth vivifying beams to those who can and will receive them?

We did not first obtain communication with you, but, as we have already said, we found an unsatisfactory band of spirits had anticipated us. This second band more easily obtained connection than ourselves, chiefly because they are of a lower grade, nearer the material, less spiritual. They were much nearer to you then than they are now. You have since developed spiritually; you are now seldom troubled by them because your inner life has changed your environment, and only at times now are they able to penetrate. We, on the other hand, as time goes on, find it is easier to link up with you. Each time we successfully come into touch with you we strengthen the cord between us. We draw nearer; they recede. But certainly at first they were more in unison with your environment than we were. They were of the world, worldly, their only desire being to frighten and confuse you. You also, when you first began to reach out to other states, had a great personal longing for your brother, an almost physical longing. You also have changed. You are more content to leave your brother in the hands of the Great Creator, to hope, to pray wordlessly, to feel yourself at one with him and your father enclosed in a circle of enveloping love. That state of mind must and does make a great difference. It brings you much nearer. You have risen above the little things in this matter, at least to a large extent, and you begin to realise the great lesson that death is meant to teach us. The first bitter loss is physical, a bodily loss. What was life is apparently ended. All physical intercourse has ceased. Touch, sight, hearing, all the bodily senses are suspended. Intercourse must now depend on the *spirit-senses*. With the material body cast aside the only means of communication is by spirit agencies. There are still the spirit-senses—the listening ear, the seeing eye. But that ear and eye cannot see or hear the spiritual body unless it seeks spiritually. How should it? The spiritual and material are opposite as the poles, but enclosed in the material covering is the spiritual with spiritual powers which, when trained and tended, are able to overcome their material handicap and reach out to and draw on the spiritual faculties, at first only perhaps for a moment's connection or soul communion; but later by earnest effort much can be effected. The uplifted soul can rise and rest in unison with one beloved already in a wholly spirit-state. There is a wordless soul-communion, very beautiful, very real to those who attain it. But it will not be attained while grief longs only for the physical caress, the touch of the beloved. But the first fierce grief spent, the resignation of the spirit achieved, the soul will gradually seek and find this lovely oneness of the spirit. To train the mind of one in such grief, there must come first acceptance, acceptance of the inevitable. Perhaps the best phrase is education of the soul or evolution. To evolve the soul must suffer. By suffering the soul will most surely rise. In times of trouble things natural become of little account. The spiritual obtains its proper share in the life of the material plane. But only for a short time. As time passes the material regains the ascendancy. But many retain in memory that first nearness to the spirit-state of the beloved, and after resignation has come, they, in remembering, lift up mind and heart unconsciously to the spiritual level of the one who is in their thoughts; a vibration of love passes between the two bringing comfort to both. This connection or wave of sympathy could be developed by all. Whether it would be advisable or not is another matter. Yours is not by any means an exceptional case. It has come about by the most natural means. But in many cases—the majority probably—the communication obtained would be very undesirable, because those nearest to the material on this side are so easily able to slip in before the more spiritual can do so. Usually the desire at first is physical—an obsession of the senses. It is a longing to see, hear, or touch the loved one, almost a physical desire which will probably meet with a partly physical return. For instance, table-turning. The desire to reach one already passed is known to that one, he may try frantically to respond, but if he is less material in soul, mind, or spirit than others who may be about at the time, he has much less chance than they. There are very many spirits near the earth who are not evil, but so wrapped up in the material world that they have no desires spiritually, but pine continually for that which they have left behind. Their great desire is to regain connection with the world they have left. Such being the case, every available opportunity is seized. What wonder, then, both participants being so materially-minded, that the matter obtained is so trivial and so worldly, of such little intrinsic value? But great things could be accomplished by such methods if the participants were keyed alike in mind and educational attainments. The brain reels when we think of the great truths we could give to the world could we find a suitable scribe on your side of the gulf. There is a gulf, we admit it; but it can be and has been bridged by love, and it could be bridged by the scientists to the infinite good of humanity, could we find the willing and studious habit of mind combined with the psychic temperament.

ANIMAL SURVIVAL.

To the Editor of LIGHT.

SIR,—If you have not already closed the correspondence on the question of Animal Survival, I would like to say a few words on an aspect of the case that so far has not, to my knowledge, been mentioned. I mean the religious side, if I may call it so. If we believe in an all-loving and perfectly just God, as creator or source of all life, we cannot differentiate between the various manifestations of that life. Even according to our limited idea of fairness, where is the justice in endowing animals with an earthly existence and all the disadvantages thereby entailed, unless in some future conditions they may benefit or progress by the result of incarnation?

If I understand aright, we live here a portion of time for the purpose of development to fit us for a higher state of existence, and the sufferings and trials of life go to form individuality. Why deny to the animal and even the insect creation the same chance? No one can deny that animals suffer; their bodily make-up is not so different from mankind, and they assuredly suffer that mankind may benefit.

Is no compensation due to the animals who die after the tortures of vivisection, the animals who are killed (often very cruelly in traps) to provide us with fur, and those who die in the interests of so-called sport? Then there are the countless host of sheep and cattle and birds who give us food, clothing, and almost everything we need to sustain life. In the face of this, dare we call on a God of Justice to help us, and yet suppose that same justice will leave all these creatures rewardless? If survival of death is a desirable state for man, it must also follow that it is desirable for animals, seeing that we share with them the same organisms.

Just one other point if I may be permitted. One correspondent, while willing to grant to the so-called higher animals a degree of survival, prefers to exclude savage animals and insects. This seems illogical to me, also a rather arrogant frame of mind. Who are we to judge this handiwork? If we take ants, bees and spiders alone of all the insect world we remember that ants have a marvellous civilisation all of their own; even the wise man of the Bible drew attention to their industry: "Go to the ant, thou sluggard, consider her ways and be wise." Bees also—what wonderful "little people" (as Kipling calls them) they are with their laws and systems. If scientists are to be trusted spiders are most clever and wise in their ways and if love the greatest of all human and divine attributes is the touchstone for survival well, the humblest of all these seems to possess mother-love in some degree or another.

Yours, Etc.,

HELENA M. GILBY.

34, Claremont-road, Handsworth,
Birmingham.
November 14th, 1922.

To the Editor of LIGHT.

SIR,—In "The Day After Death," I find the following on the question of Animal Survival: "In our belief animals have souls, but among animals of all classes the soul is far from being endowed with an equal degree of activity. We cannot, however, grant to them a complete soul, but only the germ, the originating point. A writer in our time has called the dog a candidate for humanity. We must not forget that sometimes the animal exceeds the man in intelligence. If the soul of man, at the close of its terrestrial existence, passes into the planetary ether, where it is lodged in the body of a new being, analogy obliges us to establish the same relation between the animals and then between the animals and man."

Yours, Etc.,

E. P. PRENTICE.

Sutton.

November 15th, 1922.

Miss H. M. Methley, 93, Belgrave-road, Westminster, S.W., writes:—

With reference to the correspondence which has lately appeared in LIGHT on the subject of "Animal Survival," I should like to say that my late fiancé, with whom I am in regular communication by means of the direct voice and planchette, has told me that he has with him over there his old dog, who died shortly before his master succumbed to the effects of poison gas. He also told me once that he had been to visit his mother, who passed over many years before he did, and that he found her "surrounded by little pets." I asked: "What sort of pets?" and he replied, "Oh, cats and dogs and birds," mentioning several names. Now I had never met this lady and knew practically nothing about her, so I told her daughter what her brother had said and she replied: "Well, mother certainly did have dogs and cats with those names. She was passionately fond of animals."

TOTAL COLLAPSE OF THE PRICE-HOPE CASE.

A BRIEF SUMMARY OF THE WHOLE MATTER.

The following matter has been supplied by Mr. J. Hewat McKenzie, Hon. Principal of the British College at Holland Park, in order to summarise for readers the main points in this important case. There may be some necessary repetition of matter which has already appeared in the columns of *LIGHT*, but this is unavoidable. Such a summarised statement is very necessary in view of the wide publicity given in many journals by Mr. Price and the S.P.R., and these journals are naturally surprised that no reply has been made by the College officials on behalf of Mr. Hope. The reason is clearly evident from the perusal of the following facts, which show that the S.P.R. have refused until the present month to lay the full facts before the College for examination. We give one of many extracts from the public Press taken from an editorial note in the "Glasgow Weekly Herald" of November 18th, which says, in referring to a reply by Mr. McKenzie to an article which appeared in the October "Scientific American" (reproduced in last week's *LIGHT*). The article is headed, "The Spirit Photograph Fake. Silence Broken at Last," and the note runs, "We have had to wait till now for anything in the way of an official reply."

FEBRUARY 24TH, 1922.

Date of Price photographic experiment at the British College.

MARCH 4TH.

The Society for Psychical Research (S.P.R.) received an anonymous packet containing four undeveloped photographic plates.

MARCH 31ST.

The S.P.R. received a second anonymous packet containing trick photographic apparatus.

END OF MAY.

The S.P.R. issued a printed report of the whole case in their Journal. The notes were supplied by Messrs. Price, Seymour, and Dingwall. It is important to note that the report came before the College officials as a complete surprise, as the experiment was secretly conducted by the S.P.R. through Mr. Price.

JUNE 7TH.

Letter sent from the Principal of the College, Mr. J. Hewat McKenzie, and "The Society for the Study of Supernormal Pictures," requesting the S.P.R. to form a joint committee to investigate the charge made against the Crewe Circle by Mr. H. Price and the S.P.R.

JUNE 23RD.

Reply of the S.P.R. refusing the proposal of a joint committee on the ground that no good purpose could be served by such an inquiry.

From this date forward continuous pressure was brought to bear by Mr. McKenzie and others upon the S.P.R. to get full particulars regarding the X-ray marked plate belonging to Mr. Price's experimental packet, which it was stated in their report had come into the hands of the Society in some unexplained way. This was one of the two plates said to have been abstracted by Mr. Hope at the experiment.

JUNE 30TH.

The Principal of the College, after these repeated requests, threatened to take legal action against the S.P.R. unless particulars of the X-ray marked "mystery" plate were supplied. He pointed out the grave injury being done to Mr. Hope and Spiritualism generally by this uncalled-for secretiveness on the part of the S.P.R.

AUGUST 17TH.

Ultimately before a representative committee, held at the College, of leading men interested in the matter, Mr. Dingwall, Research Officer of the S.P.R., submitted the "mystery" plate for examination. When examined critically this proved without shadow of doubt to be one of the Price set of X-ray marked plates. Mr. Dingwall stated that he could give no particulars as to how this plate came into their possession without first receiving permission from his Council, which would not meet until October.

OCTOBER 17TH.

After waiting for two months the S.P.R. Council met on this date. Indirect information reached the College that at the meeting permission had been granted to Miss Newton (Secretary of the S.P.R.) to

give the College and Mr. Hope full particulars as to how the "mystery" plate came into their hands.

OCTOBER 23RD.

After waiting a further six days and hearing nothing from the S.P.R. Secretary, Mr. McKenzie applied for particulars, and an appointment, given with great reluctance and after considerable pressure, was made for Mr. and Mrs. McKenzie to visit the S.P.R. offices and receive the desired information. The appointment was kept on October 23rd. Present: Miss Newton, Mr. Pugh, by invitation of Miss Newton, and Mr. and Mrs. Hewat McKenzie. Mr. Dingwall was absent through illness.

