

"LIGHT," October 7th, 1922

# SPIRITUALISM AND WAR.

PRICE FOURPENCE.

SEE PAGE 632.

# LIGHT

A JOURNAL OF SPIRITUAL  
PROGRESS & PSYCHICAL RESEARCH

## CONTENTS.

The Relation of Spirit to Matter.  
A communication received by  
Mrs. Hope Hunter.

Medium Balzers—A Plea for Chivalry.  
By Mrs. Ch. de Crespigny.

Mark Twain and Psychical Research.  
By D. G.

The Dreams of a Villager.  
From "Villase Notes" by Pamela  
Tennant (Lady Grey).

"What think ye of Christ: whose Son  
is He?"  
A Symposium—by Stanley De Brath.

Mrs. Jennie Walker: In Memoriam.  
Etc., Etc.

SATURDAY, OCT. 7th, 1922  
No. 2,178—Vol. XLII.  
Registered as a Newspaper.  
Price Fourpence.

THE LITTLE PAPER WITH A GREAT MESSAGE



Telephone:  
PARK 4700

Hon. Principal:  
J. HEWAT MCKENZIE

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

New Autumn Syllabus on application to Hon. Secretary.

**Classes. Lectures. Excellent Library.**

Daily Demonstrations and Experiments in Psychic Phenomena

**Direct Voice.** MRS. B. COOPER. Private appointments.

**Direct Voice Groups.** (10 persons.) Wednesdays, 8 p.m. Fridays, 5 p.m.

**Orula Board and Writing Experiments.** Private and Class under an experienced leader.

Monday, October 9th, 8 p.m. Lecture, "What are Supernormal Phenomena?" ... MISS V. M. FIRTH.

Wednesday, 11th, 8 p.m. Study Class (I), "Scientific Hand Reading," MRS. S. E. HILL.

Lecture, "Present-day Modes of Spiritual Development—Individual and Social" ... MR. F. BLIGH BOND.

Thursday, October 12th, 3.30 p.m. Lecture, "Occult Training and the Normal Life," ... MR. ROBERT KING.

All the above lectures are open to non-members.

**PUBLIC CLAIRVOYANCE.** (Open to non-members.)

Friday, October 6th, 8 p.m. Trance Address, MISS V. BURTON.

Tuesday, October 10th, 3.30 p.m. ... MRS. F. SUTTON.

Friday, October 13th, 8 p.m. ... MRS. JAMRACH.

**NOW READY.**

Quarterly College Magazine, "Psychic Science" (October issue). 2s. 6d.; 2s. 9d. post free. Special prices for Spiritualist Societies.

Editor ... MR. F. BLIGH BOND, F.R.I.B.A.

**Contents.**

"The Mystery of the Fox Sisters," by Sir A. Conan Doyle.

"The Phenomena of Frau Silbert," by J. Hewat McKenzie.

Personal Records of remarkable Poltergeist Phenomena.

Remarkable Evidence in Psychic Photography, and other articles.

**ORDER NOW.**

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

**SUNDAY, OCTOBER 8th, at 6.30 p.m.**  
Speaker: MR. EDMUND SPENCER, of Glasgow, Address and Clairvoyance.

**TUESDAY, OCTOBER 10th, at 7.30 p.m., at**  
M. S. A. INSTITUTE, 5, Tavistock Square, W.C. 1.  
MR. EDMUND SPENCER.

**THURSDAY, OCTOBER 12th, at 8.0 p.m.**  
MR. E. SPENCER.

**SUNDAY, OCTOBER 15th**

**JUBILEE THANKSGIVING SERVICE.**

Speaker: SIR ARTHUR CONAN DOYLE.  
For particulars see large advertisement.

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

**A SALE OF WORK  
AND  
SOCIAL EVENING**

will be held at 5, TAVISTOCK SQUARE, W.C. 1,  
on Saturday, OCTOBER 7th,

Commencing at 3 o'clock. Entrance Free.  
For benefit of M.S.A. INSTITUTE. A Hearty Invitation to all.

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

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

Hours, 11 to 6. Closed Saturdays and Sundays.

**ACTIVITIES IN CONNECTION WITH THE LIBRARY.**

Monday, October 9th, 3.30 p.m. Devotional Circle for Healing, conducted on the lines of the Eloist Ministry, Brooklyn, Mass. MISS VIOLET BURTON.

Tuesday, October 10th, 11.30 a.m. Class for Spiritual Development and Psychic Photography. MISS EARLE.

Tuesday, October 10th, 3.30 p.m. Self-Mastery Class. MISS BURTON.

Wednesday, October 11th, 3.30. Circle for Clairvoyance. MRS. ANDERSON.

Thursday, October 12th, 2.30 p.m. to 5 p.m., MRS. KELWAY-BAMBER will be at the Library to see any wishing advice and help.

Thursday, October 12th, 6 p.m. Devotional Group. MRS. OGILVIE.

Friday, October 13th, 2.30 to 5, Library "At Home" to which Members and friends are cordially invited.

Sittings for Psychic Photography. (By appointment.) MRS. DEANE.

**Every Sunday**

Open Circle conducted by MRS. OGILVIE for Library Members and friends at 42, Jermyn St., Regent St. (by kind permission of the Eclectic Club). Circle, 3.0 to 4.30. Silver collection. Tea, 4.30 to 6, at moderate charges.

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

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

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

**SUNDAY, OCTOBER 8th.**

At 11 a.m. ... MR. ERNEST MEADS.  
At 6.30 p.m. ... MRS. WORTHINGTON,  
Wednesday, Oct. 11th ... MR. T. AUSTIN.  
Wednesday Concentration Class (Members only), 3.30 p.m.  
Thursday, Open Meeting, 4 p.m. will be discontinued until further notice.  
Week-day Services, 7.30 p.m.

**Wimbledon Spiritualist Mission.**

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

Sunday, Oct. 8th, 11 a.m. MR. W. S. HENDRY.  
" " 6.30 p.m. MR. H. E. HUNT.  
Wednesday, 11th, 7.30 p.m. MRS. A. BRITAIN.  
Healing Tuesdays, 7.30 p.m., Wednesdays, 3.0 p.m.

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

Established 1917. Motto: Onward and Upward.

**Everybody Welcome.**

Sundays, 11.30 and 7. Mondays and Thursdays, 7.15. Tuesdays, 3 and 7.15.  
OCTOBER 8th, 11.30 and 7.0. DR. W. J. VANSTONE.

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

Series of Lectures by Khwaja Kamal-ud-Din, B.A., LL.B., on ISLAM A BLESSING TO HUMANITY and other subjects, every Sunday at 5 p.m. sharp.  
Tea and Light Refreshments, 4.30 p.m. You, with Friends, are cordially invited.

HABEEB ULLAH LOVEGROVE, Secretary.

Nearest Tube Station—Notting Hill Gate, Cen. Lon. & Met. Rlys.

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

**SUNDAY AFTERNOON ADDRESSES**  
on Spiritual, Mystic, and Occult Subjects by  
**J. HAROLD CARPENTER**  
at 3.15 p.m.

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

**THE EK-KLESIA CLASS, LONDON CENTRE,**  
IN THE

**LECTURE HALL**

of the English Language Club, 54, Tavistock Square, W.C. 1.

Every TUESDAY AFTERNOON, at 3 o'clock. WEDNESDAY and FRIDAYS, at 7.45 p.m.

Lecturer: The

**REV. HOLDEN EDWARD SAMPSON**

Subject—"The Practical Application of the Divine Mysteries, and the Path of Progress and Attainment of Re-Generation."

ADMISSION FREE.

OPEN TO ALL

MORTIMER HALL, OXFORD CIRCUS, W. 1.  
**IN MEMORIAM** on the passing to the Higher Life of  
**MRS. JENNIE WALKER** (Mrs. H. J. Osborn)  
and GOD SPEED on the consequent early departure to America of  
MR. H. J. OSBORN.

**Tuesday, October 10th, 1922.**

Doors open 6.45 p.m. Tickets, 2/- Commence 7.30 p.m.  
SPEECHES BY PROMINENT SPIRITUALISTS.  
Music, Singing, Recitations, Pianoforte Solos and Refreshments.  
**CLAIRVOYANCE - MRS. CLEMENTS.**  
Chairman - Prof. J. Coates, Ph.D.

All communications to Maurice Barbanell, 36, Bell Lane, E. 1.

Lecture on "SPIRITUAL HEALING" by DR. JAMES PORTER MILLS, at Steinway Hall, Lower Seymour Street, W., on Wednesday, October 11th, at 8.30 p.m.—All particulars from Sec., 44, South Molton Street, W.

**LECTURES at "The Porchway," 13, Craven Road, W. 2. FRIDAYS at 3.30.** Series on "Studies in Christian Mystical Doctrine." Oct. 13th, "Practical Mysticism," The Rev. L. W. Fearn. Admission free.

**Ealing.**—Well-furnished s.c. Flat to Let; 2 bedrooms, 1 sitting-room, kitchen, bathroom, cooker, geyser, separate meter. —Apply by letter to F., c/o "Light," 5, Queen Square, London, W.C. 1.



# LIGHT

A JOURNAL OF  
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,178.—VOL. XLII. [Registered as] SATURDAY, OCTOBER 7, 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.

It is only at the tree loaded with fruit that people throw stones.

—FRENCH PROVERB.

### THE POWER THAT CHECKS ADVANCE.

The July issue of the "Journal" of the American Society for Psychical Research contained a letter from Dr. Allerton S. Cushman protesting against the hypercritical attitude of the Society and the "Journal." Leaving aside the various controversial points, we were struck by a remark of Dr. Cushman in the course of his observations on Mrs. Deane's psychic photography:—

It is as though there was some power contriving and scheming to head off incontrovertible evidence.

Dr. Cushman here puts into a sentence an idea which has occurred to many of us in the past. We are disposed to agree with him, for it does really seem as though there were some agency at work to prevent the truth concerning spirit-communication dawning upon the world. Conclusive evidence is continually being given, but it is never of a nature that compels universal acceptance. Something always intervenes to make it appear invalid, and as Dr. Cushman says "queer and incomprehensible things keep turning up." Is it not in all probability the case that involved in the "spiritual laws," as Emerson called them, there are just those inhibitions which operate to prevent the community, as well as the individual, gaining anything which it has not earned and for which it is unfit?

### THE PURPOSE OF PROPAGANDA.

This reflection may be held to tell against our propagandists, so ardently desirous to bring the truth home to the world. It may be argued that they are working against the tendency of things. That is not our view. We hold that they are doing the work of preparing the minds of the community for a revelation which at present can only be given in fragments and flashes. Until the general mind is ripe for the truth it is likely to be withheld, and any untimely disclosure

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

checked by these obstacles and set-backs which crop up so mysteriously, and prove so disconcerting to the eager and sanguine missionaries who want the light to spread not only widely but rapidly. The observation of this fact instead of discouraging us ought to provoke that kind of optimism that comes of seeing the workings of Providence in its negative as well as its positive aspects. "God shields men from premature ideas." A too rapid conversion of the world would obviously be undesirable. It is not well that human effort should be diverted from those mundane affairs which are our primary pursuit and our chief source of education for the life which follows this.

\* \* \* \*

### THE CASE IS ALTERED.

One explanation of the extravagant and grotesque side of the earlier Spiritualism is doubtless that it was a violent reaction from the materialistic position. In the first uprush of the spiritual element imagination ran riot, and wild statements, absurd theories and fantastic speculations of all kinds flourished luxuriantly on the newly turned soil. To some of us who remember those days it almost seemed as if Bedlam had broken loose in some quarters. But all through the career of the movement there was always a body of level-headed people who had seen the line of fact and reality. It was a small company at first, but it grew steadily. They saw that the extravagant mis-statements of a spiritual reality were the natural counterbalance to the exaggerations of materialism. Critical judgment increased in the psychic field and there was a continual addition to the ranks of Spiritualism from the more intelligent classes. In time the opposition woke up to the fact that the days were over when it was only necessary to say something—whether false or true it did not matter—that should damage the Spiritualists. Anything, however false and reckless, was good enough. It is not so to-day. There is a demand for precise statements, whether for or against the question. In short, the case is altered and none know it better than the leaders of the dwindling forces of materialism.

### OUR LIMITATIONS.

We trust and fear, we question and believe,  
From life's dark threads a trembling faith to weave,  
Frail as the web that misty night has spun,  
Whose dew-gemmed awnings glitter in the sun,  
While the calm centuries spell their lessons out,  
Each truth we conquer spreads the realm of doubt;  
When Sinai's summit was Jehovah's throne,  
The chosen Prophet knew His voice alone;  
When Pilate's hall that awful question heard,  
The Heavenly Captive answered not a word.

Eternal Truth! beyond our hopes and fears  
Sweep the vast orbits of thy myriad spheres!  
From age to age, while History carves sublime  
On her waste rock the flaming curves of time,  
How the wild swayings of our planet show  
That worlds unseen surround the world we know.

OLIVER WENDELL HOLMES.



## THE RELATION OF SPIRIT TO MATTER.

Under this title there were dictated to Mrs. Hope Hunter a number of automatically written essays, of which we propose to print a few very much as they were given. The communications contain much that impresses us as truthful and instructive, and in view of the conditions in which they "came through" they are distinctly remarkable. We set aside considerations of their "scientific value" and literary quality to consider rather their application to the facts of a region of life as yet unknown to official Science.

The communicator set out as his themes, under the general heading above, the following:—

- (1) ITS VARIOUS USES TO MANKIND.
- (2) ITS ENERGISING QUALITIES.
- (3) ITS ULTIMATE PLACE IN THE LOWER SPHERE.

This week we give theme No. 1:—

### 1. ITS VARIOUS USES TO MANKIND.

Manifold are its uses! We will deal with them in three sections. First, medical—in relation to various illnesses. Second, in its power over Matter. Third, in its importance to Science.