The information given by Miss Newton was to the effect that the "mystery" plate had been received by the S.P.R. on March 4th with three other undeveloped plates wrapped in a 1921 British College syllabus and bearing the Notting Hill postmark, in an anonymous packet, particulars of which have already been given in *LIGHT* of November 4th. Further information was given in confidence regarding a second anonymous packet received by the S.P.R. on March 31st, but it was requested that public use should not at the moment be made of this. This second packet contained in a small cardboard box, a rubber contrivance, five small photo transparencies on glass, a red celluloid disc with perforations somewhat resembling part of the Imperial Company's X-ray marks, a small portion of a pencilled letter, and a typewritten note which read as follows: "I would have sent these before but was afraid Hope would miss them—they were found in his room with the plates I sent to you before. Don't write to Madame again as she is getting suspicious." Immediately below this typing appeared in pencil the words: "I shan't write again." The address of the S.P.R. was typed upon the outside wrapper and bore the Paddington post mark. After carefully examining the writing, the wrappers, the post marks, and contents of the box, Mr. McKenzie pointed out that the original labelled wrapper of the Imperial Company and the sealed envelope of Mr. Moger were both missing, and asked Miss Newton if Mr. Price had collected these after his experiment at the College, as they were most valuable and necessary as part of the evidence to prove Mr. Price's case. It was essential that this question should be put, as it is stated in the S.P.R. report that Mr. Price threw the wrapping on the floor after he opened the packet. Miss Newton then stated that she had never seen these wrappings since the experiment and that they were no doubt left at the College by Mr. Price. This point is important in view of subsequent events.

OCTOBER 24TH.

A special Committee of the British College met and received Mr. and Mrs. McKenzie's report regarding the interview with Miss Newton. The following resolution was passed and sent to the S.P.R.:—

"That this meeting of members of the College invited to consider the Price-Hope case, regrets that the S.P.R. should have withheld for eight months important facts regarding this, and requests that no information bearing on the case they may now hold or may receive shall be withheld from the College officials."

(Signed) CHARLES BADDELEY,
FREDERICK BLIGH BOND,
FRANCIS C. CARTER,
ROSE DE CRESPIGNY,
ARTHUR CONAN DOYLE,
FELICIA R. SCATCHERD,
HARRY C. SCOFIELD,
M. A. ST. CLAIR STOBART.

OCTOBER 30TH.

On this date a fortnight after the S.P.R. Council meeting, Mr. Hope received a brief letter from Mr. Dingwall simply stating that the "mystery" plate had been sent to the S.P.R. anonymously.

OCTOBER 31ST.

In answer to a letter from Mrs. McKenzie to the S.P.R. Secretary asking for photographs of the four anonymous plates, the wrappings and the other objects in the second packet, Mr. Dingwall called at the College and left for inspection the contents and wrappings of the two anonymous packets. Mr. McKenzie pointed out to Mr. Dingwall that neither Mr. Moger's sealed envelope nor the Imperial Company's box wrapping with label, two very important

links in the chain of evidence, were included. Also that it seemed that Mr. Price had been careless over these and had thrown them on the floor of the studio on February 24th. Mr. Dingwall replied that no doubt Mr. Price had these, and promised to get them for the College from him.

SATURDAY, NOVEMBER 4TH.

Mr. Dingwall called at the College and left with Mr. McKenzie: (1) The Imperial Company's Flashlight labelled box wrapper. (2) The Imperial Company's brown paper postal wrapper in which the packet was sent to Mr. Price. (3) Mr. Moger's envelope with six wax seals, all of these being completely broken and seriously damaged. (4) A brown paper wrapping, in which the whole had been enclosed by Mr. Moger and addressed to Miss Newton. Owing to the absence of the Hon. Secretary from the College, and a pressure of callers, Mr. McKenzie, in the presence of Mr. Dingwall and without examination, placed the wrappings in the Hon. Secretary's drawer.

SUNDAY, NOVEMBER 5TH.

Mr. McKenzie took from the drawer these four wrappings for careful examination of their general condition. On examining wrapper No. (1) it was quite obvious that the Imperial Company's Flashlight label had been disturbed. [See illustration at foot of page.] If examined it will be noted that the label has been turned down just sufficiently to release the folded "ear" of the paper wrapping, thus making it possible to withdraw the box containing the plates. It will be obvious that this vital and important discovery nullifies all the other evidence produced by Mr. Price against Mr. Hope, if it can be proved that the packet did not leave the hands of the Imperial Plate Company in this condition.

MONDAY, NOVEMBER 6TH.

Mr. McKenzie, at the earliest possible moment, rang up the S.P.R. offices and asked for Mr. Dingwall to get him to explain the matter. Mr. Dingwall was not there, but later in the day referred the Hon. Secretary to Mr. Price regarding it, and Mr. Price called at the College on November 10th. (See below.)

FRIDAY, NOVEMBER 10TH, 11.30 A.M.

By written permission from Miss Newton, the College Committee examined the whole contents of the two anonymous packets now before them and the wrappings, and unanimously agreed that the packet showed signs of having been opened. The following resolution was sent to the S.P.R.:-

"That this Committee of the B.C.P.S., having examined all the documents and exhibits of the two anonymous packets received by the S.P.R. in connection with the Price-Hope case, are of opinion that the sealed packet of plates used at the experiment on February 24th shows distinct signs that the maker's paper wrapping has been tampered with. Also that the sealing of the envelope in which Mr. Moger put the packet of plates to send to the S.P.R. was ineffective in itself, and was rendered useless as

evidence, owing to the fact that the six seals had all been broken and damaged. They beg to point out that to have carried out the experiment satisfactorily the envelope should have been opened by slitting it, in order that the seals might have remained intact for examination."

"The Committee fail to understand why the Council of the S.P.R. refused to lay these documents and exhibits before an impartial Committee, as proposed five months ago by the Principal of the Psychic College, when the S.P.R. report on the matter was published."

All present on the previous occasion signed this resolution with the addition of Mr. Stanley De Brath. Major R. E. E. Spencer and Rev. Drayton Thomas were unavoidably absent. Half of the members of this College Committee are also members of the S.P.R.

NOVEMBER 10TH, 2.30 P.M.

Mr. Price called at the College, accompanied by Mr. Pugh, and examined the flashlight wrapper. Mr. and Mrs. McKenzie and Mr. Bligh Bond were present. Mr. Price treated the matter very casually and referred to it as an accidental crease, probably made at the time the packet was labelled by the Imperial Plate Company, and considered Mr. McKenzie only wasted his time in calling him to inspect this. During the conversation that ensued Mr. McKenzie enquired of Mr. Price as to when he lifted the wrappings from the floor of the studio at the College, as in his report it was stated that he had thrown them on the floor, and also asked if these wrappings had been examined by Mr. Dingwall, as he understood from the latter that he, Mr. Price, had kept them in his possession. Mr. Price replied that he took good care to lift the flashlight box wrapper and the postal wrapper at the College, but he was not sure whether Mr. Moger's sealed envelope had been brought to the College or not, or whether Mr. Dingwall had opened the package at Holland Park Station on the morning of the experiment, and kept the sealed envelope. He also stated that the wrappings had not been in his possession from the day of the experiment, as he had handed them to Mr. Dingwall on February 24th at the S.P.R. rooms, and had not seen them since. It cannot be ascertained from anyone whether Mr. Price, Mr. Dingwall, or any official of the S.P.R. has ever carefully inspected the flashlight wrapper either before or since February 24th.

SATURDAY, NOVEMBER 11TH.

Mr. McKenzie took the flashlight wrapper to the Imperial Dry Plate Company and saw the two gentlemen who originally sealed the packet for Mr. Price. They carefully examined the packet with a microscope and found clear traces of a sharp instrument, such as might be made by the point of a small pen-knife, having been used immediately under the "ear" flap, and a double line of adhesive showing that the "ear" had been opened and folded down a second time in a slightly different position from its original seating, and to enable this to be done the gummed label had been lifted at one end, thus confirming Mr. McKenzie's finding. They



REPRODUCTION FROM PHOTOGRAPH OF WRAPPER. ACTUAL SIZE.

NOTE ON ILLUSTRATION

The illustration given here shows a reproduction from a photograph of the actual wrapper that was round the packet of plates used by Mr. Price on the morning of the test of February 24th. Although this reproduction does not show the details as clearly as the original wrapper, there is sufficient definition to enable our readers to observe the folded seam of label at the left-hand end of illustration from top to bottom.

Again, immediately below the top left-hand fixing pin will be seen a penknife mark at the edge of the flap, which shows much more distinctly, of course, in the original.

repudiated completely Mr. Price's suggestion that it was an accidental "crease," as they prided themselves upon their clean workmanship, and stated that the labels were all gummed by means of rollers which made it impossible for them to send out such work. They also stated that they believed they could tell by unsealing the label and wrapper as to whether any adhesive other than their own, which is a particular preparation, had been used. As this could not be done without the permission and concurrence of the S.P.R. officials, Mr. McKenzie promised to get their permission to allow a further examination. This permission has not yet been granted by the S.P.R.

MONDAY, NOVEMBER 13TH.

The Flashlight wrapper was photographed by the Imperial Dry Plate Company at their studio in the presence of Mrs. McKenzie and brought back to the College.

TUESDAY, NOVEMBER 14TH.

The following letter was received by post from the Imperial Dry Plate Company, and a copy of it was forwarded to the S.P.R. with the resolution of the College Committee of November 10th to lay before their Council:—

"November 13th, 1922.

"Mr. J. Hewat McKenzie.

"DEAR SIR,—Further to your call here on Saturday last, the 11th inst., we beg to confirm herewith the conversation we had with you in reference to a portion of a wrapper taken from a box of our 'Flashlight Plates,' and submitted to us for our opinion. After careful examination of the label attached to the wrapper in question, we are of opinion that one end of the label has been unstuck from the wrapper and folded back so as to leave the 'ear' of the brown paper wrapping uncovered. This 'ear' also appears to show signs of having been unstuck and refolded.—Yours faithfully,

"THE IMPERIAL DRY PLATE COMPANY, LTD.
"(Signed) H. T. G."

It will be seen that there is a very serious discrepancy between the statements of Miss Newton, Mr. Dingwall, and Mr. Price, regarding these original wrappings. On October 23rd, Miss Newton stated that she knew nothing of the wrappings, but that they were doubtless left on the floor of the College studio by Mr. Price on February 24th, as she had not seen them since. On October 31st, Mr. Dingwall stated at the College when asked for the wrappings, that he did not have them, that Mr. Price had no doubt got them, and he would ask for them. When he brought the wrappings to the College two days later he did not state where he had got them and led us to infer that they had come from Mr. Price. On November 10th Mr. Price stated that he had never seen the wrappings since the experiment, when he gave them to Mr. Dingwall.

In answer to a letter from the College asking for an explanation of these different statements, Mr. Dingwall replied on November 13th as follows:—

"With regard to your first point, I certainly was surprised at it being suggested that Mr. Price had not taken the wrappers away with him. At the same time I had no recollection of them being in the file. You must remember that I have a great many cases to deal with, and that this file is only one amongst many. As to Miss Newton's statement, the file is not in her department and she naturally does not know its details."

It certainly would appear from these various statements that no collective examination of these wrappers has ever been made by the officials or Council of the S.P.R., a very serious omission when we consider the damaging report that was issued in their Journal.

Regarding these wrappings the S.P.R. report, see page 274, states: "Mr. Price handed them in their original postal packings to Mr. H. J. Moger, of Pulborough, who, in turn, sealed them privately, and forwarded them to the Secretary of the S.P.R. for safe keeping. In this condition they were kept until handed to Hope in the séance room at the B.O.P.S." Mr. Price now definitely states, after careful consideration and presumably after collaboration with Mr. Dingwall, that either he, Mr. Price, or Mr. Dingwall, opened the sealed envelope at Holland Park Station, and took out the packet of plates. Mr. Price is not quite clear as to whether he examined the seals at the time, but thinks he must have done so. Mr. Dingwall, in the above quoted letter to the College of November 13th, says, regarding this point: "I note what you say about the wrappings. It is possible that I removed the outer wrappers at Holland Park. I do not remember doing so, but then the persons concerned in the case did not take notice of every action of each other. I agree that the statement on page 274 of the Report is ambiguous."

It would be interesting to know from Mr. Dingwall or Mr. Price what purpose was served in sealing the envelope so carefully with six seals if these were not to be examined later and a note made regarding their condition.

By this careless handling Mr. Moger's carefully sealed envelope has been completely spoiled as evidence on the

testimony of the chief witnesses. Upon inspection of the grossly damaged wax seals, it is found that five of the six are of a bright red colour, and the sixth of a much darker red. When the attention of Mr. Price was called to this on November 10th, he seemed to have no remembrance of this fact and suggested that in all probability the darker seal had been burned when the sealing was done, but this is not so. The wax used is of two entirely different colours.

In a letter from Mr. Moger, dated November 16th, in reply to a question addressed to him from the College on this point amongst others, he states that he cannot now remember, after such a lapse of time, whether more than one colour of sealing wax was used. Another point which it is unnecessary to labour but which should be stated is that the envelope sealed by Mr. Moger had no gum upon its upper flap, and that in spite of six seals it was only necessary to remove one, the centre and darker one, to enable the envelope to be opened and the parcel of plates extracted. It is scarcely worth discussing this now as the seals have been entirely destroyed and broken open.

In view of the later evidence regarding the apparent tampering with the original packet of the Imperial Plate Company's used by Mr. Price in his experiment, readers of LIGHT who have been carefully following the case in its pages, will see that it is now quite frivolous to discuss the two anonymous packets and as to how the "mystery" plate got into the hands of the S.P.R. There is no foundation for the suggestion made in the typed note that these plates have come from anyone attached to the College. The note is self contradictory and still further reflects upon the honesty of the whole experiment. It is quite obvious that whoever sent the packets to the S.P.R. had full information regarding the experiment being conducted with marked plates by Mr. Price, facts which no one at the College had any knowledge of for three months afterwards, and therefore could not plan such letter.

It might be pointed out as an explanation of this lack of knowledge on the part of the College officials, that Mr. Price was a stranger to them, but brought an introduction asking for an experiment with the Crewe Circle from Miss Phillimore of the L.S.A., of which he is a member. In view of this ignorance of Mr. Price's connection with the S.P.R., it was clearly impossible for anyone at the College to communicate with that body a week after the experiment, as the matter was kept a complete secret from the College. Mr. Seymour, who was associated with Mr. Price, had been previously at the College under the wing of a member, and has, since the Price experiment, been concerned in allegations of fraud and substitution of plates against Mrs. Deane and Mr. Vearncombe. According to a statement made by Mr. Dingwall, Mr. Seymour, a member of the Magic Circle, is an expert in the production of "fake" spirit photographs. The only person, therefore, who could have sent the anonymous packets to the S.P.R. was one who had an immediate and first-hand knowledge of the experiment and was in close touch with all the moves of the experimenters, even to the fact that an ordinary letter of inquiry had been received at the College on March 7th, which reads as follows:—

"6th March, 1922.

"DEAR MADAM,—I received last week a packet containing four undeveloped photographic plates from which the covering letter had apparently been inadvertently omitted, for there was no indication as to who had sent it or why they had been sent here. The packet bore the Notting Hill post mark and the plates were wrapped up in the syllabus of the lectures at your College. Do you happen to know anything of these plates, for we should like to acknowledge our receipt of them. I should be much obliged for any information on the matter.—Yours faithfully,

"(SECR.)"

"Mrs. McKenzie."

Believing this dealt with a matter of no particular importance, Mrs. Ford, the assistant organiser, replied briefly as follows on the same day:—

"7th March, 1922.

"Miss I. Newton,
"20, Hanover Square, W.1.

"DEAR MADAM,—I cannot think what that packet of plates could refer to. Sometimes our sitters take some of the unused remaining plates away with them to develop at home, but I have not heard any of them mention about sending them to your Society. I am sorry I cannot give you any light on the subject.—Yours truly,

"(Signed) E. Ford."

and there the matter ended. This will explain the reference in the typed note, "Do not write again as Madame is getting suspicious." As the letter was only known to Mrs. Ford and her stenographer, we infer that only someone who had knowledge of Miss Newton's inquiry and the reply received by her could have used this phrase, which had no basis in fact, as no one at the College was suspicious.

It should be observed here that as the four anonymous plates were sent to the S.P.R. in an undeveloped state two days after Mr. Hope left the College, and a week after the experiment, it would be something amounting to a miracle for anyone to select four plates from scores of others lying

SPIRITUALISM AMONG THE MAORIS.

By HORACE LEAF.

During our stay in New Zealand we were naturally interested in the Maoris. They are a fine race physically, although contact with the white man has, in this respect, been a deleterious influence. Aping Western customs has nearly always proved a bad thing, usually because those who have done so live in climates for which such habits are unsuited. This, however, cannot be said to be the reason why the Maori has been so harmfully affected by them, as parts of New Zealand resemble, climatically, Great Britain. The reason is because they have only partly adopted the white man's ways. An excellent example of this is to be found in the new method of sleeping adopted by the Maoris. In their native state they slept in rather long, low huts, made of rushes, without windows, suitable ventilation being afforded by the interstices between the rushes. Now they build huts of wood after the white man's style, but without windows or suitable ventilation. The results are disastrous, resulting in the spread of tuberculosis among them.

Perhaps the best testimony as to the mental status of the Maori is the way in which he is treated by the New Zealander. White people regard them as their equals in every way, and the very best feeling exists between them. On the whole, however, the two races live apart although in close proximity. Gradually the barriers are being broken down by intermarriage, occasioned mainly by white men marrying Maori women. It is seldom that a white woman marries a Maori man. We meet cases nevertheless. The off-spring of these mixed marriages is excellent, inheriting the physical and mental characteristics of both parents. If there is a balance in either direction it favours the Maori physically and the European psychologically.

We made special efforts to gauge the Maori mentality without much success, owing to their natural taciturnity. The prevailing impression in New Zealand is that the Maori could say a lot if he liked to, but that he prefers to keep his knowledge to himself. There is another explanation which is probably more correct, and that is that he does not say much because he has generally nothing much to say. That, at least, is the impression left on us.

In common with all Polynesian races the Maori is well acquainted with psychic phenomena, and is at heart a Spiritualist. Hypnotism, telepathy, clairvoyance, the "direct voice," and even physical manifestations occur among them, and are regarded as evidences of the action of the spirit-world upon mankind. During our visit to Whakawerawera, a Maori settlement near the world-renowned town of Rotorua, we told our Maori guide that we could see and converse with the spirits of the dead. She was delighted. "That," she said, "is what we Maoris believe." Thereupon she took us to the house of the Tohunga, or native priest, and explained that it was he who chiefly

had the power of communicating with the spirits, a function which he performed on behalf of the tribe and its individual members. This he did mainly through his familiar spirit or god, for whom a small house, resembling a pigeon-house had been erected on a high pole outside his hut. This familiar appears to play precisely the same part to the Tohunga as the spirit "guide" to the Spiritualist medium.

The Maoris have always believed in a spiritual part, or soul, which survives death, and even maintain that a temporary separation may take place between it and the physical organism during life, especially during sleep. Elsdon Best, one of the greatest authorities on Maori customs and religious beliefs, records several stories which he heard from the Maoris themselves. The following is an excellent example:—

A Tuhoë woman named Te Wai-o-hine once said to him, "O friend! I went to the spirit-land last night and saw Kiriwai [an old woman who had recently died]. She no longer looked old, but young, as we were long ago. So now I believe that we regain our youth in the spirit world."

This ability to leave the body during sleep has sometimes been of great assistance to the Maoris, saving whole tribes from destruction; for during this temporary absence the soul may obtain useful information and bring it back to the body. Thus Kauhika, an old woman living at Uruhau, dreamed that she saw a fire and strange men on the Wharan Range. On reporting the matter, scouts were at once sent out to look into it. The vision was found to be correct; a raiding party was detected advancing by that route, and being forewarned Kauhika's people were able to overcome their enemy and save themselves. In this and other ways a person's soul may warn him of approaching dangers and give him time to avert them. When talking of the dead the Maoris often express the belief that to die is to be with them once more. They may even wish to die that they may see some loved one who has gone before. Our Maori guide, on learning that we could see spirits, begged that if we should see the spirit of her recently departed daughter that we would tell her. She showed no trace of fear in this request, but just the natural longing of an affectionate parent who has been bereaved.

Kehua is the term by which the Maori denotes the soul of a dead person in an apparitional sense, although they have other terms also. Waka is a term equivalent to that of medium, for like Spiritualists they believe that the spirits of the dead can influence and even take temporary possession of the consciousness and body of a living person. They maintain that the most favourable time for communicating with spirits is at dusk or early morning. Daylight is too glaring for them. This is in conformity with modern mediumistic practices, for most psychics prefer a dim light to a bright one, while there is ample evidence that physical phenomena are greatly hindered by bright light, especially daylight. This is the case with ectoplasm.

(Continued from previous page.)

in the College dark room, one of which had the special X-ray marks upon it, as this marking is invisible until after development.

The glass transparencies enclosed in the second anonymous packet have been examined by the College Committee, who are all very well acquainted with Mr. Hope's results, and they agree that they are a spurious and bad imitation of the work of the Crewe Circle. Can it be supposed that if Mr. Hope were capable of such fraudulent practices he would have continued to work at the College after missing such damning apparatus? On the contrary, he explicitly denies all knowledge of these matters, and has constantly claimed that he has been tricked in this experiment.

Doubtless most readers of this complicated story, which reflects grave discredit on the S.P.R. officials and their boasted scientific methods, will ask what motives can be behind the mystery, but a discussion of these must be held over until a later date.

An honourable and straightforward reply is, however, due to all concerned by the officials of the S.P.R. This reply should include an ample apology to Mr. Hope and Mrs. Buxton for the allegations made against their work in the S.P.R. Report. For nine months this anonymous matter has been withheld from the persons most concerned, and it is easy to see how great has been the injury done to Mr. Hope. It is unthinkable that the Council of a society such as the S.P.R., established to investigate the truth of psychic phenomena, could sanction such delay. Their action has also greatly increased the difficulties of the College and gravely impeded its work by disturbing the minds of the general public in regard to all psychic phenomena. This public disturbance may have at some future date an unfortunate reaction on the work of the S.P.R. itself.

Since the above was prepared the following reply has been received from the S.P.R. Council in answer to the two resolutions from the College Committee:—

"31, Tavistock-square, W.C.1.

November 14th, 1922.

"That a reply be sent to the Psychic College asking whether any specific accusation is intended by their resolution.

"The S.P.R. request the return of the wrapping of the packet with information as to what has happened to it since it left the Society's hands."

NOVEMBER 21st.—The College Committee met, and after careful consideration of the whole matter, the following resolution was passed unanimously. The Hon. Secretary was instructed to send it to the Secretary of the S.P.R.

"Resolved. 21st November, 1922, at the Committee of the B.C.P.S.:—

(1) That all the documents, wrappers, etc., in connection with the Price-Hope case be, for the time being, deposited at the — Bank under seal in the joint names of Sir Arthur Conan Doyle and Sir Oliver Lodge, acting as trustees on behalf of the B.C.P.S. and S.P.R. respectively, pending the appointment of some special independent Committee representative of both Societies, with an independent chairman.