**MEDICAL:** We have already stated that illness first begins in the spirit body. The motive power in humans is the mind. It is the centre of surrounding matter; the very heart of being; the mind, by which we mean the entity which permeates the whole body; it is its life blood. Keep it sweet and the body thrives. Let it become affected by adverse currents and it corrodes, eventually sometimes immediately affecting the material body. The spirit body is dependent for life on its surrounding ether, as surely as the material body requires food of a like nature to itself for life. The body of matter must be fed. Much of your food comes from the animal kingdom whose component parts are of like substance to your own. Like to like—a great natural law. The etherial body is fed by the various etherial currents passing around it. It gathers automatically to itself any elements of which it has need. Again "like to like." But whilst encased in its material body it is severely handicapped. It is not a free agent. All sorts of currents meet it on its way through life. It is particularly susceptible to waves of depression, to what we must describe as etherial "germs," not knowing how better to make you understand our meaning. When tired out with physical toil or brain work, both bodies are at a low temperature. We ask any medical man who may read this not to take us literally. It is so difficult to explain these things, using only simple terms. We only try to give the idea; we cannot explain technically. In this state both bodies are liable to become infected easily. The etherial body has lost heat. The tiny particles of which it consists and which are really electrically driven, revolving, energising molecules, cease to make the requisite number of revolutions. The etherial body consists of whorls or circles of electrically driven centres, always in motion, gathering, using and re-distributing such elements from the etherial parts of the atmospheric surroundings as is possible to them. Always in motion, always rotating, self-energising, interdependent on neighbouring centres of like nature, held in place by the great natural law of gravitation, the whole vitalised by the will power of the entity. Will is the driving force, without it the whole structure falls to pieces. Should will power fail or become feeble (in fact loss of energy) opportunity is given to the low-intensity wave of depression to act on the systems. It affects first the etheric organism, which reacts on the material system. A germ is first conceived mentally in some decadent spirit brain (using the word brain metaphorically). The small beginning of a wave of disaffection, which swells and grows as it gathers to itself in its passage like elements from other waves generated by others, becoming at last a cloud of depressive etheric density, which easily reaches and re-acts on the mind or the etheric body during its period of low vitality. When the material body is fed and rested and surrounded possibly by waves of care and kindness, or perhaps the brisk and energetic waves of good home influence have driven back the weaker waves of depression, the spirit body and the material body revive. Sometimes, indeed often, or one would be always ill (what we have tried to describe being of daily occurrence), the spirit body drives off by its own regenerated forces all depressing influences; but if unable to do so a germ is left (again speaking metaphorically) which gradually eats up the etherial energies, ultimately suggesting to the material body a feeling of illness which cannot be denied. A medical man, if the patient has confidence in him, by his mere presence which should radiate energy and cheerfulness, and is a fresh and outside influence, can and does create a wave of superabundant vitality which

immediately attacks and restrains the wave of depression surrounding the patient, creating automatically, by its mere existence, an antidote, being itself the antithesis of the depression wave. Thus is the etherial body treated by auto-suggestion. As the etherial body first yields to illness, it is also first to yield to treatment. The first care of doctors and nurses should be to create a cheerful and radio-active environment. Auto-suggestion is very important in all illness, more especially in non-surgical cases. In all mental troubles it should be invaluable, but in surgical cases the etherial body must first be healed. Take a broken limb: before the bones and flesh will knit, the will power of the patient must be engaged in the matter before a satisfactory result is obtained. Will power, mind, entity, are all one, the ether is only the material the spirit uses to clothe the mind as the material body clothes the etherial. The nucleus of every soul is being, mind, will; a minute particle of the great Almighty Who Is.

Shall we in some far-off aeon, become once more at one with and rejoin the Source from which we originated? Are we minute particles of the Godhead? What is the origin of our being? For what great purpose are we evolved? Whence did we come? Where shall we return? We, who have travelled onward and have seen wonders of which we may not speak, wonders which it is beyond the powers of man to grasp, may well ask ourselves these questions. We have experience of moments of indescribable ecstasy, of transcendent happiness, unutterably sweet and uplifting.

### SECONDLY, IN ITS RELATIVE POWER OVER MATTER.

Its power is great, it is in fact the driving force. Who has not known a case of spirit overcoming matter as in the case of the blind? The indomitable spirit denies the handicap of blindness and conquers loss of sight by sheer will. No small loss, my brothers, and calling for great endurance; to lose so precious a gift as sight and rise superior to the loss. Few are greater than the soldier, stricken blind in the war, rising above his despair and living his life. To such much will surely be given hereafter. Some men gain on earth through their affliction, a true communion of the spirit. This instance should be sufficient; there are, of course, countless others, but our point is made. Spirit like faith can move mountains, for in a sense spirit and faith are one. Here is an instance where faith in one's self is good, but faith in one's self can only come through the greater faith.

Spirit also has other powers in regard to matter; it is possible to use spirit energy in various forms in relation to it. You yourself are an example of matter moved by spirit energy. We combine to produce this writing, we use our combined vitality, guided by our will power, to use your hand and brain. Here is an intimate relationship between mind or spirit and matter. Your mind during the process is in abeyance, and although coloured by your personality, the authorship is ours. Another example of spirit guiding, spirit predominance. Speaking of spirit in the disarnate sense, in other words, spirit influence over the incarnate, imagine a conference of importance, composed of several factions, all with different aims, employers and employed, the late Peace Conference, Protestant and Catholic, all with conflicting aims and opinions, met together for some common purpose. Here is an opportunity for those of the spirit world, good and evil. During the Peace Conference we on this side worked strenuously and unrelentingly to bring about harmonious conditions. The conflict was sore, it was a great opportunity for the evil ones in these spheres. The battle was severe. We do not pretend we were eminently successful, but in great measure we overcame the evil forces. Believe us we are always near. It is the daily work of a large army to assist at such affairs. We throw ourselves into the scale against the evil forces, we do our utmost to influence those taking part, to induce reasonableness, a sense of justice. We try to reach the inner consciousness, to induce thoughts of good feeling, a less grabbing spirit, a forgetfulness of selfish aims, and a real desire to strive for the best for the community and to sink self aggrandisement. The evil forces on their side are out to do all the harm possible. Both sides use the same means, spirit energy focussed on the mind. Wave on wave of spirit energy is directed to the minds of those present to carry our desires to their inner consciousness. This should be sufficient to show the relative power of spirit to matter; spirit is the master; matter is subservient to spirit to a very great degree.

### THIRDLY, IN ITS IMPORTANCE TO SCIENCE.

We mean science generally, not only psychic science. Great scientists, when death claims them, do not lose in

(Continued at foot of next column.)



## SPIRITUALISM IN THE ITALIAN PRESS.

MME. BISSON AND EVA C.

To the Editor of LIGHT.

SIR,—A letter has appeared in the Italian newspaper (*Corriere della Sera*, of Milan) relative to the recently much-discussed "Eva" séances held a short while ago in France, and I cannot help thinking it worth translating and submitting to you in case you may consider it of sufficient interest to your many readers. It is particularly interesting to my mind, seeing that Dr. William Mackenzie takes care to announce in his letter that he is not a Spiritualist. It appears to me that he has written in a refreshingly just and unbiassed manner for one avowedly not professing Spiritualism. I may remark that the following letter appeared in the Italian paper, above mentioned, on September 6th, and the initials are Dr. Wm. Mackenzie's.

Yours, etc.,

CLAUDE TREVOR.

17, Lung 'Arno Torrigiani,  
Florence, Italy.

## THE LETTER IN "CORRIERE DELLA SERA."

SIR,—Some of the Parisian papers have lately made quite a stir relative to two facts, both negative, which recently took place in the French capital. Four professors of the Sorbonne experimented with the well-known medium "Eva" (without success), introduced by Madame Bisson. Likewise without success was the result of the offer made by the "Matin" for the decisive production of mediumistic phenomena within a given space of time. On these two facts the very ready sarcasm of the above-mentioned papers was poured on the heads of Madame Bisson, "Eva," and all mediums. Your esteemed paper likewise commented on the matter in several communications from Paris, for which reason I deem it opportune to clear away some doubts on the subject into which the authors of such comments have fallen. The dominant note of these comments was the emphatic and ironical announcement of "The complete failure of Spiritualism." Here permit me to remark that I am not a Spiritualist, and at the same time to observe:—

I. Spiritualism is a *hypothesis*, or if you wish, a belief which a liberal-minded man should respect even when he does not agree, and which can be accepted or rejected without assailing, by either alternative, the facts of Nature, whatever such may be, and to the study of which any ardent seeker desires to dedicate himself. For which reason if there are metaphysical facts (or mediumistic, or super-normal phenomena, whichever you like), so long as they are facts they cannot be, and never can be, capable of "failure" in any circumstances.

II. A series of whatever duration, of negatively-resulting experiments do not tend to minimise the value of the result of one positively ascertained fact. In the full particulars of the case, nullified in the recent Sorbonne experiments with "Eva," there are numerous series of results eminently positive obtained through the same medium (and with the identical precautions adopted by the professors) by a considerable number of students in various countries. I will mention only Richet (not a Spiritualist, but a great physiologist), Von Schrenck-Notzing (not a Spiritualist, but a famous mental doctor), and Geley, the noted psychologist who has made a deep study of mediumistic control. These authors' works of a strictly scientific nature are accessible to all.

III. "Eva" does not exhibit her powers for monetary gain, and in all the years during which she has demonstrated such, and about which so much controversy has taken place, she has never been convicted of fraud, neither has she ever refused to submit to every possible scientific control, even of the most searching and delicate description, previous to a "sitting." As to Madame Bisson, she is a lady who merits every respect and consideration for her lengthy and

(Continued from previous column.)

terest in their special subject. After a period they pick up the threads here. Many a riddle which they were on earth unable to solve is here made plain: abstruse problems become mere mechanical reasoning of a quite low capacity. With a wider knowledge of the great natural laws, what were mysteries on the material plane are easily comprehended in the etherial world. In spheres beyond us, men of science obtain remarkable results. Later we hope to speak of some of these, the time is not yet ripe.

We try now to pass our knowledge on to you, but progress is all too slow. If our existence could be proved to the world generally, if we were accepted, our willingness to help, our power to help, conceded, what might not be accomplished! We could point the way—signposts at the cross-roads. So many years are spent uselessly following the wrong train of thought, so much time wasted on valueless experiments. The whole outlook would be changed if men could be brought to realise the importance of these unseen spiritual things, the comparative unimportance of so much which ranks high in the material planes.

disinterested work, and certainly not the gratified sarcasm of certain papers which showed much less regard than those containing an official narrative, but did not at the same time hesitate to take advantage of the turn of events. I have before me one of these narratives which concludes by rendering "full homage to the good faith and scientific ardour of Madame Bisson," contenting itself in stating the negative result of facts without the smallest unfavourable comments with regard to the lady or the medium introduced by her.

IV. The famous "Matin" competition was, from the beginning, doomed to failure. No serious student would ever have presented a "subject," neither would any medium have come forward of his, or her, own accord in a public competition. Supposing any medium did present himself, the possibility of a successful issue would be very doubtful. Psychic phenomena occur when they choose, and not always at a given time. Indeed the greater the desire to obtain such the more problematic the result.

These things are well known by those who have dedicated themselves to metaphysical science, but it is quite obvious that many others do not grasp the full scope of such study, hence their numerous errors and confusions, the most frequent being that between metaphysics and Spiritualism. The failure to realise the difference can be understood by the perusal of Morselli's "Psychology and Spiritualism," Richet's "Traité de Métapsychique" (published recently), and another volume of Italian origin to be issued during the present year.

(Dr.) WM. MACKENZIE.

## SPIRIT INFLUENCES.

[The following observations were given in a long extinct Spiritualist journal in the year 1885. We present it here to show how the question of spirit influences was then regarded by thoughtful observers. On the whole we find little to modify, although the allusion to a "spiritual police system" suggests to us that universal laws operate to preserve the necessary separateness between the two worlds and to impose due limits on possibilities of mischief from undeveloped and lawless souls whether in the flesh or out of it.]

In this world we are spirits in earthly bodies and are, as such, subject to spiritual law; we are surrounded by spirits in affinity with us, and are open to their influence. Who these spirits are who may influence us in our affections and thoughts, is determined by our own affections, thoughts, and aspirations—like attracting like.

The influence of some spirits tends to elevate and purify, of others to deprave and debase; with the former we associate the higher kinds of spirit-control or mediumship; with the latter that of unprogressed and low spirits, such (1) as are in accord with an individual's own debased affections and will; and (2) such as obsess, or possess, an individual; the spirit having psychologised, or subjected him to his own debased will.

Mediums are especially open to spirit influence, and, therefore, ought to be careful as to the company they keep, and as to whom they receive at séances, when they yield to spirit-control; for every one with whom they come in contact is surrounded by his own sphere, charged with his own spiritual qualities.

Within the last few years many cases have occurred illustrating the power of unprogressed spirits upon mediums. Such cases have occurred at all times; instances of obsession are numerous in the history of Spiritualism, somewhat similar to that of the Gadarene swine.

Spirits in every kind of evil are constantly passing out of this into the spirit-world. Some Spiritualists there are who tell us that such are prevented from acting in the earth-sphere by some incomprehensible kind of spiritual police system; but that they can and do act upon us is proved by indisputable facts.

"Love turned to hate makes demons in the air;  
Death does not conquer venom in their hearts;  
On earth they live, abounding everywhere;  
And there they subtly play their tragic parts."

Nothing provokes the enemies of mediums more than to suggest that the influence of unprogressed spirits may account for certain condemned incidents at séances, although such influences have been known, beyond cavil or dispute, to have been operative in many cases. These inimical men may, themselves, have attracted the evil influences which caused the very things attributed to the condemned medium, whose integrity may have been proved at hundreds of séances.

It behoves the student in spiritual science to study, by the light of fact and experience, the influence exerted by all orders of spirits, keeping ever in view the first principles stated at the beginning.

H. K.

THE child became instructor to his mother, and this sight was a pretty one to see. He led her about the school and the grounds, and showed her the different places, and his school-mates, and all the while his face beamed with delight, and so did the mother's.—Vale Owen Script.



## MARK TWAIN AND PSYCHICAL RESEARCH.

BEING A PURELY IMAGINARY PASSAGE FROM "A TRAMP ABROAD."

When I re-entered the hotel lounge, I found Harris, my distinguished *confrère*, in conversation with a new-comer, an earnest young man of sleek countenance. He had a terse and final way of disposing of any problem, which was at first rather comforting, but which later left a sort of aching void in the consciousness—a kind of feeling that there might be a few acres of knowledge still unexplored by him, or it might be, perhaps, only a few square yards.

The special commodity in which our new acquaintance "travelled" (so to speak) was, as I gathered from his conversation, psychical research. Now, I had in the course of my reading picked up a few stray threads and casual hints and gleams on this entrancing subject. To Harris, however, I saw it was all about as clear as a Mississippi mudbank in a fog. But Harris's mind is not of the subtle order. He is lacking in that quick intelligence so necessary in conversations of a philosophical character. After listening to the stranger for a considerable time I felt it was necessary for me to take a hand, and so bring to bear on the question that swift insight and general intellectual resourcefulness in which Harris is so lamentably deficient. Even when I had first approached the pair I had seen that Harris was in trouble. The young man had him surrounded and hemmed in. It seemed that Harris had, with his usual reckless abandon, attempted to argue a point with the new-comer who had immediately begun to lay down the law regarding something which he called the "subliminal consciousness." He had used it on Harris as a kind of club and stunned him with it. Harris was plainly dizzy and unnerved. He had obviously never heard of the thing before, but, of course, his vanity would not permit him to make that damaging admission. So he had to suffer in silence.