(2) That the Committee strongly recommend that the special Committee shall at the earliest possible moment make a chemical examination and analysis of the adhesives of the wrappings, and such other documents as may be found necessary."

(Signed) FREDERICK BLIGH BOND.
FRANCIS C. CARTER.
ARTHUR CONAN DOYLE.
CHARLES DRAYTON THOMAS.
FELICIA R. SCATCHERD.
HARRY C. SCOFIELD.
MABEL A. ST. CLAIR STOBART.

(A report of the case will appear in the January issue of the College Quarterly, "Psychic Science," with illustrations, and photographs of the contents of the packets and a micro-photograph of the label of the packet.)

LIGHT,

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THE REAL AND THE SPURIOUS.

In a little book, "The Ghosts and Legends of South Somerset," the author, Mr. G. F. Munford, the editor of the "Western Gazette," in some reflections on the career of Joanna Southcott, writes:—

The secret of so much gullibility in religious matters is that impenetrable cloud of Mystery which hangs over the Future—a cloud which Reason, Creeds, and Priestcraft, with all their subtlety, have failed to dispel, after trying hard to do so for nearly six thousand years. To surround anything, however monstrous or ridiculous, with an air of mystery, is to invest it with a secret and almost irresistible charm. False priests, false prophets, false doctors, false patriots, false prodigies of every kind, veiling their proceedings in mystery, for a time gain popular credulity and get the upper hand of Truth and Common Sense. When the world was created, Curiosity was the master-passion of Man. So it is now. Let but an individual awaken the curiosity of the multitude, gratify it by slight degrees, and yet always leave something in suspense, he will hold the firmest grasp that can be obtained on the minds of unthinking mankind.

While we are in agreement with the author in regarding Southcottism as an example of the strange aberrations of the human mind, when under psychological misdirection, we do not endorse his explanation of the matter.

We no more expect to find pure error, undiluted imposture, in these matters than to discover utterly pure truth. There is always an admixture, however slight, of reality. It is admitted that Joanna Southcott, in her life-time, gained the credence of men of education and professional training—men whom we cannot suppose to have been deluded by an entirely hollow pretence. Our own impression is that, mixed with her delusions were some genuine traces of psychic power. She had real clairvoyance of a sort, and showed proofs of it. It was on this basis the great superstructure of "revelation," some of it real but most of it vapid and vaporous, was based.

We have found this conclusion confirmed over and over again by parallel examples in current psychical experience. It was, we discovered, unsafe to dismiss any particular case, however fantastic, as utterly illusory. There was always a little method in the madness, some residuum of reality.

That hysterical sceptic who said, "All, all is mischievous, spurious drivel," would have been wrong every time. The same unbalanced sensitive who gives out at one moment some utter balderdash as a message from Alexander the Great, may, on another occasion, deliver an authentic communication from some departed friend who gives every evidence of his actual presence and personality.

The trained psychical researcher knows this—it is part of his business to know it. Along the usual level of human experience the best things are always rare—the finest gems are not common; the finest fruits are not easy to come at. The inferior and the imitation are common enough, but they have their uses and their justification.

The opponents of Spiritualism, often as untrained and uncritical as some of those whose "superstitions" they so loudly condemn, are sometimes left wondering

why after their many years of campaigning, the subject lives and flourishes and increases its hold even on minds of a thoughtful and discriminating type. That is because it has a reality—it belongs to something rooted in Nature. If it shows distortions, if it is at times clouded and confused with false issues—a mixture of truth and falsity—that is only to be expected. It is in its early phases. It is emerging into a world not yet ripe for it. And let us not forget that for centuries the psychical faculty in humanity has had to run a terrible gauntlet. In the old days it was martyred by flood and fire; in later days the "moral" repression of boycott and brow-beating. It challenged the superstitions of convention, science and theology, and had to suffer for it. It was forced into unnatural shapes and stunted in its growth. But all the forces of Life are behind it. It will grow shapely in time, and take its true place in the human economy. The "Ugly Duckling" will yet grow into a graceful swan. It will live when the false prodigies and the sham mysteries have gone into the world's dustbin—so much at least of them as being spurious have won no right to survival. So let the iconoclasts and the militant sceptics continue their work. They can only kill out the false; their utmost malignity, while it may prevent for a time the truth coming uppermost, cannot prevail in the end. With schools, doctrines, cults, special revelations, we have but little concern. We stand for a comprehensive truth—the spiritual nature of Man and the Universe, and in the medley of conflicting counsels and the bickering of contending opinions we can bide our time.

"SPIRITISM AND THE OLD DIVINES."

Replying to the letter of Mr. John Reid under this title (p. 731), Miss H. A. Dallas writes:—

Whether the statement is correct that none of the list of old divines referred to claim to have spoken with the departed I do not know, but those who know anything of the records of the saints in past ages are aware that they believed that they had received communications from those who had died.

Take, for instance, the very early record of the martyrdom of St. Perpetua and her brother Saturus in the second century A.D. She says: "The day before we were to have our conflict I saw in a vision, Pomponius, the deacon, come to the door of the prison and knock vehemently." After describing his appearance she adds: "He said to me, 'Perpetua, we expect thee: come.' And he led me into the middle of the arena and said to me, 'Fear not; I am here with thee, and with thee I share the labour.'" The vision is too long to quote fully.

It is open to the objection that she may have been dreaming, or have imagined the whole; but this objection does not touch the main point; for undoubtedly she believed that she received a communication from the departed. Therefore whether any of the particular Divines named in the list so believed or whether they did not, is no evidence at all that the primitive Church, and indeed Christians throughout the ages have not held this belief.

If Mr. Reid will obtain a book called "Visions of the Unseen," he will find enough material to enable him to reconsider his "objection."

The following extract from Professor Ramsey's "Pauline Studies" is not wholly irrelevant. He writes:—

"We possess only one document long enough to show any of the spirit of these early Christian churches [in Asia Minor], the epitaph which a second century presbyter or bishop, wrote 'to be an imperishable record of his testimony and message which he had to deliver to mankind'; and it mentions (besides the main truths of his religion) the ever present companionship and guidance of St. Paul. It has survived to bear witness that the Churches of Central Asia Minor continued to look to Paul as their pattern and their guide, more than a century after his death" (pp. 257, 258).

If "the ever-present companionship" was attested by visions and messages we may be very sure that this did not tend to weaken the adoring loyalty of these Christians to the living Lord whom he served.

We see but half the causes of our deeds
Seeking them wholly in the outer life,
And heedless of the encircling spirit-world
Which, though unseen, is felt, and sows in us
All germs of pure and world-wide purposes.

—J. RUSSELL LOWELL

"WHAT SPIRITUALISM MEANS TO ME."

ADDRESS BY THE REV. C. DRAYTON THOMAS.

No address before the members and friends of the London Spiritualist Alliance has appealed more strongly to the sympathy and interest of its hearers than did that which the Rev. Drayton Thomas gave in the hall at 6, Queen Square, on the 16th inst. The Chairman, Mr. GEORGE WRIGHT, in introducing the speaker, alluded to the prominent part he had taken in regard to Spiritualism and Psychical Research by his very admirable research work in a field which he had made specially his own, viz., that known as "newspaper tests"; and also to the volume which Mr. Thomas had recently issued describing those and the book tests obtained by him through that remarkable sensitive, Mrs. Osborne Leonard. Sir William Barrett had truly said of that work that it represented one of the most considerable contributions to the evidence for human survival that had appeared for many years.

MR. DRAYTON THOMAS began by remarking that it appeared to be inevitable that when a student of psychical research entered on a serious course of study he would sooner or later come up against phenomena which looked as if they originated on the other side of life. It was the method of psychical researchers to consider how much of such phenomena might possibly be explained by human powers. There some of them stopped. Others went on until they became Spiritualists, having reached the conviction that they had really got in touch with their friends in the Beyond. When he commenced his own personal investigations, nearly six years ago, he seemed to be met by friends whom he had known in this life and who had passed over. They gave him many evidences of identity, but he was not easily satisfied. He had had the advantage of twenty years of thoughtful study of S.P.R. literature, and knew besides many people wiser than himself who had witnessed similar phenomena but had adopted hypotheses which seemed to them to explain those phenomena without spirit intervention. He took the facts that had come to him, and, with them, the hypotheses. But the facts increased, and the hypotheses began to be overwhelmed and to look foolish. Despite all alternative explanations he knew that he was in touch with those whom he had loved of old and who had now come back to him lovingly and eagerly to recommence the intercourse which death had for a moment stopped.

But it was one thing to be convinced oneself and quite another to convince others. His father, in his communications, was so skilful in heaping up evidence of his identity that he had asked him whether it was necessary to spend time in this way, seeing that he himself was quite satisfied. In reply his father said, "I think I will continue to heap up the evidence: it is for you to convince other people." During the five years and ten months that he had been investigating, his father had continued to pile up evidence, and the book to which the Chairman had referred, "Some New Evidence for Human Survival," contained just one strand of that varied and multiplex evidence.

And now he proposed to give his hearers an insight into the effect all this had had on his own life. The result of the discovery that those who loved us long ago love us still, and knew quite as much about us as they ever did in the past, was that things were never quite the same to him as they had been before. It seemed strange to him that this should be the case. As might well be supposed from his profession as a Christian minister, he had always believed that our departed friends continue to exist. He had received that belief by Christian tradition, and had never doubted it. Why, then, should Spiritualism have brought a far richer joy into his life than he had ever before experienced?

Well, there was a great difference between the thing you received on authority and the thing you discovered yourself. The former left you cold. However much we believed it as a statement of fact, it was not possible for our feeble imagination to picture the great truth of human survival; so that it burst upon one as a great surprise when one found by personal experience that those with whom one had held close and dear relationships in the past had still the old affection and most of the old memories, together with added powers. Something revolutionary had happened and life was never the same again. He had passed through that experience.

Tennyson, when thinking of his friend, Arthur Hallam, sighed for "the touch of a vanished hand and the sound of a voice that is still." It was not often that such a longing could be realised, and if we did get the touch of the hand or hear the voice it might, the speaker thought, be found rather unsatisfying if that were all. He imagined that the many whose hearts echoed the poet's craving for touch and voice would be more largely satisfied if they had the facilities which some of us possessed for free interchange of thought with our dear ones. It was that which really mattered. We could have verbal communication with them and we could have something else. For he profoundly believed that this verbal communication which was within reach of most of us did facilitate that inward communion, that sense of nearness, which was not accompanied by any words audible to the outward ear. Here, by way

of illustration, Mr. Thomas introduced with much effect some beautiful poetical illustrations, one of them being the following from Whittier's "A Sea Dream":—

"Thou art not here, thou art not there,
Thy place I cannot see;
I only know that where thou art
The blessed angels be,
And heaven is glad for thee.

Draw near, more near, for ever dear!
Where'er I rest or roam,
Or in the city's crowded streets
Or by the blown sea foam,
The thought of thee is home!"

That touch and nearness could be experienced, and he thought that those were likely to have that experience who had had verbal communication. In their own verbal communications his father and sister had told him that they could come most closely to him in the retirement of his study. If he believed that why should he not realise more and more of that inward communion which was only made difficult by the dullness of the material senses? As a Christian man he surely should possess facilities for the enjoyment of this blessing, for were they not taught that one of the high privileges of the Christian was communion with the unseen?