At last I dashed to his rescue with my knightly battle-axe—or it might have been a six-shooter (in Europe one's military metaphors are apt to get mixed). I could not bear to see Harris suffer—he has his good points—and to use the "subliminal consciousness" on that poor innocent seemed to me positively mean.

I did not say anything about the subliminal business. I was too wary, for I had myself no very clear idea of what it really meant.

After the usual introductions, I said: "Excuse me, but you were discussing a question on which there is a great deal of controversy and confusion of thought. May I give you my own reactions to that extremely absorbing subject—do we live again after death?"

The young man said he would be delighted, by which I knew that he was innately untruthful. Harris looked at me with an expression of relief mingled with malicious satisfaction. I saw that he was in joyous expectation that I would shortly be reduced to his own condition of abject humiliation and discomfort. He was wrong.

I then said: "It has been my good or evil fortune to have travelled about this terrestrial sphere pretty widely, and to have gathered a fairly extensive experience of men and things. I have 'teamed it and peddled it,' as Emerson says. I have piloted steamships, interviewed book-agents, manipulated mules, Attorneys and Press interviewers, and said words of comfort to the sorrowing widow. Believe me, gentlemen, I have known life pretty intimately in most of its multitudinous and multifarious ramifications."

At this point I made an impressive pause—not for applause, of course, but because I felt that "multi-

tudinous and multifarious ramifications" was not a bad set-off to the "subliminal consciousness."

The new-comer attempted to take advantage of the pause, but I was firm. I suppressed him at once, and resumed:

"Not to be tedious, the net result of my experiences has been to suggest to my mind that there may be and probably is a future life. On that point I cannot be decided. Of one thing, however, I am completely positive. Whatever that life may be it is a very much larger proposition than anyone on this revolving globe is competent to handle. Shakespeare could not do it. It was beyond the power of Newton; and Swedenborg, so far as I can understand, got rather badly bogged in the transaction. I mean no reflections on the present company. I am not saying that you, sir" (here I looked encouragingly at the stranger) "may not have gotten a notion beyond these deep-browed old thinkers. It may even be that my friend Harris has some dazzling revelations yet to be unfolded, calculated to blind the general eyesight. But it is a very deep question indeed, so far as thinking it out and setting it down in words is concerned. I find there are a great many books on the question, most of them books which reveal rather the monumental and stupendous ignorance of the writers than any knowledge which they may possess. I have heard and read a great deal and experienced a little of what Wordsworth called the 'Intimations of Immortality.' Sir, I may be immortal and so likewise may you. I will even go so far as to include (for the sake of argument), my friend Harris. But we shall not acquire a knowledge of a future life by any consultations with guide books, chronometers, microscopes or tape-measures. One man says he distinctly saw a table lifted without human agency; another says he quite as distinctly saw the medium doing the business with a surreptitious foot. One explorer of the unknown swears to a materialised spirit. Another makes affidavit that it was the medium dressed up, and produces in proof some yards of muslin and a stuffed glove as part of the 'properties' used in the dramatic performance. And so it goes on, world without end, and the general public (including Harris and myself) never arrive anywhere, by reason of the awkward circumstance that there is apparently nowhere to arrive—not by that route, any way."

At this point I had to let the young man speak, otherwise I felt it possible he might burst. He was already purple.

"That," said the young man, "is what our Society exists for—to detect and clear out fraud. The whole subject is honey-combed with it. If you will go through the fifty-seven volumes of our Philosophical Transactions—"

"Our life here," I replied, cutting him short, "is brief and full of sorrows and important engagements for most of us. If ever I rise triumphantly into the illimitable spaces and timeless serenities of another life I may be able to devote a few studious spasms to these invaluable documents. But by that time, of course, it will be quite unnecessary. The question whether the medium cheated will be relegated to the same department of metaphysical inquiry as the other important question where I lost my last collar-stud."

"Then you really think, sir," said the young man with indignation, "that psychical research is of no importance."

I felt it was time to take a high hand with this youth. I said: "I am not saying it is of no importance to you. I am merely saying that the only way to



acquire knowledge of anything is by actual personal experience. Sir, I was once a Mississippi pilot. I did not get my knowledge of that meandering stream by joining a Mississippi Society in Europe and reading up its Philosophical Transactions. I might have acquired in that way some interesting particulars of a kind, but they would have been mostly a varied and extensive variety of mis-information, especially as I observed that no two pilots even on the Mississippi itself, men who actually knew the river from end to end, were of one mind on the subject. No, sir, they would quarrel like politicians over the different depths at divers places, the tides, the creeks and snags and the natural phenomena generally. But I knew the Mississippi well enough to pilot a steamer up and down it without running her aground, and that was all that was required. Now I take it you set up to be a pilot of a kind of heavenly Mississippi. May I make so bold as to ask what you actually know about that celestial region?"

"If it comes to that —" began the young man.

But I was ruthless. "That is precisely what it does come to," I said, "all I really know about this life is what I have *lived* of it, not what I have read, heard or thought about it. I only know one kind of life, the life I live. If there is another it must be a

part of this—a kind of sequel to it—a continuation of the story. But I can't think of any kind of measuring pole, plumb line, or micrometer to gauge the depth of it, except in the mind. You can't measure a spirit with a foot rule or put down celestial experiences in any kind of mathematical terms. If there is a future life I shan't really *know* it until I am in it and experiencing it. Neither will you. As for Harris, I judge that it will take a few centuries for him to wake up to the experience and get his mind comfortably adapted to it."

(I was severe on Harris because he really deserved it. He had let himself be ridden down, trampled upon, and otherwise mal-treated by a young man armed only with a little jargon and some windy casuistry which it takes a mind like mine to analyse and assay at their true value.)

After that I got up and left, explaining that I had an important engagement with the proprietor of a drug-store. Harris tried to leave also, but he is a clumsy liar, and was not ready with his excuse. So I left them at it. I thought it prudent to buy a bottle of cooling medicine for Harris. I foresaw that he would need it.

D. G.

### THE DREAMS OF A VILLAGER.

Mrs. Turner told me some of her dreams the other day. I wish I could reproduce the sense of her conviction and happiness in them and the wonder in her voice. They were far from her thoughts when first we came in. There was much to be told about rheumatics and the gradual disablement and stiffness of one hand; not in too aggrieved a tone of complaint, but one simply mourning for what she once could do.

"No, no! I can't do me sewing now. Nor yet I can't put *he* on," pointing to the kettle. "No. This un has to do all the work now," showing her other hand. "I should get starved if it weren't for this 'un. He has all the work now."

"But it doesn't pain you, does it?" This very loud indeed, as she is deaf almost to the preclusion of conversation. "No. It be stiff. An' no power at all in this 'ere thumb. None at all. The knuckles they do seem to be drawn inside. No, I can't get about as I used to, ye know. No. Not now."

"Have you had any dreams lately, Mrs. Turner, like the one about the singing you heard?"

"O! that weren't no dream, not that one. Why I was awake and out walking along the road with *that* one! That weren't no dream. I was 'wake same as we are now, and I never heard singing like it! It weren't like anything I've ever heard before. It simm'd to be three or four voices, and I couldn't see a soul. It come from over. I heard it come from over, and as I went along it went too, and when I stayed to listen, it didn't go before. And I looked to right and left—couldn't see a soul!"

It is quite a different face to the one that told of "the knuckles drawn inside and the terrible stiffness." Her cheeks flush and the eyes look out brightly as she says, triumphantly, "Couldn't see a soul!"

"Was it summer or winter?"

"O! it were summer, and the sun a shining. I were going to Motcombe to work, 'twere when I went glovin' and I heard 'un as I went. O! the road *did* seem to go so nice. But I never heard singing like it. I told Harriet Marchant of it when I come home. And I told Jim Burbage' wife. They was both on 'em terrible deep Chapel women, and they said as 'twere angels that I had heard. Spirits, you know. Spirits in the air, singing."

"Were there any words with it?"

"I don't know 'bout words, but I seemed to understand the tew-un. Beautiful tew-uns they were, but when I thought on it afterwards they were gone. I couldn't mind 'em. It were a by-road. I were going across the fields, and when I come to the housen I didn't hear it then. But when I were past the housen it come again, and I heard it all the way along the road. O! the road *did* seem to go so nice."

"Have you ever heard anything else of the same kind?"

"Well, one day I were out walking, I seemed very tired, so I thought I'd lie down for a bit, and there seemed to be two ways. One was such a bright one. So green! Such a green spot! I did want to go down that road, it did seem so bright. Some one come up and told me not to go there. 'O! I said, 'I do want to go down this bright way. There be such a place for me to rest in,' I said, 'such a beautiful green to lean my elbow on.' But they didn't want me to go there. Not along that road."

"Who was it spoke to you?"

"Not a very pleasant-looking person. But I went along the bright way, and it was beautiful!" She raises her hand

and describes in the air the things she speaks of. "There were three steps to go up, and then it were all green! I come to a door where I did knock. They opened, but they wanted to know my name, and I went inside. And it was so beautiful! It was all beautiful. Such a beautiful place."

"Tell me what it was like."

"It was beautiful. And O, I was easy. I didn't know the people—but there! I was in Heaven, ye know, in joy."

There is a pause, and she says very quietly, looking into the fire, "It do ease anyone to have such dreams."

She had dreamed of those

"höheren Regionen

Wo die reinen Formen wohnen."

"Then when I were ill in bed, one time, I see'd my little boy. I see'd him standing at the bedside, so plain. 'Why,' I said, 'you be my little boy, Ned!' And he said, 'Yes, mother.'"

She must wait here, for it makes her cry to tell this story. After a little, she says: "O, he did stand so straight! and he did look so smilin'. Dressed s'beautiful and white. And he smiled at me where I were lying in bed. Did want me to go wi'un. But after that I were worse. My hand seemed stiff, and I couldn't walk so well. Mrs. — come, and said it were all fancy. And Dr. Smythe, he come next day, and he said as how 'twere the paralysees as were about me."

"Strange," she says slowly, "it should seem like dreams. But he did want me to go wi'un."

Full of repetition and broken by exclamation as are the accounts of her dreams, they leave one with an impression of her own great pleasure in them. And a sense of conviction that the very paucity of language seems to strengthen. The wonder in her voice is always new. "Such a bright road; it did seem so bright! Such a place for me to rest in."

Certainly, "it do ease anyone to have such dreams."

—Reproduced by kind permission from "Village Notes," by Pamela Tennant (Lady Grey of Fallodon).

### SPIRITUAL HEALING.

#### REVIVAL OF BIBLICAL METHODS.

On Wednesday afternoon, 27th ulto., at the City Temple, Dr. Samuel Benson, a famous American Presbyterian minister, delivered an address on Spiritual Healing. His object was to revive the practice of healing as set forth in the Bible.

In a strong two hours' address of cogent reasoning and appeal, Dr. Benson put a real case for the formation of what is known in the Spiritualist movement as "healing circles" within the churches. This virile young American carried the audience with him, a great number of whom were clerical celebrities of the Nonconformist world.

Questions and discussion ensued. One debater tried to draw the lecturer into the admission that these things would lead to contact with evil spirits and Spiritualism. But Dr. Benson replied that if Mental and Christian Science and Spiritualism did the good work that the Churches had failed to do God was behind them.

The meeting closed with thanks to the speaker, and arrangements were made for organising healing centres in this country on Bible lines.

H. F.



## "WHAT THINK YE OF CHRIST: WHOSE SON IS HE?"

A SYMPOSIUM BY STANLEY DE BRATH.

There is one thing that I cannot get over, said the Chaplain. Spiritualists reject the Person and Divinity of Our Lord. They seem to assume that the world lay in darkness till their candle shone on it. They know nothing of the real history of the growth of Christianity against the tyranny of Rome and the barbarism of the Northern invaders. In the "Seven Principles" laid down by the largest body of British Spiritualists,\* Christ is pointedly omitted, and in their hymn-book all reference to Him is struck out. This seems to me final against Spiritualism.

SOLDIER: I know nothing of Spiritualism as an "ism." I see only diverse opinions on a body of proved facts on which all men are free to use their own discernment.

ENGINEER (to the Chaplain): I think I can explain that. The Seven Principles were formulated as propositions on which Spiritualists in all lands and of all creeds could be united. It is open to everyone to add to them their private convictions. They are not imposed by any Authority.

CHAPLAIN: But Spiritualists tolerate coarse abuse like Ingersoll's; and I could show you pamphlets in which Jesus Christ is spoken of as a mere peasant, or even as a "medium"! Some try to show that the Gospel history is forged, wilfully imitated from the legends of Krishna whom they call the "Hindu virgin-born crucified saviour"; and they say that the originals of the gospels are to be found in the Bhagvat Gita, which they call "The Hindu New Testament," and allege that it gives the story of "Chrishna Jeseus" practically as given in the Gospels which they call priestly frauds.†

S.: Very few Spiritualists think that. It is moreover very easily disproved. I served in India many years, and was brought into contact with many Hindus, educated and otherwise, and I can certify that none would for one moment think of Krishna or anyone else as "a crucified saviour" or of any book as a "New Testament." Both ideas are quite foreign to Hinduism.

C.: But don't these parallels exist?

S.: Have you read the Bhagvat Gita?

C.: No, I do not know anything of it.

S.: That is a pity, for it gives the Hindu (or rather the Sanscrit) solutions to many hard questions on good and evil, human responsibility, and human destiny. It is very enlightening for the student of comparative Religion. I have read it many times in the best translations, and I can give you my word that neither "Chrishna Jeseus," nor any gospel incident soever is mentioned in its pages.

C.: Then the allegations are all lies? The fraudulent are ever the first to charge others with fraud.

S.: Not quite lies—but the biased are always ready to take up with anything that seems to favour their bias. These pamphlets are written by men who jump at anything that they find to their purpose. There are parallels to the Gospel story in late versions of other books, such as the Vishnu Purana, but as these are long subsequent to Christianity, it is much more likely that they were copied from Christian sources for proselytizing or anti-proselytizing reasons than the other way about.

C.: Then these men must know that this is so.

S.: I think not; they probably are too pleased with their "find" to verify anything. They have heard that the Vedas are very ancient, and they lump up all Sanscrit writings together without referring even to translations, and quote at third or fourth hand from "rationalist" books.

The dates of existing Sanscrit books are difficult to determine, and the dates of their originals are perhaps quite unverifiable. Professors Lassen and Weber are the great authorities in Germany, and Professor Muir in England. Lassen refers the Gita in its present form to about 300 A.D.; Weber concurs on other grounds; Muir adduces parallel evidence. Dr. Julius Eggeling, professor of Sanscrit in Edin-

burgh University, says: "Everything seems to point to the work having been completed about 200 A.D." As to the Vishnu Purana, it is stated by high authority that "None of the Puranas, as now extant, are probably much above a thousand years old," i.e., they are later than 800 A.D. Therefore all arguments founded on their supposed high antiquity fall to the ground.

C.: But does the Krishna cult resemble Christianity? Is it spiritual?

S.: The Krishna cult is a sexual cult pure and simple; in its higher aspects pure but not simple; in its lower and common forms simple but not pure. I have a translation of the *Prembhakti Chandrika* which I made with a Hindu pundit. It is a poem of ecstatic emotion; but the "life" of Krishna is full of amorous episodes, of which perhaps the most decent is his surprising the milkmaids bathing and sitting on their clothes! His temples are "decorated" with sculptures and paintings of the grossest possible forms of sexuality. I have seen one whose description is so obscene that it has to be veiled in Latin.

C.: And they even compare Krishna to Jesus!

S.: I give them credit for not knowing what they are writing about.

C.: But the animus against Christ is obvious.

E.: Yes, quite obvious; and this also can easily be explained. You will believe me the more readily because you know that I look to Christ as our living King and Master. These views are not general among Spiritualists, and the few fanatical anti-Christians cannot make them so; they carry no weight among sensible men. The bias against Christ arises from the fact that everywhere, but especially in the North of England in churches and chapels, in prayers and sermons, and most of all in revivalist hymns, the "atonement sacrifice" is put forward as fundamental Christianity. Men and women are encouraged to believe that all the consequences of wrong-doing can be, and will be, wiped out by opinion without practice; that they will be "washed in the blood of Jesus," by which they do not mean that they will have to go through the baptism of blood and tears but that they will escape the consequences of careless or wicked lives. They do not mean that their sins will be forgiven but that the consequences will be obliterated. That "clinging to Jesus" to save them from the future is to them the essence of Christianity. "Only believe," is the cry of the revivalist.

"Lay your deadly doing down,  
Down at Jesus' feet;  
Stand in Him and Him alone,  
Gloriously complete."

Now many Spiritualists, myself among the number, think this doctrine a poison much more injurious than any philosophic doubt.

C.: But these people are incapable of "philosophic doubt."

E.: Incapable of expressing it, certainly; but not of feeling it. The truth is that "the scheme of Redemption" belongs to the mediæval concept of the universe. When men thought the earth to be the universe and sun, moon, and stars its satellites moving in the crystal spheres, the idea of God as a Being enthroned above those spheres was quite natural: that He should send His Son to die for the sins of Humanity appealed to the level of understanding of an age that still offered the blood of bulls and goats to the Most High. Extended knowledge has abolished the geo-centric universe, but Theology has retained the geo-centric God.

C.: But Spiritualists deny the Divinity of Christ.

HOSTESS: I do not; and I have met none who do; but I know many who, like Dr. Ellis Powell, accept the gospel story as it stands.

C. (to Engineer): Do you believe in His Deity? That He was the Second Person of the Blessed Trinity?

E.: Why need we go beyond St. Paul's words, "The express Image of the Father?" or His own, "The Father working in Me, He doeth the works: I can of myself do nothing?" But I entirely refuse to be drawn into theological discussion. My point is that we cannot define anything so far above our comprehension.

C.: Will you tell me what you do believe?

E.: I believe that assent to any theological formulas is of very small importance. But I will tell you what I think as far as my present powers go. I think that the Eternal Father is pure Spirit, the "Fatherhood" standing as the origin of all that exists: that in this Presence we live and move and have our being; that this power is specially manifest in human love, righteousness, and self-sacrifice; that men repress that guidance and set all manner of expediences

\*The Seven Principles, formulated by the Spiritualists' National Union:—

1. The Fatherhood of God, not only as the Source of the Universe, but as approachable by His children on earth.
2. The brotherhood of men, arising out of that Fatherhood.
3. The consciousness of man survives physical death.
4. The communion of spirits and the ministry of angels.
5. Personal responsibility—there is no forgiveness in the sense of annihilation of consequences by any profession of belief.
6. There is compensation or retribution here or hereafter for all good or evil done on earth.
7. Eternal progress is open to every soul.

† "Strange Christian Beliefs," by Gambier Bolton, pp. 47-52.



above it: that Jesus on the contrary was so filled with that Divinity that He was the visible manifestation of the eternal Principle: that He had the power of life and death, power to lay down His life and power to take it again: that the clarity of vision manifest in His teaching is the one and only remedy for the sufferings of the world: that He abolished all legalism, and gave us principles, not rules; that His death was the natural result of offended orthodoxy, whose Scriptures He impugned when He abolished the Levitical Law by denouncing the law of clean and unclean meats; that the crucifixion was due to the steadfastness with which He proclaimed His mission against a vengeful priesthood who formed the plan to deliver Him to the Romans on a false charge so as to render impossible the popular rescue that was certain had they attempted to carry out the legal penalty of death by stoning; that He manifested the continuous life of the spirit by His return; that far too much stress is laid on the suffering Christ—the "gentle Jesus, meek and mild"; and far too little on His declaration: "All authority is given Me in Heaven and on Earth": that the vision of St. John in Patmos of Him "as the sun shining in His strength" is far more appropriate to present fact; that the promise of life "to him that overcometh" is much more pertinent to the condition of the world than appeals for deliverance from the evils that men themselves have created; that the pictures of wrath and devastation are being fulfilled now, not as inflictions by God but as the direct consequences of the acts of men. I think that those who are looking for a Second Coming might well consider the words of Malachi: "The Lord Whom ye seek shall suddenly come to His temple, but who may abide the day of His coming, for He is like a refiner's fire." That is what I think; I do not claim a final "belief."

C.: A doctrine of Fear.

E.: Not so. Those who seek, however imperfectly, to uphold the right, to see truly, to act justly, to deal kindly, have nothing to fear. To all who thus strive His Spirit is the Comforter, the strength-giver, and on them He lays His hand as on John in Patmos: "Fear not; I am the first and the last, the Living One." For others, who will not listen to the words of Love, the Fear of the Lord is the beginning of wisdom; the beginning, but not the end. You have drawn from me a statement of more than I thought to speak; I will say no more. (*He goes out.*)

S. I am with him. I think that we all forget that though man is at the top of the animal evolution he is on the lowest grade of spiritual evolution. We forget that there are "thrones and dominions and principalities and powers" whose extent and nature we simply do not know.

PHYSICIAN: It seems to me that what the Engineer has said and you have supported is just as theological as any other pronouncement.

HOSTESS: Scarcely so, for my husband has only told what he thinks—he lays no claim to finality or to impose his view. I agree more with Dr. Ellis Powell than he does; but I am sure that interpretations will always differ. There can be harmony of feeling and action without unity of thought. Harmony is much more beautiful than unison; that is the meaning of orchestration; what kind of concert would be that in which every instrument gave out the same notes?

S.: And not any political or religious system, but the recognition of Duty is the need of the age. "Self-determination" is the fire cast on the earth; every minority, however small, will submit neither to reason nor justice. It is prepared to go all lengths to assert itself, even by assassination, arson, and frauds. Not only parties, but even individuals want their own way to the last dot. We need a Leader, and that Leader can only be Christ.

HOSTESS: If any man were now to see the dazzling image described by St. John, speaking with the voice as of many waters and claiming the powers He claimed over the world of spirit and the world of men, the perfect union of Love and Wisdom and Power, would not this stand to him as the realisation of his highest ideas of God? Would not that be to him a representation of Deity?

S.: No doubt it would fulfil his ideas of reality. That seems to me the clue to many divisions and much dogmatism. Each man takes his best ideas as final, and erects them into definitions on which he can repose from thought. True humility is to know our limitations, and to be aware that we, who have so much difficulty in realising a spirit-world at all, cannot possibly define anything in it—we can only represent. The difference between the man who thinks Christ to be God as we understand the word, or a Spirit as high above us as we are above the animals, though presented in a human form, or as a man filled with the power and insight of the Spirit of God, seems to me a theoretical difference arising from each man's powers of understanding. Each will equally feel the obligation to love, to reverence, and to obey. Any of these suppositions equally demand allegiance. To call Him "the Galilean peasant" is to ignore history; effects cannot be greater than their causes.

HOSTESS: And is it not true that if Christ's principles (apart from all creeds) were put into practice, that clean and healthy lives, justice between men, mutual forbearance, and the set will to remedy evils would inevitably result?

S.: Certainly they would; and that to my mind is the strongest argument of all for His greatness. But other founders of religions have taught the same.

HOSTESS: Is that any argument against its truth?

P.: No, but it is an argument against His unique position.

HOSTESS: Can you quote any other teacher who linked to that sublime morality the same spiritual and psychic powers? Is there any who based it on the Spirit of God in man, and showed that Spirit in action all through a life, and even conferred it on others? Can you bring forward any who claimed to be the Life Itself, and showed that He was so by returning from the Gate of Death? The one distinction of Spiritualists is that they claim visible proofs of spirit-return, and to me it is simply amazing that there should be found any who reject the One Teacher Who demonstrated that very thing in His own person.

P.: But the witnesses to that regarded it as a resurrection of the flesh.

HOSTESS: Of course—for to them, as to many nowadays, the body is the Self. But we have experimental proof that what is now called "ectoplasm" can be visible and invisible, can materialise into what seems real flesh and bone, can convey power in its invisible state, and probably penetrate material bodies; and yet some who admit all this boggle at the gospel story. They admit the instantaneous transmission of thought among poor little human souls who survive bodily death; they admit some slight powers of the same kind in the incarnate soul; they admit that "presence" may be understood as extending as far as power of influence extends: and yet they refuse to see that the higher the powers the more extended the "presence."

PHYSICIAN: Well, I will not controvert that; it certainly harmonises a great deal. Perhaps you are right after all!

HOSTESS: It is not I that am right:

"Earth's crammed with Heaven  
And every common bush afire with God."

## PSYCHIC PHOTOGRAPHY: THE HOPE CASE.

To the Editor of LIGHT.

SIR,—Just a brief note to say it must not be supposed that I consider the account given in LIGHT of 23rd September on page 598, concerning my experience of Hope's methods in 1909 as precisely accurate. My report on the subject will be found in Vol. 29 of LIGHT for March 20th, 1909, p. 143; also a letter elucidating certain points, April 3rd, p. 167; and a rather long statement of the circumstances of the case on May 1st, pp. 213-214.

Yours faithfully,

OLIVER LODGE.

Normanton House, Lake, Salisbury.  
September 27th, 1922.

To the Editor of LIGHT.

SIR,—In the Proceedings of the S.S.S.P. there is a letter from a miner who in 1920 received a portrait of his dead son at a sitting of the Crewe Circle. He winds up his account thus:—

"When I asked what their charges were, Mr. Hope replied, 'Four and six a dozen.' (For the postcards, of course, he meant). 'For the sitting nothing.' This is a gift from God and we dare not charge for what is freely given us. Our pay is often the wonder and joy depicted upon the faces of those like yourselves who have found that their loved ones are not entirely lost to them. We get all kinds of people here, some even are threadbare and too poor to pay railway fare, but we treat them all alike, as we recognise in each a brother or a sister."

"I could not but be impressed," the sitter continues, "with the Christ-like spirit of the two friends whom we had never seen before that short hour and never since. And when I read of men who try to make these two persons appear as something detestable I go back in memory to the day when it was our good fortune to meet them and to recall their more than kind attitude to two bruised hearts. God bless them, say I."

The writer signs himself, H. East, 36, New-street, Port Talbot. I wonder how many of us will ever deserve to have such words as those written of ourselves.

Yours faithfully,

ARTHUR CONAN DOYLE.

"Windlesham," Crowborough, Sussex.  
September 27th, 1922.

The Rev. Professor Henslow, of Bournemouth, writes:—

Your correspondent, Margaret C. Vivian, asks, "Can Hope produce genuine psychic photographs or not?" He made many for the late Archdeacon Colley, of which he let me reproduce four in my book, "The Proofs of the Truths of Spiritualism." I have also added two he took for me, one was a letter quaintly written with the first four lines horizontal, the next six oblique, and the last five upside down. This writing was exceedingly minute, but perfectly legible under a microscope.



## LIGHT,

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

Tel: Museum 5106.

Telegrams: "Survival, Westcent, London."

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

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

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

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

## SPIRITUALISM AND WAR.

J. B., writing from Cardiff, puts us a probing question. He prefaces his letter by saying that he is a man of little education, although in that we think he is unduly modest, judging by the letter in which his difficulty is set forth clearly enough. We take only some short extracts from it, which will be sufficient:—

For quite a long time the writer has been interested in Spiritualism and a constant reader of *LIGHT*, being a seeker after truth. The great predominating factor in Spiritualism is Love; that at least is what he has gathered from *LIGHT* and the hearing of lectures, and to be a successful Spiritualist, i.e., to be able to spread the knowledge of Spiritualism, Love must permeate the mind and soul.

Some few weeks ago a special lecturer visited Cardiff from the North of England. He was very interesting, and did very much to help many. The writer was deeply interested through the whole of his address until the end, when he explained the advantage of training to become a demonstrator in Spiritualism. He said that during the war a lady in a railway carriage rebuked him for not being in the trenches. The lecturer explained to her that he was too old, but had sent two sons to do what he would like to be doing himself. He added that if England needed men and he could go he would be the first to shoulder a gun. But would Christ have done that to show His love for humanity? That is my difficulty. Had you seen men in training with fixed bayonets running towards bags of straw, shouting and cursing, and on reaching the bags stab them, in training for what they were to do in reality, could you imagine a true Christian going through that training for the love of humanity?

Now this is by no means a new problem. It was one of the prickly questions that were brought home to men's business and bosoms during the great war. We had to face it then, and as we do not believe in evading inconvenient questions—when they are really vital ones—we are willing that it should be raised again, as a matter for the consideration of readers; we can hardly hope to solve it satisfactorily ourselves.

But we remember that during the war we met many Spiritualists, men of fine minds and finer hearts, who fought manfully in the trenches, or on the sea, and conceived they were doing their highest duty. We recall one particular example—a stalwart young Spiritualist from Canada who had given up all his worldly prospects to come to England as a volunteer and take part in what he saw as a battle for Freedom.