Turning from the emotional to the intellectual aspect of the subject, Mr. Thomas said that there was plenty of work for the intelligence to occupy itself with. He had not been communicating with his father for many hours before he noticed that his father could not say all that he wanted to say, and could not express what he did say as he wished. To use his father's own simile, it was like throwing stones into a sieve which was so constructed that only a certain kind of stone fell through. So that Spiritualism meant the scientific study of the phenomena. Surveying the various methods by which communication was possible, he found that he had better concentrate his powers on trance mediumship. He was inclined to think that investigation with a good trance medium gave one a great opportunity of understanding the difficulties met with by people who investigated with less gifted mediums—difficulties which were added to when the medium was imperfectly developed. It was like the difference between using a good telescope and an inferior one. The difficulties were three: First there was the difficulty experienced by communicators in marshalling their thoughts and recollections. The condition resembled that of a man who rose to speak in a state of extreme nervousness. Stories had been told of persons who under such circumstances could not remember their own names. Then there was the difficulty of the control in catching the thought that the communicator was trying to give. In the case of his father and sister, they had both practised dispensing with the services of the control and speaking direct through the medium. Lastly there was the difficulty of both the control and the communicating spirit in making the medium's mind express their meaning vocally. This was due to the continuous fluctuations which took place in the medium's mind and brain. The same medium differed on different days, and might even vary tremendously during the same sitting. Practice and experience brought increased ability, but when one surveyed all the difficulties one did not marvel that things went badly, but that they got done at all. In connection with the "Times" sittings his father had explained that when he went to the "Times" office he was sometimes baffled by the changed conditions of the place.

But not only did Spiritualism appeal to the emotions and afford through its phenomena scope for the exercise of the keenest intellect; it meant to him the acquisition of knowledge was this: that when we pass from earth we gravitate almost automatically to that state and place for which we are fitted—that character and love are decisive. Such a truth, once grasped, would be a source of happy anticipation for the wise and very serious apprehension for the foolish. When the time came, as come it would, when ministers realised this knowledge, it would enable them to fill up gaps. They had ceased to preach certain things they used to preach but had not substituted the facts which should take their place. He had also been greatly interested and blessed by what his friends told him of their experiences of dying, of awaking on the other side, and of the welcome that awaited them; also of their new powers of body and mind and the wide scope for the use of those powers. They did not need holidays, but found in their work a perpetual feast of satisfaction. They spoke, too, of their increased consciousness of God, telling in some detail what prayer meant to them and the instant result that followed the upward look.

All this new knowledge acquired from our friends on the other side could not but tremendously reinforce the motives which governed a good man's life, and Spiritualism, therefore, meant to him, lastly, the application of this know-

(Continued on next page.)

*. Owing to pressure on our space this week, occasioned through the Hope Case report, the "Observatory" is held over until next week.

THE STORY OF GLASTONBURY.

MR. BLIGH BOND AT BREDON'S NORTON.

Mr. Bligh Bond gave an intensely interesting lecture on Saturday, 11th inst., at Bredon's Norton, near Tewkesbury, on the Glastonbury Discoveries. The Rev. W. H. Yerburch took the chair.

The existing ruins of Glastonbury Abbey date from A.D. 1184. They are the mere fragments of a once magnificent series of buildings including the great Benedictine monastic church of SS. Peter and Paul, and to the westward of this the beautiful Romanesque chapel of St. Mary the Virgin, commonly called St. Joseph's Chapel; the latter occupying the traditional site of the earliest Christian foundation in these islands. The first settlement, we learn from ancient chronicles, was made by twelve apostolic missionaries, under the leadership of Joseph of Arimathea—a claim apparently conceded by early Churchmen, since the British Bishops were allowed precedence at the Council of Basle, on the strength of it.

There is record of a succession of buildings on or near this site, which have perished, and the scantiness of the remains offered a difficult problem to the antiquaries of the XIXth century. The nature of these problems was illustrated by Mr. Bond in a series of lantern slides, and it was shown how for many years our best antiquaries were at fault in their interpretation of the position and character of missing features. One of the principal instances of this was the Chapel of King Edgar, said by Leland to have been built by Abbot Richard Bere "at the east end of the church." This description gave rise to controversy, and the contradictory nature of the conclusions was shown in the slides exhibited. An effort by the Royal Archaeological Institute to settle the disputed points in 1904 resulted in a verdict by Sir Wm. St. John Hope, after excavation at the east end, to the effect that no chapel had ever existed east of the known ruins.

Here the value of the psychical mode of enquiry, as adapted by Mr. Bond to the practical study of the antiquary, has been exemplified by him and its power proved. He and a friend, John Alleyne (Capt. J. A. Bartlett), after only a year's casual study of the ruins and available documents, were able to do what the best antiquaries in sixty years had failed to accomplish, and by this means:—

Mr. Alleyne had a gift of what is known as automatic writing, i.e., he could obtain, at times by an unconscious movement of the hand, records of matters unknown to himself and others. This seemed to partake of the quality of a "racial" memory, possibly ancestral, and acting through the channel of his own subconscious mind, by some mysterious attunement which we may call telepathic, with a larger and independent source of idea, thought, and memory of the past.

Mr. Bond, as a student of psychic science, suggested their sitting together with the object of directing this gift to the practical ends of antiquarian knowledge; and the experiment was immediately and continuously successful.

Not only was the true locality of the lost Edgar Chapel affirmed, but its correct plan and proportions, with much complex detail, faithfully given, as was proved by excavations carried out in the following summer (1908).

Before the discovery of the eastern part (for which the script claimed an angular apsidal form) was effected, Mr.

Bond took the precaution of publishing a forecast of the plan, and the truth was only verified in the ensuing year's work.

In like manner, the Loretto Chapel whose site was quite unknown—tradition placing it at an entirely different point—was given in a script obtained in 1916 and published by Mr. Bligh Bond in 1917 in his book, "The Gate of Remembrance." A wealth of detail had been given in the writing, with some very precise measures, and seemed to contradict the one record we had (by Leland) of this chapel. Yet on excavating two years later the foundations were found in the actual place stated, and at the exact distance given from the nave of the church, the dimensions of the chapel were also proved to be in complete accordance with the script.

A romantic story of the building of this chapel by Abbot Bere as the result of a vow is printed in the "Gate of Remembrance," but cannot be verified, as no documentary proof is as yet forthcoming.

The lecturer, in conclusion, showed several lantern slides of original scripts received by him from another "Automatist," a lady living in a south-country town, who, though a student of antiquities, had never visited Glastonbury and knew nothing of its history, and was at the time an entire stranger to Mr. Bond. This lady began getting "scripts" in 1921, and sent them on to Mr. Bond. They referred in part to the "Ecclesia Vetusta"—or most ancient Christian Church, and affirmed (what no one knew) that around the older wooden church a certain Norman Abbot "Herlwin" had caused a stone protective casing or outer church to be built. The script gave a plan of this, and it was noteworthy that the lines of this stone church were not parallel to those of the wooden one, but a few degrees N.W. and S.E. in orientation. Mr. Bligh Bond, having no documents to substantiate such a statement, put the script aside for later study, but events strangely anticipated him. For only a week later, on visiting the Abbey, he found that the workmen, in levelling the grass on the north side of the Lady Chapel, had encountered a stone foundation. This, on being followed up for about thirty feet westward, proved to be almost exactly on the lines of the Norman wall indicated in the script, and to deviate at a similar angle to the north-west.

The discovery has apparently staggered the incredulous, and much upset the minds of those who follow, and prefer to hold to, the older methods of research, sanctioned by convention, and at the moment the foundations thus recovered are left unmarked and unprotected; the Archaeological Society have withdrawn from all association with the work, and are returning funds to subscribers, whilst the Trustees of the Abbey are uncertain what action to take. Probably nothing more can be done until public opinion finds a voice in determining the future of this unique research. Glastonbury is national property, and it is to be hoped, therefore, that the matter may be treated as one of public interest. At the present moment, it may be feared that the discovered features are in danger of disintegration through the action of frost and rain, to say nothing of loss by displacement and removal of the loose stones—a constant menace in a place of popular resort. But until the public sentiment declares itself sympathetic to this new line of research, it is evident that "established opinion" will show no enthusiasm in the preservation of relics discovered by methods that it is not yet prepared to endorse.

R. M. B.

(Continued from previous page.)

ledge to daily conduct. In this connection he quoted Dr. Weymouth's translation of I Peter, iii., 15 and 16, as containing a most excellent bit of advice to Spiritualists: " . . . being always ready to make your defence to any man who asks from you a reason for the hope which you cherish. Yet argue modestly; keeping your consciences free from guilt, so that when you are spoken against they that slander your good Christian lives may be put to shame." He believed one of the strongest lines we could take was to give our own personal experiences, but the life Spiritualism enabled us to live was that which must finally tell. And we must apply this new knowledge to social and public affairs. What wrongs might not be righted if we brought to the task the same energy that we brought to things that had to be achieved during the war! He was glad to find that some of his friends on becoming Spiritualists immediately launched out on schemes of philanthropy. When the world asked, "What good has Spiritualism done for you?" we could say, "It brought me consolation under bereavement, clearer knowledge of life's purpose, keener anticipations of the hereafter." It remained for observers to add, "It has made him a more genial and understanding friend, a more useful citizen, a worthier man." (Applause.)

In proposing the vote of thanks, which was heartily carried, Mr. H. W. ENGHOLM bore eloquent testimony to the effect in his own experience of the realisation of the continuity of human life, love, and character as revealed by Spiritualism. It had completely remodelled and reconstructed his whole life. It made this earthly existence nothing more than the vestibule of heaven—the real life of which this was but the nursery.

THE "REVUE MÉTAPHYSIQUE."

The current issue of the "Revue Métaphysique" contains some interesting articles. Professor Richet, in a defence of his reports on ectoplasmic formations, answers the statements that at the Villa Carmen "Bien Boa" was really the draped figure of a dishonest coachman (Arab) of General Noel. Dr. Geley treats of the attacks recently made on various mediums for physical phenomena, especially Franek Kluski. In this article, which is entitled "A Campaign of Insults and Lies," Dr. Geley discusses the close resemblance between the experiments carried out in 1905, 1906, 1907, by the Institut Général Psychologique, and those recently carried out at the Institut Métaphysique Internationale, especially with Franek Kluski. Follows a tentative theory of Prof. Richet to explain the reading of sealed packets by Ossowiecki, by hyperaesthesia of touch. It is not very convincing, even apparently to the author, and seems to be put forward *faute de mieux*. There is also an account by Dr. Geley of a fresh series of experiments with Franek Kluski in obtaining moulds of hands.

René Sudre reviews Fournier d'Albe's account of his experiments with Miss Goligher, concludes that he was impatient and suspicious, and accuses him of a want of precision in the report of his own experiments.

Dr. Sokolowski reports an experiment carried out with Franek Kluski, in which the latter on approaching his hand caused the needles of compasses to deflect. The remainder of the "Revue" is taken up with notices of books.

C. E. B.

God gives each soul a different window.

—"TEACHINGS."

CAMEOS OF SPIRITUAL LIFE.

THE MESSAGES OF ANNE SIMON.

(Continued from page 731.)

EXALTATION OF MORTAL VISION.

You have often experienced on earth the joy of great expansion, the plains, and the water we have crossed together so many times. Do you remember this, at the time of approaching night, with its quietening influences, as if the soul were in strange and mystical places, and had left for a time its body-environment? It was a time when spirit-influences seemed hovering near; when language ceased, and serenity descended like an unseen cloud of immensity, yet ever tender and comforting and quieting. It was a rare moment between two worlds, maybe remembered in after days with a peculiar feeling of reminiscence, coloured by the deeper shadows of wonder, or the engulfing ones of awe. Man's mortal vision does not extend far; and, yet, even in the mortal, undeveloped soul, what spiritual significance is awakened by a little spread of earth-distance!

ENHANCED SPIRIT VISION.

Now turn suddenly to the soul-enlightenment and soul-awakening, that have come to us spirit-identities! A radiance of happiness we were, even before our spiritual eyes were opened after the "passing over." And now, if you can sense, with your earth-imagination, what appears to such a spirit-soul when the spirit-vision is unfolded, where distance is limitless, where all is seen in extent, vastness and beauty, and when what is seen is glorified spirit-essence of mortal creation, the spirit-qualities of which are not to be described in mortal language.

INADEQUACY OF EARTH LANGUAGE TO EXPRESS THIS.

It is difficult in this earth-language to explain and express the spiritual, pulsating, vast and ever-opening and unfolding spirit-vision, as limitless as man's earth-vision is contracted, when he sees and feels, what for him are experiences of significant earth-moments. I have been trying, though imperfectly, to show you the glory of spirit-extent and environment. With a spirit-essence infinitely finer to appreciate, and a spirit-material infinitely and supernally glorified to be visualised, the relation of this to the earth-man's vision of earth-phenomena, at the highest impressiveness, is as the darkness surrounding one who has never seen with mortal eye, to the glory of a burning sun.

LATER UNFOLDING.

In the spiritual vision of these places the possibility of ever seeing more, and with finer perception, ever develops. For with the absorption to each spirit-identity of the ever-higher quality of emanations (which means progress toward the higher spiritual planes), the imagination of that spirit-identity is quickened and unfolds, so that its cup, as of always widening and opening flower-petals, may draw to itself more light and beauty.

MORTAL MUSIC.

On the earth-plane, music, through vibration-medium of different varieties, is arranged by man's ingenuity, and urged by man's imagination into composition and form. Some of this is dancing like the butterfly in the sunshine; and some is sombre and austere, like the interior of a vast cathedral in the night-gloom; and others, again, fickle and phantasmal like the flight of the firefly; and another kind reaches deep into abyssal depths and brings to the surface, with grasps of an earth-giant, colossal firebrands of stimulation, or sombre shadow-worlds. And as mortal man is prepared in his soul and imagination, so will he receive this. Some types of imagination and development of the earth-man are only ready for the dainty, superficial butterfly; and others have evolved, so they may seize the colossal firebrand of stimulation, or absorb the strange shadow-immensities, expressed through sound.

SPIRIT-MUSIC.

Such music as is heard in these places of spirit-life will be strangely beautiful to those souls who have "passed over" and just awakened from that intermediary state of semi-conscious dreaming, when the spiritual vision and spiritual hearing first receive their stimulation. It is difficult to explain in earth-language. It is music that one hears reminiscently, like in the far distance. And even to me, whose earthly ear was so finely attuned to exact pitch and subtle gradation of harmonic combinations, the impression was one that aroused my spirit-consciousness to exaltation, and a spirit happiness and gratitude, in the consciousness that my spirit-soul should be permitted to have such spirit-stimulation.

(To be continued.)

VISION, MYSTERY AND SONG.

"When Half-Gods Go,"* by Letitia Withall, gives us "a glimpse into the lives of two women who, having looked for each other throughout the years, met—only to be parted again after a brief space of time." The parting was by death, but love bridged the chasm; and the book claims to be the joint production of the two. It is more on the spiritual than the purely psychical level. For the present writer much of its charm lay in its idyllic note. The author gives some exquisite descriptions of country life. Theocritus, Thoreau, Jefferies—one thought of these poets of Nature in reading some of the pastoral passages, with their delicate word-painting of rustic scenes, amid which, apparently, the book was produced. The dell, the wood, the hill-side, the winding landscape, the coming of Spring, the gipsy meal, "bare feet in dewy grass, hair blowing loose on the wind"—there are many exquisite little pictures of rural life to delight the nature-lover. In these things, from the purely literary point of view, Miss Withall is at her best. The mystical side is deftly interwoven as in a garland of the flowers of the Spirit.

The story tells of beautiful and inspiring days on the Cotswold Hills, "wind-swept and sun-flooded"; of winding white roads; of May meadows with their many golden suns—St. Bridget's flower, the dandelion—"little flames of God." "Sun and wind—Love and Life—the Light and the Breath." One fairly feels the "wind on the heath," listens to the tree sounds, sees the panoply of woods and flowers, the "grasses blown a-slanting" in the listless wind, "the rush-laden pools," the "old roofs of native stone, weather-stained and time-dyed of the cottages." The touch of the artist and the vision of the mystic are visible on every page. It is a "little work of melody and love," rising at times to heights of revelation, and made human by the tie of a great love between two kindred spirits temporarily parted by death but able, as they find, to call to each other through the Veil. It is not easy to do justice to a book so full of appeal to all in us which can respond to the call of nature and the affections, on so many levels. It brings a sense of perplexed delight. Scattered through the book, amongst the deft etchings of natural scenery, meditations and communings on the sorrows of human-kind, and passages of great devotional beauty, are chants and lyrical snatches of song. Let me quote a few lines from them, and so close a description, sorrowfully inadequate, of a book of rare excellence:—

And has not the great Lovehood smiled
That the fruit buds should be
So pink?
They are rosy and folded
Just like, I think,
The hands of a sleeping child.
(Has not great Lovehood smiled?)

Low-luting blackbirds; a cuckoo.
Calling in haste across dreams;
Butterflies petally petulant,
Sky in the shallow of streams. . .

The peace of moonlight upon white lilies,
The soft entreating of a summer pansy
The mystic flowering of the early stars—
Unto thee,
Unto her.

Light in the lift of the wave,
Light in the green of the leaf,
Light in the healer of grief,
Light in the soul that shall save.

Out of the land of doubt and dusk,
From forest dark and desert bare,
His Hand has led to rose and musk,
To crystal fount and rivers fair.

Great Peace stands beyond the clouds of
perplexity,
Strong and mighty is the Peace with the Arms
and Heart of a Mother.
And a Father's beloved eyes.

So, amid the hills and the free spaces, we leave an uplifted
soul serenely singing.

D. G.

We can do absolutely nothing till the desire for purity
and goodness awakens within the soul.—"Speaking Across
the Border Line."

CHRISTIANS of all shades of belief often labour under
much uncertainty as to the reality and nature of the future
life. Often do they mourn for their dead and refuse to be
comforted, as though Christ had never come upon earth to
turn their sorrow into joy.—"Man's Survival After Death,"
by the REV. C. L. TWEEDALE.

* The Theosophical Publishing House, Ltd. (3/6.)

"The Angels come and go, the messengers of God.
Nor though they fade from us do they depart."

R. H. STODDART.

SOME BORDERLAND EXPERIENCES.

FROM A TRAVELLER'S NOTE BOOK.

We select the following from a number of examples of the supernormal given by Mr. Roger Pocock, the well-known author and traveller, in the November issue of "The Beacon," under the title, "The Wonderland of the Mind."

EARTHBOUND SPIRITS.

A chum of mine was attached to my old regiment, the Royal Mounted Police. He was employed as an interpreter in the Yukon Territory, and spent a winter among the Indians north of the Rocky Mountains on the Arctic slope. One of the hunters was out, and long overdue, The Chief was resolved to go in search of the body, but flatly refused to let the White Man help. Then the White Man insisted, and the two set out, rather grumpy, not quite on speaking terms. They travelled three long marches through the Arctic night, across the snowclad tundra, until they came to the butt of a hill which broke off sharp at the end in precipice. Here the snowshoe-track of the lost hunter took up the hill, not far from the edge of the precipice which deepened on the right. The Chief and the White Man followed the hunter's track up the slope, and presently they saw that another snowshoe track, a woman's, came swinging in from behind on their left side. As the woman's track edged in, the hunter's track edged away along the very brink of the cliff. Then the hunter's track went over the edge, and the woman's track went on.

"Wait here," said the Chief; "I'll go round, and underneath the spot where you stand I shall find the body."

It was a long way round to the foot of the cliff, so while the Chief made that journey the White Man had time to follow the woman's track. It went to the summit, and there came to hard snow where the snowshoes had left no mark. Thence the White Man traced back down the hill and out on the open plain. The woman's track began at a hard patch of snow. She had come out of Space and gone back into Space again.

Some days passed wherein the hunter's body was brought to camp and mourned over by the tribe, but the Chief kept silence, refusing to answer questions. At last he told his guest a story of the long time ago, the story of a girl who refused to be a woman or to do woman's work, but insisted on being a man, hunter, and warrior. The people killed her, but ever afterwards in each generation she came back, taking one of the hunters.

"Do I believe it? I don't know," added my friend. "I did—there in the dark and the silence you'd believe anything."

REVENANT SPIRITS.

I was sleeping at the Flowerdown Mess, Royal Air Force, when the local ghost, for whose sake the building had been left unfinished by its civilian owner, paid us a formal call. Passing across my room without awaking me he went through the wall into a larger chamber, where he aroused five pilots. Three had decorations for valour, but when the ghost stripped one of his blankets, tried to kiss the mess president, and scratched a captain of high seniority on the stomach, all five officers screeched as though there were no hereafter. The worst of it all was that one of the fellows flashed an electric torch and swept the room, disclosing nothing whatever. The Flowerdown ghost was never visible, and when the place became a Woman's Hostel he ceased to take an interest.

Perhaps the best known ghost in the Royal Air Force is the Montrose apparition. An officer of the Royal Flying Corps crashed and was picked up dead, the face being much disfigured. His spirit visited a number of his brother officers in camp, trying to persuade them to get out of bed and come with him; but some were frightened, and none understood that a reasonable, intelligent man was seeking practical aid for some good purpose. At last one of his brother officers did indeed carry a message for him to two women in London, but by that time they had left the address given and could not be found.

The Lovat ghost, who sat in his library and pointed at a book in the shelves, had many disappointments before he found the parson who, with sagacity worthy of a pet dog, took down the volume and disclosed lost documents.

Let these stories represent their type, that of the dead who come back to set some matter right, to redress a grievance, wreak vengeance, aid the bereaved who are in need of help, save a ship's company from disaster, or warn friends of coming peril. When any big disaster happens at sea, or in the wrecking of a train, or destruction of a city by earthquake, flood, or fire, there are always stories current of people who have been warned.

ELEMENTALS.

Creatures of earth, air, fire or water which do not become incarnate have always been visible to psychic people,

(Continued at foot of next column.)

THE PROBLEM OF HUMAN SUFFERING.

BY QUESTOR VITÆ.

We have seen a once-great nation go forth on its plundering expedition, leaving death and devastation in its wake. We have seen its vaunted civilisation and culture collapse into deceit, falsity, hypocrisy, lies, tyranny, and oppression. We have seen the Bolsheviks destroy their own people and country and wallow in the bestial tortures they inflicted, and now training their young men to go forth as ambassadors of evil, to corrupt other peoples. We have seen the Turks murder defenceless Armenians and the innocent citizens of Smyrna.

We ourselves suffer from the reaction of all this slaughter and destruction and misery, in unemployment, in financial distress and social disorder. And we see the high reputation in which England has been held in the world in the past evaporating as a result of the absence of stability which has been displayed by our politicians in our relations with other countries.

Some of us have found difficulty in reconciling all this evil and suffering and disorder, with the conceptions of Wisdom, Love and Mercy that we attribute to the Supreme.