To us it comes down always to a question of the individual conscience, the individual sense of right. There is in these matters no absolute rule—there are high and low grades of right and of truth. We cannot think that Abraham Lincoln did wrong when in the American Civil War he cast his vote for the appeal to the sword in defence of a great principle. There was, as he saw, no other way. He was bound by the moral limitations of his fellow-men. He had not to administer the affairs of a nation of enlightened and spiritually-minded people, but only average human beings. He had to suffer their defects, and we know something of the terrible agony of mind he went through. It is for every one to act up to his highest standards of right but not to attempt to enforce these upon his fellows.

A man who abstains from flesh-food on principle is doubtless living on a higher plane than the consumers of animal life. But notwithstanding all the horrors attending the butchery of animals for food, it would be a bad day for any country to have vegetarianism enforced upon it by law. In this life we find it is often a question of tolerating a bad thing in order to avoid a worse one—a choice of evils. And there are worse things than war, black and evil as it is. Spiritualism is against war—all war—as a means of settling quarrels. So indeed are all the advanced minds of the world. But whether the doctrine of "non-resistance" in all circumstances is wise and right is a question on which even the followers of the Prince of Peace are not in agreement. We cannot hope to settle it here.

## MEDIUM BAITERS.

A PLEA FOR CHIVALRY.

England, as a nation, prides herself, and surely rightly, on her sense of justice and chivalry towards the weak and unarmed.

Are the continual and light-hearted attacks on the integrity of mediums made by even well-meaning and honest members of the community in accordance with this reputation? A man may consider he has been cheated or defrauded by a business firm, or swindled out of his money by an individual, but he is usually very careful in his complaints of the matter, neither shouting them in the street nor proclaiming them in the newspapers, however true they may be, because he goes in fear of the law of libel. The accused person is thus protected from exposure in any public manner short of the law courts.

In the case of mediums no such reticence seems to be practised; no reticence at all, in fact, appears to be necessary. Anybody who goes to a séance and chooses to think he has been swindled proclaims it forthwith without any reticence whatever—in public and private; and whether true or the reverse the character of the person attacked is bound to suffer. The medium has no redress—is in fact in the position of an unarmed man, knowing, as his accuser also knows, that practically he can expect neither justice nor compensation owing to the thick shell of prejudice influencing the judgment of the man in the street of whom juries are likely to be composed. And, probably quite unconsciously to himself, it is behind the rampart of this prejudice the irresponsible "exposer" takes refuge when making his public accusation, subconsciously aware that no penalty is likely to be exacted whether the accusations be true or false. The law of libel so far as mediums are concerned might as well be non-existent. If they went "armed" like ordinary folk, with the law of the land to back them, we should hear much less of so-called exposures, so often founded on the deductions of ignorance and directed at a class who cannot hit back.

If remonstrated with these "exposers" fall back on excuses about a duty to the public—that they cannot allow their fellow creatures to be swindled without a protest—but these high principles are not so much in evidence where penalties for infringement of the libel laws are certain to follow, a condition of affairs that should give pause when dealing with mediums rather than encouragement to irresponsible outspokenness.

I am not referring to test cases organised by responsible people, often with the consent of the medium—although even in such cases the medium's helpless situation with regard to legal redress should be borne in mind and a greater restraint exercised than where the law of libel can be invoked with hope of success. Chivalry demands no less.

ROSE CH. DE CRESSPENT.

## LIFE'S UMBILICAL CORD.

(A SONNET.)

Think you that in the brooding halls of sleep  
The dead dream on? Or are there dreams no more?  
Or do you deem that death is a wide door  
To larger Life? Behind these questions creep  
God's great Enigmas! I would have you keep  
A faith unshaken, and a love to store  
Hope's radiant gem, until the rapids roar  
Within your ears, and men your own death weep.

Even as the naked infant greets our world  
With one grief-stricken and unwearying wail,  
When from the mother's womb in deep travail  
The form is wrested: so the Dead are hurled  
Into the Great Unknown. Death's sharp bright sword  
But cuts the link of Life's Umbilical Cord!

J. M. STUART-YOUNG.



## THE OBSERVATORY.

## LIGHT ON THINGS IN GENERAL.

A large audience is expected on Monday evening next at the Town Hall, Woolwich, London, when Sir Arthur Conan Doyle will deliver a lecture on the "New Revelation." This meeting will be the first Sir Arthur is to address after his return from his recent lecture tour in the United States. The arrangements for this meeting are in the hands of the Woolwich and Plumstead Spiritualist Society. The chair will be taken at 7.45 p.m. by Mr. H. W. Engholm.

Mr. Geo. F. Berry, President of the National Spiritualists' Union, has been appointed the new General Secretary of the Union as from October 1st. Mr. Berry will devote his whole time to the secretarial duties, an arrangement which will be greatly to the advantage of the Union, as compared with a part-time service as hitherto.

On Sunday week, October 15th, the fifteenth annual collection, organised by the Spiritualists' National Fund of Benevolence, will take place. This most worthy fund exists for the purpose of assisting those who have worked for the cause of Spiritualism, and who by reason of sickness and infirmity, are unable to support themselves. The Hon. Secretary of the Fund, Mrs. M. A. Stair, is making a strong appeal to all Societies and Lyceums to make a special effort this year as help is needed more than ever just now. There are some three hundred Spiritualists' Societies in Great Britain, and it is hoped that every one, great and small, will contribute their share on Benevolence Sunday. All donations should be forwarded direct to Mrs. Stair, at 14, North Street, Keighley, Yorks.

The "Fortnightly Review," dated October, publishes an article by Viscountess Grey of Fallodon entitled "Some Aspects of the Higher Spiritualism." In the course of the article her Ladyship writes: "The Church of England should look upon Spiritualism as a valuable ally. It makes a central attack upon materialism, and it not only identifies the material with the spiritual universe, but it has a store of useful knowledge and advice. I am not alluding to the activities known as physical phenomena, let us leave these to the scientists; I am thinking of the teaching that lies at the back of Spiritualism. This teaching is a revival of the old hortatory exposition of the law of Cause and Effect; and it is a renewal of the divine promise, 'Thou shalt not die but live.' *Revival. Renewal.* Great words these. Yet unhesitatingly I ascribe each one as applicable to Spiritualism. Let us take them separately and see in what way, and to how great an extent they may be thus said to belong to it. In the first place, owing to the Spiritualists having a working and practicable belief in the communication of souls, and constantly putting this belief into effect, they have been able to instruct themselves in those conditions in which mortals find themselves, who have experienced the incident called Death. This knowledge is not the outcome of one mind, it is not the vague haverings of an emotional nature, one who tells of 'a dream or vision of the night.' On the contrary, it is an accumulation derived from many sources over a period of fifty or sixty years, and for anyone who desires to read and come to his own judgment in the matter there is literature available."

Later in this admirable article Lady Grey lays further emphasis on her suggestion that the Church and Spiritualism should work together. She writes: "How often are Spiritualists faced with this question: 'Doesn't it disturb their rest? Ought you to wish to bring them back again?' but there is no hint of this possibility here. Only the simple fulfilment of the assurance, 'I will come to you.' He had a circle of friends, you will remember, chosen by Him from time to time in what might appear to the uninitiated an arbitrary manner; but this was not so. He no doubt chose such among those he met who had psychic qualities, those we would call mediums to-day; and, being the Master of laws that govern Life and Death, laws beyond ordinary knowledge, He had so arranged it that He could enact a series of materialisations of His risen body that enabled those still in the flesh to see Him and touch Him once more on the physical plane. I think in this great story the teachers have unduly emphasised the Divinity and neglected the humanity of Christ. They risk taking Him from us altogether by setting Him so much apart. The Church preaches the resurrection of Christ as a unique and divine happening, but we know that we all rise from the condition of Death. It is not in His resurrection that we witness Divinity. It is because in Life He showed us what we all may be, and in death declared to us what we are all doing, that He has for ever our worship and our love. He cannot 'save' us by His death; and he can only save us by His Life, in so far as we have followed in His footsteps, endeavouring to approximate in our earthly lives as nearly as may be to His example. Here again we see how well the Churches and Spiritualism might work together; and they need each other, for the trend of the divines is to sublimate the great

story of Christ's Death and Passion; Spiritualism, on the other hand, tends to forgo something of the wonder of it all. Spiritualism needs uplifting and ennobling in its ways, for although it holds the Light it may be said that it is a light carried in a horn lantern which would shine to wondrous advantage were it set behind the altar rails."

In concluding the article (which is all too brief), Lady Grey, in referring to the seven principles of Spiritualism, says: "In these seven principles it will be seen there is much that is identical with the teaching of the Churches, save in the fifth principle, which distinctly implies the inefficacy of substituted atonement. It rejects, and I think rightly rejects, the idea that man may escape the consequences of his past by faith in the goodness of another, and here it is in absolute accord with the words of Christ Himself (Matthew iv., 21). Spiritualism is not a Religion, but it throws a light upon the New Testament. Above all, it establishes our faith upon Immortality of the Spirit rather than upon Resurrection of the Body. Death is not the last enemy that shall be overcome, for death is a process of nature; but the materialistic blindness that hides those from us who have gone before, the separation that exists between this world, the physical, and the super-sensible which interpenetrates it and which is so often alluded to as 'the next world,' this exists, because of our ignorance; and it is in so far as we instruct ourselves in the higher aspects of Spiritualism that we shall combat this ignorance, and destroy the power of Death."

The "Methodist Times" in its issue of September 28th publishes an address delivered by Samuel Horton at a service in connection with the Federal Council of the Free Churches. Mr. Horton said:—

One of the greatest of living theologians said, some little while ago, "that we are not preaching or singing half enough about heaven to-day." In order to test this statement I asked two or three popular preachers whether they had either preached or heard a sermon on "Heaven" lately? The answer was the same in all cases: "Not for years." Yet one of the things which must strike even the most casual observer is the intense craving there is, especially on the part of those outside the Churches, for a doctrine of "the Beyond," and the eagerness with which they snatch at any possible information on the subject. Among my holiday books I found a copy of "The Wanderings of a Spiritualist," by Sir Arthur Conan Doyle. In it the author tells how he went on a great pilgrimage to America, Australia and New Zealand in order to carry the answer which Spiritualism has to give to the question of what there is after death. Nobody can read the story without being impressed with many things. First of all, the absolute honesty of the writer. The ring of sincerity is in every line. Second, the positive assertion of a future life based upon the knowledge said to be obtained by Spiritualistic means. Third, the enormous crowds which everywhere thronged to hear the Apostle of Spiritualism. And fourth, the futility of trying to account for all this accumulation of phenomena upon the ground of fraud and deception. Some better and more convincing answer has got to be found than this.

In concluding his address the speaker said:—

We ought to make our pulpits ring with the message of a glad Immortality. Would it not be all to the good if we preachers shut ourselves in for a time with our New Testament and Samuel Rutherford's *Immortal Letters* and tried to map out for ourselves a philosophy of the Future Life? Rutherford was never so great as when he described the wonder of the Christ and the glory of Immanuel's Land. "Go up!" he exclaimed, "and see your lodgings. Look through your Father's room in heaven, for in His House are many dwelling-places. Men take a sight of land before they buy it. I know that Christ has made the bargain beforehand. But be kind to the house and see it often." And again, "Travelling to heaven is a well-spent journey though seven deaths between. Oh! But Heaven hath a sweet smell afar off for those that have spiritual smell." Unless we have some word of assurance, some certain message of that great No Man's Land and yet Every Man's Land which borders this life, we shall have people in increasing numbers turning from us to seek the help and guidance of clairvoyants and mediums and mystery men. Our Gospel must throb and glow with the expectancy of a life so big and wonderful that the future shall stretch out enticing hands to the weary and heavy laden. God has not exhausted Himself in providing for us. His best for us has still to come. The glory of to-day is but a shadow compared to the glory that is to be revealed.

For an address of such a character with such an appeal to be given the prominence it has in the above-named journal is indeed a sign of the times. To preach, however, on the Gospel of the Hereafter it behoves all those who desire to do so to acquire the necessary knowledge of these matters, and the article of Viscountess Grey from which we quote above points very clearly to the path that leads in the right direction.



## THE SPIRITUAL MOVEMENT.

A PLEA FOR THE L.S.A.

By GEORGE E. WRIGHT.

It is a commonplace of experience that no Truth can be promulgated, no Belief sustained, without organised effort. This is abundantly true of Spiritualism. If its truth is to reach mankind, if its belief is to be conserved and strengthened, there must be an organisation to effect these things. And the progress of the whole movement is greatly conditioned by the efficiency of its organisation.

The functions which any organisation must perform, if it is to justify its existence, and to help forward the movement, are twofold.

First it must, so to say, hold together those who have already reached a belief in Spiritualism by providing for them facilities for further instruction and experience in the subject. More important still, it must give opportunity for mutual acquaintance between those already in the movement in order both to assist one another by exchange of experiences and knowledge, and also to do their share by co-operative effort to help forward our movement.

Secondly, it must provide all necessary facilities for the inquirer. This is without doubt the most important department of its work. Spiritualism does not rest on dogmatic assertion but on observed fact. We must say to the enquirer, "Come, prove this great fact for yourself. By the exercise of your own powers of reason and observation, satisfy yourself that those who have passed the grave are still in very truth alive, can still speak with us, and be our companions, our helpers and our friends."

It is essential that such an organisation shall demand no "credo." The sole qualification for its membership must be a serious interest in our great inquiry.

Spiritualism is fortunate in having an organisation whose policy is shaped on these broad and comprehensive lines. The London Spiritualist Alliance, in age, is the oldest of all societies, since its foundation dates back to the year 1873. Yet in its vitality, its energy its adaptability to the needs and conditions of the day, it displays all the qualities of youth. That it does indeed provide the facilities which the inquirer needs is shown by the large number of these who have joined it. Such members will be the first to agree that it gives them what they want. They find there an atmosphere of breadth, tolerance and sanity, and a patient endeavour to meet the needs of the inquirer, however sceptical he may be. They find also a unique library, ample facilities for the discussion of difficulties and for instruction by experts in all departments of psychical science, and they also find social facilities for obtaining personal touch, both with other inquirers and also with those who occupy prominent positions in our movement.

But without sustained and greatly increased support it is impossible that the L.S.A. can make itself known to more than a small portion of the general public. It is on those who are already definite Spiritualists that we must rely for the "sinews of war," to enable the L.S.A. to bring itself widely and effectually to the public notice. It is here that some disappointment is experienced. There are many people who, having received through Spiritualism the assurance of human survival, having experienced through its aid the precious boon of communication with those who have passed the veil, go no further. This, surely, is a very selfish attitude to adopt! Surely, if anyone has received individual proof of human survival and spirit intercourse, the least that he can do, in return for the high privilege which he has received, is to do something to bring the truth of Spiritualism to the notice of every man and woman. And there is no organisation which can do this real "missionary work" except the L.S.A., which, by the breadth of its platform, the efficiency of its management, and the facilities which it offers to all inquirers, can appeal to the thinking public, in a manner which is impossible for any sectarian organisation.