But this discouragement that we allow to creep into our souls ensues from allowing ourselves to judge things from the appearances presented to our limited faculties.

The whole tragedy may be but an ebb in the mighty flow of the evolution of the human race. When history a century or more hence deals with our present position, it will probably estimate it very differently from what we do. They will have before them results and developments which we cannot foresee or estimate.

It is of course inevitable that our judgment must be based on our own experiences. Yet we know that this life of ours here is but a stage in a circuit of becoming and its value can only be truly estimated when its relation to the subsequent evolutionary stages and to its ultimate fulfilment can be realised.

When we reflect that we are all finite units of the Infinite conscious Life and that all are propelled here to fulfil a certain specific purpose in the whole unity of the Infinite order, we can throw off our doubts and discouragement and resign ourselves to accept the duty imposed upon us, as being a necessary part in the perfect order, though to our finite perceptions it may carry the appearance of sharing in a world of disorder.

This principle applies not only to each of us but to the whole of humanity, considered as an integral unity. I have shown elsewhere that we are all links in distinct life-chains of becoming. Our life here is connected with that of the links in the same life-chain in interior states. Their progress is dependent on ours, as ours is dependent on their advancement. Thus the whole are inter-connected and inter-dependent in One Great Unity, under the same law as that under which all the cells in our organisms live in one integral unity. We have to learn to expand our view and to consider ourselves in relation to that larger unity, in which we are fractions, rather than looking on ourselves as separate units. The more we can expand our field of perception or our mental grasp, the more do doubt and discouragement disappear, to become replaced by implicit trust and confidence in the Wisdom of the Supreme.

When we have to pass through suffering, we must remember that it is in order that our consciousness may be rendered fit to share ultimately in celestial joys.

(Continued from previous column.)

except in periods and countries like our own, when gross materialism has darkened the natural faculties of Man. These Elementals cannot make themselves visible to the blind, cease to believe in us, refuse to take us seriously, and look upon us, no doubt, as superstitious. The chaste and religious Irish, aye, the Celts as a race, see plenty of Fairies which are invisible to the English.

It is a queer thought that the British Empire is part of Fairyland—if we could only see.

A friend of mine was one of a party of prospectors looking for stream tin in the Malay States. The three white men camped at a small waterfall, where their native boatmen showed uneasiness, refusing to go any farther. A Water Spirit, they explained, lived in this cataract, who forbade all travel further up the valley. That night two of the white men were visited in their dreams by a beautiful woman, who told them that the natives were right, but that her orders did not apply to men of the Stranger People. She told them, however, that they had come too far, and advised a return down stream to a certain tributary brook. Up that brook, at the sign of two black boulders, they would find stream tin in plenty. Next day the prospectors took the advice they were given, and at the two black boulders found stream tin in the sand.

Classic literature is full of that lore of local guardian spirits, and it is general among the races of mankind. I know a chap who, at the age of twenty-three, can still see fairies.

SPIRITUALISM AND WAR.

BY STANLEY DE BRATH.

III.—SURVIVAL OF BODILY DEATH.

The amplest evidence of all these traits is to be found in the pages of early Christian literature, from its earliest record down to Irenaeus. The apologists allude to them as a familiar and admitted fact, and it is quite obvious that they were of primary importance for the mission and propaganda of the Christian religion.

—PROFESSOR HARNACK, "Expansion of Christianity," Vol. I., p. 253.

It is highly doubtful whether the Churches will take any action of the kind indicated in the last chapter. If they do not, the mentality of Good Will must be created by some other means.

The root-fact in modern agnosticism is that the existence of Spirit, both in the larger sense of a prime mover of the universe and the much smaller sense of the human soul, are once more open questions after nineteen centuries of Christianity.

Alfred Russel Wallace, the co-discoverer with Darwin of Natural Selection, and a pronounced agnostic in religion, after a long and sceptical examination of the metapsychic facts came to the conclusion that they are real; and since his day many more have attained the same certainty. He was thence led to the inference that there is a Mind behind the general trend of physical and biologic evolution directing it towards a moral ascent; and also that the distinctively human evolution is towards the development of a spiritual being destined to survive the death of the body.

Dr. Geley, proceeding on physiological data, has independently worked out a parallel philosophy showing not only this spiritual evolution but giving a hint of its mechanism in the transfer "from the Unconscious to the Conscious."

This spiritual evolution is the crucial point, for if such is the fact it necessarily follows that every action that is contrary to this development is retrograde, and must inevitably issue in suffering. For the principle, if it is a principle, must be so interwoven in the structure of the universe that no human power can change it. Experience shows that this is so: retributive consequences wait on misdoing, both personal and national, for every civilisation is the exact reflection of the minds that make it, and its pains are the direct consequences of their errors.

All that is a reversal of spiritual development is evil and produces pain, whatever we may do to alleviate the symptoms while ignoring the disease. This is really a complete answer to the "Problem of Evil." A spiritual being can only grow by choosing the right and refusing the wrong—the power of choice is essential to the process; and to reply that if God exists a perfect being ought to have been created, is to ask for an unprogressive universe and an unearned happiness. It would be to relegate man to the animal plane, acting from instinct alone. At least nine-tenths of human suffering is the direct consequence of human action in basing the social structure on competition instead of co-operation, i.e., the refusal of spiritual growth.

Proof of the real existence of the human spirit, whether incarnate or discarnate, is therefore of the essence of the matter. It is very much more than a request for proof of personal survival; which is, or should be, of quite minor interest.

DOES MAN SURVIVE DEATH OF THE BODY?

The conduct of the average man will always be largely influenced by the answer. If it is in the negative he will certainly in the long run take the view put forward by Haeckel and Nietzsche, that morality is only a convention, there being no real law but the will of the strongest; the rational aim therefore being to be top-dog individually and nationally. If in the positive, and if, as Wallace maintains, the purpose of evolution here is the development of a spiritual being fitted to retain individuality after bodily death, his chief business here must be to use his normal environment to develop character by co-operation instead of by conflicts, and so to initiate that temper of Good Will which is the efficient cause of Peace whether in heaven or on earth. The chief reason why bare acceptance of the immortality of the soul as a dogma has produced little or no effect in arresting strife is that it has been associated with the notion of forgiveness in the sense of obliteration of consequences. "Le bon Dieu me pardonnera: c'est son métier." The average man feels that though others may possibly deserve punishment, he does not; and a God who does not interfere to stop war or other human disasters, and will also remove all personal consequences of mis-doing soon becomes a King Log. The chief reasons for accepting Survival as a practical certainty (apart from any religious teaching) are:—

1. That Haeckel's answer to the Riddle of the Universe is irrational because it ignores leading facts and makes life unmeaning to us. Eternal cyclic change for no moral purpose is as revolting as the medieval hell.

2. That survival is part of the universal instinct of mankind, and the notion is as much a result of free evolution as the bodily organisation.

3. Wallace's and Geley's argument that all healthy human evolution tends to ethical development. In the absence of survival there would be a very marked departure from the principle of Justice, the improved race entering on an unearned happiness, and the sufferers being given a motive too high for average humanity.*

4. That there are latent in mankind at large, super-normal faculties which could not have been developed by natural selection or adaptation to the environment.*

5. The experimental proofs of memory and affections, knowledge of relatives and remote events of life which have satisfied Myers, Wallace, Hyslop, Lodge, Barrett, and many less scientific but equally competent observers that personality survives. It should be remembered that the testimony of scientific men does not rest on their eminence in their own specialities, nor even on their logical acumen, but on their trained skill as experimentalists.

6. The testimony of a very large number of scientific experimenters who vouch for the genuineness of the super-normal facts, but reserve their conclusions from them, such as Richet and many more.

7. Supernormally produced portraits and signatures. (Vide Coates' "Photographing the Invisible.")

8. Death-bed recognitions, especially by children, of relations and playmates not known to be deceased. (See "Contact with the Other World," Hyslop, ch. xii.)

9. That no theory but survival covers all the facts; especially the two last named.

10. That the "messages," that are so often ascribed to the subconscious mind, give very clear proofs of personality and knowledge that are certainly extraneous to the recipients.

11. That the general inferences work out to the same practical end as the teaching of Christ.

12. That the phenomena are the same as the "traits" of early Christianity referred to by Harnack, who summarises them thus:—

God speaks in visions and dreams and ecstasy, revealing matters of moment and also trifles. Visions of dead martyrs appearing to their friends. Some are inspired to explain and interpret and foretell. Others not only speak but write. The sick are healed. Others perceive the presence of the Spirit with every sense; they see its brilliant light, they hear its voice, they smell the presence of immortality. They peer into what is hidden and distant and to come; they are even rapt into the world to come.

The average man quite rationally regards as practical certainty, cumulative proof which the scientific man considers to amount only to high probability, because the latter puts instincts out of court and the former does not. The main difficulty for the average man lies in his inability to perceive that Scriptural language necessarily uses the figures of speech and the images current at the time when the documents were produced; he then either disregards the Bible altogether, or takes not only its morality but also its history and symbolism, literally; neglecting the certain fact that all spiritual ideas, except morality and emotion, must necessarily be drawn from the conditions under which we live, for no others would be understood.

(To be continued.)

* "From the Unconscious to the Conscious." By Dr. G. Geley. (Collins, 1920.)

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RAYS AND REFLECTIONS.

I once met a man of fair education who confessed that he had never heard of Gray's "Elegy." That struck me as odd, far more remarkable than that many people should know nothing whatever of psychic faculties—trance-speaking, for instance. Yet speaking in trance is no new thing. We can read of it in Plato's "Phædrus," where we are told that Socrates delivered a discourse under inspiration. He told his companion, Phædrus, that he was entranced by the spirits of the place where he spoke, and his companion remarked, "There can be no doubt, Socrates, that an unusual kind of fluency has come upon you."

As one who has listened to hundreds of addresses delivered by persons wholly or partially entranced, I have observed that they range from a quality of eloquence far beyond that of the medium in his normal state to the merest rambling and incoherent nonsense. Similarly the trance may be a real experience or just a psychological illusion—the product of self-deception on the part of some superstitious person anxious to be noticed.

I was lately talking with a highly intelligent man who at the outset of his inquiries found a difficulty in the idea of spirits wearing clothes, because clothes are "artificial"—they do not belong to the works of Nature. The main fact, however, is that spirits do appear clothed, sometimes in their habit as they lived, sometimes in garments which belong to their spiritual estate. But even on the argument from Nature, I could not see the validity of his objection that man is natural but his contrivances are not. The beaver builds a dam, the birds make elaborate nests, all the sub-human creatures, in fact, construct things in the way of homes and other devices. The bower-bird even ornaments its home with pebbles and bright objects. The operations of Nature carried on through the activities of her own creatures can hardly be called unnatural, and the term "artificial" has more than one meaning.

Diogenes is said to have set out in the daytime with a lighted lantern to look for an honest man. But even that great sage might have had something in his past that he would not have cared to have revealed. I like better the attitude of Socrates, who, when the physiognomist, unaware of his identity, depicted him as a man of vicious tendencies (much to the horror of the philosopher's disciples), admitted that it was a true description. He had the tendencies but restrained them by his philosophy.

None of us can afford to throw stones. There is a distinct moral in the tale of the practical joker who, being at a social gathering, went from one person to another and whispered with a grave countenance, "Fly! All is discovered." In a short time, this veracious story informs us, most of the guests were hurrying away.

Harking back to the subject of mystical numbers, it will be remembered that in Mr. MacLochlan's lecture he referred to the prominence given to the number 3 in religious symbolism. Now, the late Father Bernard Vaughan was once interviewed by a Hebrew journalist who raised the same question by asking how it was that the number 3 was so conspicuous in Christian symbology, while amongst the Jews the symbolic number was usually 7. Father Vaughan was equal to the occasion. "How about the three brass balls?" he said.