Spiritualism, if it is true Spiritualism, is service, it is not getting but giving. The more a person is convinced by personal experience of its truth, the more cogent is the demand upon him that he should spread that truth to others. And the support of the L.S.A. represents the best, if not the only real way by which this service can be rendered, this gift repaid.

**HARVEST FESTIVAL.**—On Sunday, October 1st, at Grovedale Hall, London, N., the N.L.S.A. held their harvest thanksgiving services. At the morning service Mr. Leslie Curnow gave an appropriate address on "Sowing and Reaping," dealing with the progress of modern Spiritualism from its early pioneers to date, showing the spiritual harvest that is now being reaped from the seed sown by the fearless pioneers. Mr. Pulham presided at this service, which was opened by a solo, "How lovely are thy dwellings!" delightfully rendered by Mrs. Hooper, of St. John's Mission. The evening service was conducted by Mrs. E. A. Cannock, who took as her subject, "Labour's Reward." To say that Mrs. Cannock was at her best conveys all that is necessary. Mr. W. W. Drinkwater presided. The church was decorated with harvest produce which at the close of the day was given to the Great Northern Hospital.—C. L.

## LONDON SPIRITUALIST ALLIANCE.

On Thursday evening, September 28th, the L.S.A. held the opening meeting of their autumn and winter session in the large Hall at 6, Queen-square. There was a considerable gathering of members and their friends, and many members who have recently joined were present. Mr. George E. Wright, the Organising Secretary, opened the proceedings with a brief speech of welcome, making reference to the various items on the programme that the Council of the L.S.A. have provided for the season before them. The mention of the name of Mrs. M. H. Wallis and the fact that this valuable and popular medium was to celebrate the fiftieth anniversary of her public work on the forthcoming Sunday, was greeted with warm applause. Mr. Wright made a special appeal to members to join the classes of instruction, also the newly formed discussion class to be conducted by Miss Phillimore every Wednesday afternoon at four o'clock. In referring to the activities of the L.S.A., Mr. Wright announced that the membership was steadily increasing, and the general interest in matters for which the Society offered instruction and guidance was plainly evidenced by the continual stream of the public daily to 5, Queen-square. In their work of bringing the knowledge of Spiritualism and the findings of psychical researchers before the public, the magnificent and unique library of the Society was playing a very important part, country members in particular having found the library a boon, especially when distance prevented their being present at the meetings and lecture classes. Mr. Wright thanked all members for their co-operation and sympathy in the work of the L.S.A. in the past, and in looking forward to a most successful and instructive session, he knew he could rely on their support in the future, and personally, would spare no pains or trouble in helping them and their friends to enjoy to the full the privileges of their association with the L.S.A. (Applause.)

The programme of music and conjuring was then proceeded with, the ladies and gentlemen providing the entertainment being all members of the L.S.A. The items were as follows:

PIANOFORTE SOLO Etude in F. Minor. Liszt.  
(La Leggerezza).

MR. BRUCE JAMES.  
SONG "Beneath My Lattice." Sullivan.

MADAME WINSTON-WEIR.  
VIOLIN SOLO "Hejje Kah." Hubay.

MISS DOROTHEA WALENN.  
SOME EXPERIENCES IN MAGIC

(1) Colourpathy. (2) The Zoological Pictograph.  
(3) Thought Waves. (4) The Cotton Bandage Test.

MR. HARRY PRICE.  
VIOLIN SOLOS (a) "Rondino" Beethoven-Kreiser.

(b) "Humoresque" G. Walenn.  
MISS DOROTHEA WALENN.

SONG (a) "Good Night, Ninette." Seppilli.  
(Unpublished).

MADAME WINSTON-WEIR.

At the piano: MISS LUCY WATERFIELD.

The meeting terminated somewhat later than usual with a vote of thanks, proposed by Mr. Wright, to the ladies and gentlemen who had so ably given their services in providing the entertainment. The exquisite rendering of the violin solos by Miss Dorothea Walenn and the sympathetic and finished singing of Madame Winston-Weir were deeply appreciated by all present.

## "THE SCIENTIFIC SEARCH FOR THE SOUL."

To the Editor of LIGHT.

SIR,—I am sorry if I have misrepresented Dr. Hollander, as would appear from his letter in your last issue; but the criticism was not based on his book, but on a newspaper article which quoted him as stating that "the phenomena of mind can be explained by chemical formulae," and the interview in which this appears was utilised as a commentary on the presidential address of Sir Charles Sherrington at the British Association, when the existence of the soul, as distinct from the body, was questioned. Apparently Dr. Hollander retains an open mind on this question, and resents being classed with materialists. I am not surprised.

Yours faithfully,

September 29th, 1922.

"LIEUTENANT-COLONEL."

THE WIMBLEDON SPIRITUALIST MISSION, of which Mr. Richard A. Bush, F.C.S., the popular lecturer and author of several important works on Spiritualism, is President, makes a timely appeal to our readers in this issue for funds to enable them to continue their activities in Wimbledon in more suitable premises than those in which they are at present obliged to gather for the meetings, etc. This appeal is simply the logical outcome of the hard and excellent work of the Executive Committee of this mission during the past few years, and we trust that this appeal will not be made in vain.



## MESSAGES FROM THE LIVING.

A South African correspondent, D. M. Wilson (of Brand-forth, O.R.C.), quotes two experiences of spirit communication from living persons which appear to be exceptionally evidential.

In 1908, with two mediums in London, he received a communication from a man whom he knew in 1888, in which reference was made to a dispute over a dealing in shares, where payment had to be made by the writer. The latter stated the amount as £350, but the communicator insisted on it being £250, which was subsequently verified. The "communicator" was found to be then alive in Wellington, and died four years subsequently.

In the same year a communication was obtained from a man dressed as Captain of a Union Castle mail steamer, who stated that he was *en route* to Cape Town, six days absent. He gave his name, the name of his ship, and said that his body was asleep at the moment. The man, ship, and "present position" were verified at the office of the Union Castle Line on the subsequent day.

The writer also refers to several cases of prevision of an unusual nature and definiteness. The Salisbury Boat Train disaster was foretold in his presence on the Friday previous to the Sunday on which it occurred.

On another occasion a signal-fitter on the railway was forewarned of an accident to his knees on a certain day, and, taking no precautions, the accident happened as stated. On another occasion a rail coach was seen to fall on the guard while he was employed on certain work. In this case the guard remembered the warning, when the nature of his work recalled it, and was able to jump clear when the coach fell as in the prevision.

## "CAN THE SPIRIT TEMPORARILY LEAVE THE BODY?"

By CLAUDE TREVOR.

In a volume\* I have lately come across, in the National Library of Florence, I read the following which I have translated from the Italian and which I think will prove of interest to those who have followed the discussion in *LIGHT* on which it bears. Dr. Wied's letter, no doubt, was originally written in English and any translation therefore cannot pretend to be word for word as he penned it:—

In the "Annali dello Spiritismo"† for 1881 (page 135), we find the following:

"Can the existence of the soul be proved by the use of anaesthetics?"

Here is Dr. Wied's reply to the question:—

"Six years ago when it was necessary for me to inhale chloroform for the extraction of a gall-stone, I found that my *Io*, that is my soul, assumed the appearance of my physical form, remaining about two metres distant from it, and able to observe it as it lay on the bed. This unexpected and marvellous discovery appeared to me of such great importance that later I communicated my experience to many of my friends and colleagues, who assured me that several of their patients who had undergone operations had suffered nothing; but had been at the time enabled to witness the same. Therefore the temporary death of the body is the temporary liberation of the soul. Such insensibility is of great danger as produced by anaesthetics if used beyond the demands of medical science, but in the profound sleep produced by magnetization it may last hours, days, even months without injury, and those who have experienced such, on their return to consciousness declare themselves to have witnessed things and experienced sensations utterly impossible for them to describe. Those who have studied Theosophy know that in the East exist certain ascetics who, by dedicating themselves to a continual life of prayer and contemplation, can so dominate their bodies as to suspend, by exercise, their breathing powers, thereby rendering the former similar to that produced by death, falling into what we know and call a state of catalepsy. I affirm that by the use of anaesthetics, sceptics have a means at their command for proof of what is maintained concerning the existence of the *Io*, independent of the physical body, and that such reality is scientifically proved. The sceptic may deny that the almost universal belief in the existence of the soul has any scientific weight or value; he may reject authentic spiritualistic revelation or doubt experiments by magnetism, etc., but when he can obtain proofs through others, or on himself, as I have done and others also, that the soul can leave the body, temporarily existing apart from it, then he must perforce surrender and acknowledge the existence of the *Io*. All visible substances are composite bodies, and, as such, subject to death and decay, but the soul as a *unity* is indivisible, therefore indestructible, and consequently immortal.

London, 16th December, 1879.

"17, Great Cumberland Place,  
Hyde Park.

"GEORGE WIED, M.D."

\* "Idea Veradello Spiritismo." (G. Athius. Published in Turin, 1895.)

† Turin. (Baglione).

NOW READY.

# FACTS AND THE FUTURE LIFE BY THE REV. G. VALE OWEN

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

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

Price 4/6 net.

POST FREE 4/10.

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

## "LIGHT" for 1921

BEAUTIFULLY BOUND

Price TWENTY SIX SHILLINGS

POSTAGE 1s. EXTRA.

Such a Volume is the most complete record of Spiritualism and Psychical Research you can possess.

Send remittance to:

OFFICE OF "LIGHT,"  
5, QUEEN SQUARE, LONDON, W.C. 1.

THE MESSAGE OF ANNE SIMON,

AND

THE SECOND MESSAGE OF ANNE SIMON.

(Two Volumes.)

PUBLISHED BY RICHARD BADGER, THE CORHAM PRESS, BOSTON, U.S.A.

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

Price 9/- per Volume.

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

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

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



## CAMEOS OF SPIRITUAL LIFE.

THE MESSAGES OF ANNE SIMON.

(Continued from page 620.)

### A MESSAGE TO MOTHERS AND WIVES.

I send a message with a great wave-love of tenderness to the heroine mothers and wives, whose men have fallen recently in battle:—

Do not grieve. They have died gloriously! They live! They live and are in happiness. They were in peace, when mortal eye saw carnage and destruction. What suffering they had they bore as men, your beloved sons and husbands. Tenderly, each was taken to his own Home (yes, that is right!). If you are bound in love and understanding to them they await you. Be comforted!

ANNE SIMON.

### THE CHRIST IN CELESTIAL PLACES.

You will be filled with a peculiar exaltation. I see you spreading your open hands over your brow. I will speak of the Christ. He is here in our midst as a greater, luminous Radiance than this spirit-creation, of which I am one. On each of the many planes He exists as one Individual, but as separate Forms on different planes. From Him there comes the greater Light, as given from the Father, and we, as the angel-messengers replenish from this finer Essence, but the more exalted the plane, the more like to Him are the spirit-presences of that plane. We see the Christ with our spiritual vision, and there is adoration among the angels of heaven. He moves amongst us constantly, and we are exalted. He is the Father's Essence, as are we, but His degree of fineness above our own is infinity, because He is the Son, begotten of the Father, was Mortal Man, suffered and died that we might live the future life of our existence.

These last sentences by repetition, passing through heartless and thoughtless lips, have become deadened and diluted, and have lost their efficacy on the earth-plane. To this spirit-life here, by contact, the personal and divine Emanation from Christ permeates again into the spirit-consciousness as something new and ever vital and fresh. We receive again as a young child-heart.

### A QUESTION AND THE ANSWER.

May this Message bring to the earth-mortals joy! "Watchman! What of the night? Will the night soon pass?" I have given you the answer: "And the Glory of the Lord shall be revealed and all flesh shall see it together, for the Mouth of the Lord has spoken it." Hear these texts again freshly with the wonder-eye of the child, not with the emasculation of a droning monotony heard through the ages. You ask? (I sense the question). Have no doubts! It is right, and I am guiding you under inspiration. It is developing. It is I, your beloved Wife . . . Yes, that is right, always ask me!

### MORTALS DO NOT "SEE GOD."

This is what I wish to communicate: Mortals do not "see God," as they believe, in certain states of exaltation, such as may come to devout, prayerful earth-souls. The God-essence is for the spirit-places of serenity, after mortals and all creatures and created life have passed from their material abode. To man and to all creatures and created life of material worlds this highest God-essence does not reach, but the influences felt are the emanations of spirits of different planes, which have been supernally glorified

by a Central Influence. Mortal man, then, does not see or feel God as do the spirits of light of our own and the infinite other planes. He feels the reflection of the Great Central Luminosity, which reflection the spirit light sends to the material planes of the universe. The Inner Godhead is for the spirits of light. Its strength would be too severe for the mortal, not ready for the transfiguration. So, even in ecstatic moments of mortal soul-elevation they are the spirit essences that permeate and exalt. The Essence of the God-heart is not for mortal creation, but for those who are already on the spiritual plane, and accept it as the Central Essence.

### PERMEATIONS FROM SPIRIT PLACES . . . PREPARE!

What comes to the world-man as permeations from heavenly influences is reflexive through us. For us, the spirits of these places of light, the influence is direct, and its power (no word! cold!) is enhanced to a degree for which there is no earth-phrasology. With stimulation there is serenity. Can you understand this? I am vainly trying to express spiritual forces and states through the insignificant and inadequate earth-word-language. I have endeavoured to impress on mortals the idea of spiritual happiness and through this repetition, to emphasise. Through it there is the over-welling gratitude (cold again!) that God's Essence is all-permeating here, that we of the former worlds-planes have been released from our bondage, that the realisation of the spiritual state transcends the greatest possible earth-visions, that all earth-clouded doubts of the future can never more exist, that trouble, care, infirmity, will never again be in the spiritual consciousness, that there is heavenly peace but not eternal rest, for the spirits of light are active and growing and living and reaching. So let the mortal raise his spiritual eyes to these places of our abode, for each will enter his own mansion. I give the message: Prepare!

### MORTAL DOUBTS OF IMMORTALITY.

Humanity has hoped with a glorious hope. It has read its Bible, said its prayers and recited the creeds. It has taken the last Blessed Sacrament with the Word of God on its lips. And yet, there has lurked deep down in the consciousness of man that it might all be a delusion and a dream, that it might not be so, that a peculiar desperation would incite the imagination to beautiful images of lasting bliss and eternal rest. No mortal can truly say that such thoughts have not flitted in stealthy doubt through his inner consciousness. But now, now send the message to my brothers of the mortal world, and again I repeat the message: There is no death! But there is eternal bliss and happiness, the future existence, the sequential development under glorious conditions, as the closed petals unfold to the opulent flower through the tenderness and warmth of the early summer influences. The promises of Christ will be fulfilled. There will be no annihilation for one of God's creatures. Even a self-inflicted non-belief will be unfolded to a higher realisation through the love that abides. Let each earth-mortal do his full measure of service and duty, let him understand love and kindness, let him lift tenderly the brother who may not be so fortunate as himself, let him seek beauty and follow goodness and be clean in heart, let him walk gloriously in full realisation of the future joy, not doubting nor fearing. Let him keep his mind open for the heavenly messages. The wings of the angels are ever near. And so he will reach his own mansion in the heavenly kingdom. There is no death! It is the joy message of these letters.

(To be continued.)

## MRS. JENNIE WALKER: IN MEMORIAM.

Mrs. Jennie Walker, Yorkshire born, was a typical Yorkshire woman, bright, vivacious, cultured, of strong individuality, independent temperament and marked personality. For over forty years in public life, she began her career alone, and unaided by anyone, as a free lance missionary in Southampton, where she soon made a success, an abiding reputation, and won the regard and help of the late Canon Basil Wilberforce. Thirty years ago she became, still a free lance, a gospel and temperance lecturer, maintaining for twenty or more years a high reputation, and a busy connection all over the country, and also visiting, for repeated tours, both Canada and America. Many years ago the dogmas, creeds, and trammels of orthodoxy ceased to hold her; and she became as outspoken on new, as she had been on old lines—but never wavered in the basic truth embodied in the love of God, and the love of humanity.

Twenty or more years ago she was attracted to Spiritualism; first, as in so many cases, negatively, but accidentally discovering her own clairvoyant gift, she set out steadily to investigate for herself. She entered on and pursued an extensive course of personal reading, and also sat, alone, and waited, nearly every day for a year one hour in the early morning. So the full revelation came to her. She stepped out into the truth, announced her position, and abandoned her former allegiances, and with them all chance of work or income from accustomed sources.

It was in Canada during a third, and lengthy visit, that she first definitely took the Spiritualist platform, though she had, before that, spoken occasionally at meetings in

England. During several visits, she spoke, winning high regard, in every big city in Canada, from east to west, and in one case she not only served the existing churches for months, but established a new one, which still flourishes.

Mrs. Walker's health was not satisfactory when she went again to America in October, 1920, and her tour was greatly hindered, though remarkably successful. Her hope of renewed health following her return proved to be delusive, and a full year of great pain and suffering preceded her relapse and ending, the story of which has already been given piecemeal in LIGHT. A special phase of mediumship given her in a clear vision was that of "Floral Spirit Messages." This she used with great effect both here and in America, and it will long live in the memory of thousands who have witnessed it, and been blessed by it.

In spite of the insidious and terrible nature of her illness—discovered only at the end to have been tuberculous caries of the spine—her mental and spiritual vigour suffered no eclipse.

Even from her hospital bed she gave some of her visitors descriptions and messages, and her last inspired quotation was, "We shall be beautiful in that day when we stand alone in the perfect Love of God." She maintained her Spiritualist faith to the end—even affirming it in the last weeks when visited by the hospital chaplain, and she passed peacefully in sleep, having more than once asked, "Who is coming for me?" and remarked, "They said they would!"

The great place she held in the hearts of Spiritualists has been already made plain, not only in the floral display at the interment, but more by the many letters of tender tribute which have been sent from many quarters.

H. J. O.



**MARYLEBONE SPIRITUALIST ASSOCIATION**

LIMITED BY GUARANTEE AND NOT HAVING A CAPITAL DIVIDED INTO SHARES

ESTABLISHED

1872

INCORPORATED 1905.

Registered Office and Psychical Research Institute  
4 & 5, TAVISTOCK SQUARE, LONDON, W.C.1.

JUBILEE

1922

**A JUBILEE  
THANKSGIVING SERVICE**

WILL BE HELD IN THE

**ÆOLIAN HALL, 135, New Bond Street,**

On SUNDAY, OCTOBER 15th, at 6.30 p.m.

Speaker:

**SIR ARTHUR CONAN DOYLE**

(HONORARY VICE-PRESIDENT OF THE ASSOCIATION.)

**SPIRIT DESCRIPTIONS AND MESSAGES BY MRS. ANNIE BRITTAIN.**Soloist: **MISS NELLIE DIMMICK.** Organist: **CAPT. F. C. E. DIMMICK.****Chairman: GEORGE CRAZE, Esq.**

(PRESIDENT OF THE ASSOCIATION)

**Admission by Ticket: Reserved Seats 5/- 2/6; Under Balcony Free.**

Immediate application for tickets should be made to the Hon. Secretary, M.S.A., 4, Tavistock Square, W.C.1.

All proceeds will be devoted to the work of the Association.

Donations to the Jubilee Propaganda Fund are earnestly invited by the President, Officers and Council, all of whom are Honorary Members.

With the present Autumn Session the M.S.A. adds to its honoured record, the unique achievement of being the first London Spiritualist Society to complete fifty years of active work.

Inaugurated by Mr. Charles Hunt in the autumn of 1872, it has continuously proclaimed the Spiritualist gospel of Life and Eternal Progress and the natural heritage of man.

Commencing in a small carpenter's shop in Marylebone, this, the oldest Association for psychic research in the Metropolis, is known to-day in all parts of the world and has a larger membership than at any time in its history. With this increasing interest arose the urgent demand for greater facilities for practical demonstration and psychic unfoldment, and the M.S.A. Psychical Research Institute, opened to meet this need, is rapidly becoming the Mecca of earnest investigators.

*Sunday Services.*—Services are held each Sunday evening in the Æolian Hall, the lighting of which is ideal from a psychic point of view. These services are of such a nature that all phases of Spiritualism, the devotional, scientific, philosophical and phenomenal are harmoniously blended.

In reaching this high standard the Association has been aided in the past by such able exponents as Mr. and Mrs. Everitt, Dr. Peebles, Miss Florence Marryat, Mr. E. W. Wallis, Mr. J. J. Morse, J. W. Colville, Dr. Ellis Powell, and our present-day speakers include Mrs. M. H. Wallis, Miss Lind-af-Hageby, Miss Scatcherd, Mrs. Cannock, Mr. Ernest Oaten, Mr. Ernest Hunt, Mr. Horace Leaf, Mr. Robert King, Mr. A. Vout Peters, Mr. Ernest Meads, Mr. H. W. Engholm, Mr. P. Street, and many other eminent workers. The second edition of a new hymn book, compiled for these services, has just been published.

*Week Day Meetings at M.S.A. Institute.*—These meetings are principally devoted to the practical or demonstrative phases—Clairvoyance, Psychometry, Healing, Developing Classes, etc. The demonstrators for the present Session include: Mrs. Annie Brittain, Mrs. A. M. Craze, Mrs. Clempson, Mrs. Hadley, Mrs. Annie Johnson, Mrs. F. Kingstone, Miss Morse, Mrs. Marriott, Mrs. Neville, Mrs. Clements, Madame Saarijarvi, Mr. A. Vout Peters, Mr. H. Metcalfe, Mr. J. J. Vango.

**SYNOPSIS OF MEETINGS.**

MONDAY, 3 P.M.—Psychometry.

8 P.M.—Lectures, Debates, and Discussions.

TUESDAY, 7.30 P.M.—Spirit Descriptions and Messages.

WEDNESDAY, 11 A.M.—Free Healing Treatment. Healers:

Mrs. Craze. Messrs. Brittain  
and Lewis.WEDNESDAY, 3 P.M.—“At Home” with Mrs. Brittain’s  
Control.

7.30 P.M.—Members’ Developing Classes.

THURSDAY, 8 P.M.—Spirit Descriptions and Messages.

Experimental Class for Psychic Photography at various  
times.

SATURDAY.—Social Fixtures.

**Spiritualists and Inquirers are Invited to Join the Association.***Form of Application for Membership.*

Please enrol me as a member of the Marylebone Spiritualist Association.

I enclose 10/- as first annual subscription.

Name (Mr., Mrs., Miss) .....

Postal Address .....

To Mr. F. Brittain,

Hon. Secretary, Marylebone Spiritualist Association, Ltd.,  
4, Tavistock Square, W.C.1.



# Osmos

The Great British Aperient Water

## Medical Press Opinions:

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

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

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

## Take it for **YOUR** Ailment

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

## What Doctors say:

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

### CONSTIPATION.

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

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

### INDIGESTION.

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

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

### HÆMORRHOIDS.

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

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

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

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

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

## RAY'S AND REFLECTIONS.

Mr. G. E. Wright, the Organising Secretary of the L.S.A., made an effective point when, in his preliminary remarks at the opening meeting on Thursday evening, the 28th ulto., he pointed out that all the talented contributors to the entertainment programme were members of the Alliance.

But an even more striking feature of the programme was the appearance of Mr. Harry Price, of the Magic Circle, with his "Experiments in Magic," including a demonstration of the resources of the skilled conjurer in simulating some of the physical phenomena of the séance room which are mistakenly supposed by the uninitiated to represent the whole idea of Spiritualism instead of a small and not particularly helpful section of it.

I noted that some of Mr. Price's apparatus is elaborate, ingenious and costly. It would be altogether beyond the means of the poor, unlettered maladroit mediums whom it is the pleasant custom of some of our sceptics to credit with powers that put Cagliostro and Macchiavelli completely in the shade. But it is worth remembering that there are clever and moneyed sharks and sharpers who in the guise of "physical mediums" and with specially devised "magical" apparatus wax fat on the gullibility of people with more cash than brains.

The perplexities which trouble the minds of some of our inquirers are not all found in Spiritualism itself. Some of them relate to the kind of treatment it receives in the outside world. There is the attitude of the Press, for example. How is it that the Press rarely or never allows any problem concerning hauntings to be satisfactorily cleared up?

Here is the case as it was put to me by a novelist who occasionally occupies himself with psychical research. Here (said he) we have, say, a case of mysterious disturbances—knockings, movements of objects, stone-throwing and the like—taking place in or around some old house. Forthwith there is a sensational story in the newspapers. We are told how the police, the detectives, journalists and other observers are baffled by the mystery. The accounts go on, day by day, and then there is a sudden slump, and it is solemnly announced that some small boy (or girl) was at the bottom of the business, in fact, that it was all a hoax, and the matter is closed down, the "explanation" being usually more incredible than the manifestations themselves.

He said it both puzzled and exasperated him. Because if the original accounts were true then the explanation of them was simply absurd. Of course; to say nothing of the fact that it was a very poor compliment to the detective agencies—police, Press investigators, and other sleuths engaged on the case—who were apparently all bamboozled by some juvenile joker.

The fact is it is all due to "those editors," who make it an inflexible rule that after any matter has been allowed a certain amount of publicity it shall be closed down, and the space given to some other sensational event. It is as though the barber said, "Next please," or the conjurer remarked, "And now we pass on to the next trick." The haunting has, of course, to be explained somehow in order to settle the matter with some appearance of artistic finish, and the first small boy or girl who is caught throwing a stone or otherwise "monkeying about" in the locality is selected as the scapegoat.

It is quite useless to write to the papers concerned raising objections, expressing dissatisfaction, or reporting fresh developments in the case quite incompatible with the explanation given. The matter is finished, and cannot be re-opened. The public wants something fresh. Its palate is easily jaded. And the editor usually knows his business, catering alike for the "great heart of the British public" and its great fat head.

I will add one more reflection. It is frequently complained that the average newspaper is much more hospitable to attacks on Spiritualism than to anything offered in its defence. That, to me, is rather a matter for congratulation. If those who make the complaint only knew of the appalling nonsense which is sent to the Press in the name of Spiritualism, they would be of the same mind. It is really a relief to know how much balderdash is closed out by the same veto that rejects the relatively few sensible letters and articles setting out the facts of Spiritualism. *Per contra*, the liberality towards hostile criticism has its compensations. It occasionally admits arguments so transparently silly that even the man in the street is moved to mirth. We saw an instance the other day in the explanation that ectoplasm is simply the froth of bottled stout. I would rather see a newspaper admit that kind of thing than some of the puerile trash I have seen addressed to the newspapers on behalf of Spiritualism, by well-meaning but utterly incapable defenders of the subject.

D. G.



## QUESTIONS AND ANSWERS.

Conducted by the Editor.

Our readers are asked to write us on all questions relating to Psychic and Spiritual Matters, Phenomena, &c., in fact, everything within the range of our subject on which they require an authoritative reply. Every week answers will appear on this page.

We do not hold ourselves responsible for manuscripts or photographs unless sent to us in registered envelope, and all communications requiring a personal answer must be accompanied by a stamped, addressed envelope for reply.

### 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.

### SPIRITUALISM AND FAMOUS NAMES.

"INTERESTED."—We really cannot undertake to give you a list of names of living people of distinction who accept the idea of Spiritualism. Many of the names are continually cropping up in *LIGHT* and elsewhere, but we do not attach undue importance to them. The question for us is the truth of the matter rather than the support of eminent persons, although this is by no means to be despised. Some of these people do not make their opinions publicly known, and where we know their views we respect their confidence. As to Mr. G. Bernard Shaw, it will be sufficient to quote a passage from his letter which appeared in *LIGHT* of May 1st, 1920: "I am neither a Spiritualist nor a Materialist. In fact I am so notoriously the reverse that Mr. Joseph McCabe . . . considers there is more hope for the Pope himself than for me." That is a characteristic utterance, and should be sufficient to indicate Mr. Shaw's attitude. Lord Balfour is a Vice-President of the Society for Psychical Research and was its President in 1893.

### TABLE MOVEMENTS.

A. WRENCH.—The generally accepted explanation of the cause of the movement of a table in "table tilting" was given by Dr. Crawford in his book, "Psychical Phenomena." It requires the presence of a person with a special psychic power, in whom the power of the rest of the sitters is concentrated, and who can supply some form of semi-physical emanation which can "handle" the table as desired by the communicators. Spirits cannot interfere with material forces except through an incarnate medium. This, however, requires experience on both sides, and it usually requires many trials before success is obtained, for not only has the circle to collect enough power, in unison, for the purpose (which is not the result of will power, but a kind of psychic harmony), but the "others" have to learn to use this power. It is not an instinctive action on their part, and they are not omniscient as so many people suppose. Occasionally a person is met with who unintentionally acts as a "non-conductor," and if after repeated trials no success is obtained, it is often effective if each person is left out

of the circle in turn, until the "delinquent" is found. There should be no stress or mental effort in these attempts, but a natural restfulness and patience, repeating the same sitters, position, room, and if possible time of sitting.—W. H. H.