D. G.

SPIRITUALISM IN NORWICH.—We learn from a correspondent in that city that there are two groups of workers in Norwich, each forwarding the interests of the movement in its own way.

GLASGOW ASSOCIATION OF SPIRITUALISTS.—We learn that Mr. Stanley De Brath is to lecture to this Association on Sunday, the 26th inst., at 11.30 a.m., on "Survival and Contemporary Science," and at 6.30 p.m. on "Spiritualism and War." He will deliver a further address on the following Monday, at 8 p.m., on "The Work of Professor Richet."

An Edinburgh correspondent tells us that an impressive service was held at the Psychic Centre at 5, Carlton-street, in that city on Armistice Day in remembrance of those who had passed over during the Great War. The service was organised and conducted by Mrs. Falconer, a well-known medium, through whose efforts the Centre has recently been started.

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.—Your experience cannot be called a common one. Misleading information is not rare, but it seldom extends to matters of so serious a nature without containing some evidence of its doubtful origin. Always remember that you should take such a communication just as you would a normal message, and expect the more confirmation with the increased importance of the message. Do not consider any message as diabolic, except as far as human action can be diabolic. Remember also that those on the other side cannot give us their thoughts, since these are of conditions and experiences which are above our conception. They have to find and use human thoughts which we can understand, but which may badly express what they wish to tell, and the medium may put those thoughts in still more misleading language. It is like trying to explain some civilised idea to a savage, in the few and unexpressive words of his own language. The intention of the message may have been only that your son was in danger of dying, or that he was in the midst of much dying. A very little error, even in a telegraphic message, would be as fatal. Do not believe in so much diabolic power; "like to like," and beings that way inclined can do little if you exercise due care, and reasonable criticism.—W. H.

THE UBIQUITY OF SPIRITS.

G. McCOMBIE.—It is not at all easy to understand the precise relationship between spirits incarnate and those out of the body when it is a question of considering the matter in terms of physical space. They tell us that they can come and go with incredible rapidity, but, even so, we cannot imagine that any of them have the gift of Sir Boyle Roche's famous bird which was able to be in two places at once! Your question reminds us of a remark by Mr. Joseph McCabe who said that he naturally dropped into an attitude of reserve when asked to believe that the "ghosts of thousands of millions of dead humans had been hovering round the planet since 1848, and had been unable or unwilling to communicate." No sensible person, of course, could be expected to believe such nonsense. Fix

firmly in your mind that life here and hereafter is natural and reasonable, however much some of its manifestations may puzzle us at the beginning. There are certain definite laws which govern the life of spirits as they govern the life of mortals, and we have still a great deal to learn. There is much that is confused and disorderly in our thinking, but that does not imply confusion and disorder in Nature herself.

CONTRADICTIONARY ACCOUNTS OF THE SPIRITUAL WORLD.

G. LACHLAN.—We see nothing very serious in the objection that some of the accounts given are apparently at variance with each other, while others appear to be evasive. Considering the infinite variety of mental grade, experience and outlook, the differences are precisely what we should expect. Even in this world where the conditions, as being more material, have a greater fixity, we may have immense variation in the descriptions given by people of their surroundings, especially if they reside in different parts of the globe. Many times the more advanced communicators in the spirit world have explained some of these contradictions as being due not merely to actual differences of state and experience, but to the impossibility of describing things for which there are no equivalents in physical terms. This will suggestively explain the apparent evasiveness, for a spirit may be as much at a loss when called upon to explain some point in his account of experiences in the next world, as an engineer or a mathematician might be if desired to explain some abstruse matter to a person knowing nothing of engineering or mathematics.

THE LATE M.A. (OXON).

H.F.—It would take far too long to give you the full history of the career of the late Mr. William Stainton Moses as a medium. A great deal of it has been given in past issues of *LIGHT*, and it is not unlikely that a book on the subject will be published before long. As to the forms of mediumship exhibited by Stainton Moses, these were varied and striking. They included the production of raps showing intelligence; lights; perfumes; musical sounds; the movement of heavy objects without physical contact; the passage of matter through matter, as in the case of books brought from one room into another; the direct voice and direct writings; automatic writings, and levitation. Even that is not a complete list. You will find certain particulars concerning Mr. Stainton Moses in some of the books in the L.S.A. Library, notably "Spirit Teachings." He was born in 1835, and died in 1892. You may not need to be informed that he was for some years editor of this journal.

DRAWING AND DESIGN

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DIRECT VOICE PHENOMENON.

A REMARKABLE TEST.

I heartily sympathise with the feelings of disappointment and repulsion experienced by many investigators of the mysteries of psychical science, who, being confronted with some of the trivial messages and apparently senseless matters brought to their notice, professedly by departed friends and relations, turn from the subject with regret. For to the ordinary mortal to be told that, at last, after forty years' silence, he is in communication with his mother and for that mother to talk to him about cats, must appear to be somewhat incongruous and hopeless.

Yet such things do occur, whatever we may feel or think about them. Last Wednesday, I attended a direct voice circle at the British College of Psychic Science, at which six people were present, the medium being Mrs. Cooper. I will only here relate one incident connected with myself.

All having seen and felt the usual manifestations of spirit power, such as lights, and touches on the knees and heads, the trumpet came to me and I heard a voice, purporting to be that of my mother, who passed over about forty years ago. On asking for a test or proof of identity, the voice, to my surprise, began talking about cats, which, I admit, for the moment rather depressed me, but when I was asked if I remembered our cat jumping from the top of the house, I became interested and more convinced: such an incident *did* happen, and I well remember to this day the occasion when our cat jumped from the third floor bedroom window on to the lawn in front of the house and we found the animal with paws embedded in the grass.

This event occurred in Josephine-avenue, Brixton, about a year before my mother's transition and at the time caused a sensation in the household.

I consider this was rather an unusual test of identity and certainly such a trivial fact of past history could not have been known to anyone present and it was far from my thoughts.

H. H.

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, Nov. 26th, 11.15, Mr. Cowlam; 2.45, Lyceum; 6.30, public service. 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.—Nov. 26th, 11, Mr. Percy O. Scholey; 6.30, Mr. H. W. Engholm.

Brighton.—Athenaeum Hall.—Nov. 26th, 11.15 and 7, Mr. Ronald Brailey; 3, Lyceum. Monday, 8, healing. Wednesday, 8.15, Mr. Fred Curry.

Church of the Spirit, Camberwell.—The Guardian Offices, Havil-street, Camberwell Town Hall.—Nov. 26th, 11 and 6.30, Miss Jessie McKay, of Harrogate, address and clairvoyance.

Holloway.—Grove Dale Hall, Grove Dale-road (near Highgate tube station).—Saturday, 7.30, whist drive, supporting Building Fund. Sunday, 11, Mr. George Prior; 7, Mrs. Maunders, address and clairvoyance; 3, Lyceum. Monday, 8, developing circle (members only). Wednesday, 8, Mr. and Mrs. Pulham. Free healing centre; Thursday, 5-7, children; Friday, from 7, adults. Membership subscription: 6/- per annum.

St. John's Spiritual Mission, Woodberry-grove, North Finchley (opposite tram depot).—Saturday, Nov. 25th, 8, in Social Hall, whist drive. Nov. 26th, 7, Mr. H. Carpenter. Friday, Dec. 1st, class for spiritual healing, Mr. Harold Carpenter. Thursday, Nov. 30th, 8, address and clairvoyance, Mr. T. Austin.

Shepherd's Bush.—73, Beeklow-road.—Nov. 26th, 11, public circle; 7, Mr. A. E. Fruin. Thursday, Nov. 30th, 8, Mr. Frith.

Peckham.—Lausanne-road.—Nov. 26th, 7, Mrs. G. Prior. Thursday, 8.15, Miss J. McKay.

Boxes Park.—Shaftesbury Hall, adjoining Boxes Park Station (down side).—Sunday, Nov. 26th, 7, Prof. J. Coates.

Worthing Spiritualist Mission.—17, Warwick-street.—Nov. 26th, 6.30, Mrs. Ormerod. Thursday, Nov. 30th, Mrs. Lewis.

Central.—144, High Holborn (entrance, Bury-street).—Nov. 24th, 7.30, Prof. J. Coates. Nov. 26th, 7, Miss Lewis. Forest Hill Christian Spiritualist Society.—Foresters' Hall, Raglan-street, Dartmouth-road.—Nov. 26th, 6.30, service. Wednesday, Nov. 29th, 8, service.

Richmond Spiritualist Church.—Ormond-road.—Sunday, Nov. 26th, 7.30, Mr. Geo. Prior. Wednesday, Nov. 29th, 7.30, Alderman D. J. Davis, J.P.

NEW PUBLICATIONS RECEIVED.

"Love and Death." By the Rev. Donald Hole. The Faith Press, Ltd. (2s. 6d.)

AN EVIDENTIAL MESSAGE.

R. F. writes:—

I think the following unvarnished tale may interest your readers.

A widowed cousin of mine lost a bitterly-mourned boy in the war, in one of His Majesty's ships.

At least three years afterwards I was having a sitting with a well-known medium, when the first question asked me was: "Do you know a sailor boy? He wishes you to take a message to his mother." I replied that I did, and asked what was the message. "Tell her she must obtain his decorations; he so wants her to have them."

Naturally, I wrote directly to my cousin; her reply was she did not know her son had won any. But she applied, and within the year received three—the coveted Mons Star being one.

Of course it has given her great joy. I append my name, not for publication, and the name of the medium.

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AUTUMN SESSION.

ARRANGEMENTS FOR WEEK ENDING DECEMBER 2ND.

Tuesday, November 28th, 3.15 p.m.—Clairvoyance, MRS. CANNOCK. 7 p.m., MRS. F. E. LEANING; the Ninth of a course of 10 lectures on "The Principles of Psychical Research" (After Death—Mental Proofs of Survival—"Evidential" Communications—Modern Methods—"Cross Correspondences" and Book Tests—Failure of the Sealed letter test—Logical Strength of the Evidence—Its Mass.

Wednesday, November 29th, 4 p.m.—Discussion Class conducted by Miss PHILLIMORE. The Meetings commence at 4 p.m., when tea will be served. The charge for each Meeting, including tea, will be One Shilling. (The questions which are to form the subject of discussion should, where possible, be sent to the Organising Secretary two days before each Meeting, but oral questions may be asked at the meetings.)

Thursday, November 30th, Special Meeting, 7.30 p.m.—MISS MARGERY BAZETT, "Further Personal Experiences."

Friday, December 1st, 4 p.m.—"Talks with MRS. WALLIS'S Spirit Control." Subject, Answers to Questions. Preceded at 3 p.m. by Conversational Gathering.

Private Circles.—The new Experimental Room, which is fully equipped with all necessary apparatus for personal experiment in mental phenomena, is available for members' use without charge.

Members' Room.—An additional room, devoted entirely to members' use as a reading and social room, has been provided. Arrangements have been made for the service of tea between 4 and 5 p.m.

Prof. James Coates, Ph.D., has kindly undertaken to give consultations and advice to members on questions of Psychical Science and Spiritualism on Tuesday and Thursday afternoons at 5 p.m., and at other times by appointment.

Subscription.—The Annual Subscription to the Alliance is ONE GUINEA. Membership can be taken up at any time and the subscription of One Guinea covers membership to the corresponding date in 1923.

GEORGE E. WRIGHT,
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