### SPIRITUALISM AND PSYCHICAL RESEARCH.

M. B. F.—There is certainly a difference between the two, although "Spiritualism" may be regarded as a generic term which includes psychical research. But in common use a psychical researcher would usually denote a person who was more interested in the scientific study of psychic evidences than in their moral applications or spiritual significance. You say you hear of people—especially amongst the clergy—who say they approve of psychical research but who discountenance Spiritualism. They are of course entitled to their point of view, but it should never be forgotten that but for Spiritualism there would have been no psychical research. The Society for Psychical Research grew out of the labours of several convinced Spiritualists, amongst them Mr. E. Dawson Rogers, a former editor of *LIGHT*. And there is more harmony between the two than might appear on the surface. Many Spiritualists are scientific researchers and many scientific researchers are convinced Spiritualists.

### PSYCHIC PHOTOGRAPHY: MR. WILLIAM WALKER.

NAVIS.—We can only give you these brief particulars: Mr. William Walker was one of the foremost of the pioneers of psychic photography, as doubtless you will have gathered from the references to his name in recent discussions. He was born in 1849 and was for many years in the service of the London and North Western Railway. Becoming interested in psychic phenomena he eventually specialised in the photographic variety, having had a long practical experience with the camera. He gained many evidential results in his experiments and frequently lectured upon these with lantern illustrations. He was thoroughly convinced of the reality of Hope's mediumship, and as he won high distinction not only by his acquaintance with psychic phenomena generally but also as a photographer, his testimony should have due weight. In connection with photography we may mention that he won many prizes at photographic exhibitions, and was president of his local photographic society. We knew him well as a man of fine character and good judgment. He passed away some seven years ago. The volumes of *LIGHT* for 1922 and earlier years would give you further information.

## Sales Make Fortunes

### RUSKIN HAS SAID:

"If you want knowledge, you must toil for it; if food, you must toil for it; and if pleasure, you must toil for it; toil is the law."

**S**UCCESS in life is not obtained by hoping or wishing, but by determined personal effort. Look about you, see what chances are available, and, having fixed on one, see to it that you make good. A book-keeper, a packer, or an ordinary clerk, all have their chance to be a success in life and earn big money. It all comes back to personal effort.

Why not be a salesman? It is easy when you know the ropes, and a salesman can rise to the very highest position in the country. Thousands are making over four figures a year, many five, by salesmanship. Opportunities for a good salesman were never so great as to-day, and to-morrow they will be greater. A good

salesman is almost indispensable to his firm, for upon him the responsibility lies to turn big stocks into money.

The best salesmanship course in the world is "Super-Salesmanship," to which untold care and thought have been devoted. Here is the cream of knowledge of this wonderful and fascinating science, but written so intelligently that anyone can learn it without special effort. Send for "Salesmanship" to-day. Thousands have benefited by it, and so will you. In any case you will find it a wonderful investment, and it may be worth a fortune to you.

Act now! Write at once, and the complete Course will be sent to you on three days' approval. You pay only if you are satisfied, and then only the full price of the Course. If you are not satisfied, send it back within three days and you will owe nothing. Address your postcard to THE SECRETARY, Super-Salesmanship Course (Dept. L.), 34, Paternoster Row, London, E.C. 4.



## ANSWERS TO CORRESPONDENTS.

"MYSTIFIED."—There are genuine mysteries and artificial mystifications. It is a mistake to place too much reliance on the statements of others without exercising your own judgment. It is well for all of us to have some ideas of our own even if they turn out in the end to be erroneous.

E. P. G.—We note a misprint in our reply to you last week. The first word of the quotation given should be "Aequum" not "Acquam."

H. FIELDER.—Thanks for your letter. We are deeply sorry to know that you are in suffering, and are sure that your many friends will send their sympathies to carry you through the painful ordeal entailed by your injured arm.

## NEW PUBLICATIONS RECEIVED.

The "Royal Magazine" for October.

"Afterworld Effects: A Psychic Manuscript." Obtained by Karl M. Leute and Clyde S. Ricker. The Christopher Publishing House, Boston, U.S.A. (2 dols.)

The Poems of Arthur Conan Doyle (collected edition). John Murray. (7s. 6d.)

"Raymond Revised." By Sir Oliver Lodge. Methuen. (6s. net.) [An abridged edition of "Raymond."]

"Psychic Science." (Quarterly Transactions of the British College of Psychic Science). October.

"The Great Secret" By Maurice Maeterlinck. Methuen. (7s. 6d. net.)

HELPING THE BLIND.—Mr. A. M. Heathcote's appeal in LIGHT for helpers in transcribing psychic books in Braille has been responded to by two writers who are interested in the subject, and he is very grateful both to them and to the Editor. He would much like, however, to add others to his little band. Perhaps the leaders of circles would kindly make this known, and there might even be some who would be willing to learn Braille for the purpose in view.

## 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, Oct. 8th, 11.15, Mr. Cowlam; 2.45, Lyceum; 6.30, Mr. G. Tayler Gwinn

**Croydon.**—Harewood Hall, 96, High-street.—Oct. 8th, 11, Mr. Percy Scholey; 6.30, Mr. Robert King.

**Brighton.**—Athenaeum Hall.—Oct. 8th, 11.15 and 7, Mrs. A. Boddington; 3, Lyceum. Monday, 8, healing. Wednesday, 8.15, Mrs. Curry.

**Church of the Spirit, Camberwell.**—The Guardian Offices, Havil-street, Camberwell Town Hall.—Oct. 8th, 11, Mrs. Redfern; 6.30, Mr. Thomas Pugh.

**Holloway.**—Grove Dale Hall, Grove Dale-road (near Highgate tube station).—Saturday, 7.30, whist drive in aid of Building Fund. Sunday, 11, Mr. W. W. Drinkwater; 7, Mrs. Podmore (address and clairvoyance); 3, Lyceum. Monday, 8, members' developing circle. Wednesday, 8, Mrs. E. Neville. Free healing circles: Thursday, 5-7, children; Friday, from 7, adults. Membership earnestly advocated; subscription, 6/- per annum.

**St. John's Spiritual Mission, Woodberry-grove, North Finchley (opposite tram depot).**—Oct. 8th, 7, Rev. Geo. Ward. Wednesday, Oct. 11th, 8, class for spiritual healing. Mr. Harold Carpenter. Thursday, Oct. 12th, 8, address and clairvoyance, Mr. Austin.

**Shepherd's Bush.**—73, Beeklow-road.—Oct. 8th, 11, public circle; 7, Mr. H. Fielder. Thursday, Oct. 12th, 7, public meeting.

**Peckham.**—Louanne-road.—Oct. 8th, 7, Mr. T. W. Ella. Thursday, 8.15, Mrs. Florence Everett.

**Bowes Park.**—Shaftesbury Hall, adjoining Bowes Park Station (down side).—Sunday, Oct. 8th, 11, the Rev. S. M. Mathias; 7, Mr. Leslie Curnow. Oct. 11th, members' meeting.

**Worthing Spiritualist Mission.**—17, Warwick-street.—Oct. 8th, 6.30, Miss Morse. Thursday, Oct. 12th, Mr. Arthur Clayton, blind medium.

**St. Leonards Christian Spiritualist Mission (bottom of West Hill), St. Leonards-on-Sea.**—To-day, Saturday, psychometry. Sunday, services at 11 and 6.30. Monday, 3, clairvoyance.

**Central.**—144, High Holborn (entrance, Bury-street).—Oct. 6th, 7.30, Mr. T. W. Ella. Oct. 8th, 7, Mrs. Graddon Kent.

**Forest Hill Christian Spiritualist Society.**—Foresters' Hall, Raglan-street, Dartmouth-road.—Oct. 8th, 6.30, Richmond Spiritualist Church, Ormond-road.—Sunday, Oct. 8th, 7.30, Mr. Ernest Beard. Wednesday, Oct. 11th, 7.30, address and clairvoyance.

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.

## SIR A. CONAN DOYLE IN WASHINGTON.

In last Sunday's instalment of Sir Arthur Conan Doyle's narrative now running in "Lloyd's Weekly," he wrote: "To revert to my opening lecture in the capital, Dr. Cushman was in the chair. Dr. Cushman has fully appreciated the truth ever since he had the striking evidence in connection with his daughter's picture, got through Mrs. Deane, as already described. There was some sensation when, at the close of my lecture, he stepped to the front, and, holding every one's attention by his commanding presence and sonorous voice, told the audience most solemnly that he had learned by personal experience that all that I was saying was true, and that it was the message above all others which the poor, tired, puzzled world was in need of. His remarks made a very great effect. Dr. Cushman invited us to lunch, where we met several of his brothers and sisters, each as wholehearted as himself. They are all nephews and nieces of the famous Charlotte Cushman, who once was to America what Ellen Terry has been to us. Cushman's aunt had lived in the same house as D. D. Home in his New England days, and the old lady had told him of the wonderful phenomena which young Home used to produce in their own household. Yet Cushman had the experience of hearing one of the high officials of the London Psychic Research Society talk of Home as having been a famous swindler."

SCRIPT  
SHORTHAND

the original "easy" system; Still easiest to learn, to write and to read. Can be written in the dark: see details of Olympia demonstrations. Full particulars from Dept. N., SCRIPT SHORTHAND, 126, Chancery-lane, W.C.2.

MEMPHIS OCCULT  
PRODUCTS

Aid Psychic Development.

MEMPHIS Crystals	2 1/2 in. 10/6, 1 1/2 in. 5/6, 1 in. 2/6, 1/2 in. 1/6
OUJIA BOARDS for receiving Spirit messages	7/- & 10/6
MAGNETIC MIRRORS	3/6 & 10/6
rapidly induce Clairvoyance	
MEMPHIS PSYCHIC INCENSE	2/9 & 7/6
The perfume of power.	
7/6 SHANCE TRUMPETS, Aluminium	7/6
PLANCHETTES, highly polished, on wheels, complete with Psychic Psychophone	4/- & 6/6 each

Prompt delivery. All goods sent post free with full instructions, U.K. Foreign orders extra.

Lessons given in all branches of Character Reading. Fees 2/6 per lesson. M. P. BOOTH, 14, CLIFTON STREET, CARDIFF.

## GLADOLA RESTAURANT

44, South Molton Street, W.1.

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

SPECIAL 2/- HOT LUNCHEON FROM 12 P.M. ALSO A LA CARTE.

TEAS, HOME MADE CAKES, GIRDLE SCONES.

DINNERS 8 to 9. Table d'Hôte, 3/6, or à la Carte. Wine List.

Open Sundays from 12.45.

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

## HORACE BUSBY.

Builder, Decorator, Sanitary & Electrical Engineer.

Furniture Repairs, Upholstery and Polishing.

"The Old Schools," Upper William Street, St. John's Wood, N.W.

Work executed by a skilled staff at moderate charges. Estimates and advice gladly given by appointment.

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

**PERFECTED PLANCHETTE**, on Ball Bearings, the most perfect instrument for obtaining Spirit messages. Beautifully finished, with full instructions, at 8s. each, post free, Weyers Bros., Scientific Instrument Makers, 50, Church Road, Kingsland, London E.N.1.

**Elderly Lady requires Companion Help**; small salary; comfortable home; Undenominational preferred.—10, Glentworth Road, Redland, Bristol.

**Watford.**—Wanted, one or two gentlemen interested in Spiritualism to sit in a private developing circle in Watford.—Write Box 20, c/o Hutchinson & Co., 34, Pat. rooster Row, London E.C.

**Léonie, French Dressmaker**, 48, Porchester Road, Bayswater. Ladies' own material made up. Moderate charges.—Evening Gown speciality.—Unsolicited Testimonials. Spiritualist.



## LONDON SPIRITUALIST ALLIANCE LTD.,

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

Telephone: MUSEUM 5106.

## AUTUMN SESSION.

## ARRANGEMENTS FOR WEEK ENDING OCTOBER 14TH.

**Tuesday, October 10th, 3.15 p.m.**—Clairvoyance, Miss MCCREADIE. 7 p.m., Mrs. F. E. LEANING; the second of a course of 10 lectures on "The Principles of Psychical Research" (Psychic Activities of the Living, Physical evidence of—The magnetic needle, the turning table, the spring balance—Telekinesis—Instruments used by Investigators).

**Wednesday, October 11th, 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, October 12th, Mr. W. E. BRADBROOKE, "The Children's Sphere."**

**Friday, October 13th, 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 on all afternoons and evenings.

**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.

**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 membership can be taken up at any time.

GEORGE E. WRIGHT,

Organising Secretary.

## BOOKS ON SPIRITUALISM AND PSYCHICAL SCIENCE.

By STANLEY DE BRATH, M.Inst.C.E. (V. C. Deserlis).  
PSYCHIC PHILOSOPHY AS THE FOUNDATION OF A RELIGION  
OF NATURAL LAW.

With Introductory Note by Alfred Russel Wallace, O.M., F.R.S.  
Third Enlarged Edition. Cloth, 386 pages, 6s., post free.

By CAMILLE FLAMMARION, the great astronomer.

DEATH AND ITS MYSTERY.

AT THE MOMENT OF DEATH.

AFTER DEATH.

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

JUST OUT.

By THE REV. DRAYTON THOMAS.  
SOME NEW EVIDENCE FOR HUMAN SURVIVAL.

With Introduction by Sir Wm. Barrett, F.R.S.  
Cloth, 8vo., 11s. 3d., post free.

This book includes the remarkable "Newspaper Tests," obtained through  
the Mediumship of Mrs. Osborne Leonard.

By E. W. WALLIS (Editor of "LIGHT," 1899-1914) and

MRS. (M. H.) WALLIS.

SPIRITUALISM IN THE BIBLE.

Boards, 104 pages, 1s. 8d., post free.

A GUIDE TO MEDIUMSHIP AND PSYCHICAL UNFOLDMENT.

I. Mediumship Explained. II. How to Develop Mediumship.  
III. Psychical Powers; How to Cultivate Them.  
Cloth, 312 pages, 7s. 3d., post free, or in 3 separate parts, 2s. 2d. each,  
post free.

By J. ARTHUR HILL, M.A.

SPIRITUALISM: ITS HISTORY, PHENOMENA AND DOCTRINE.

Large crown 8vo. Cloth, 8s. 3d., post free.

By SIR WILLIAM BARRETT, F.R.S.

ON THE THRESHOLD OF THE UNSEEN.

Cloth, 336 pages, 8s., post free.

A cautious and comprehensive description of the evidence for Psychical  
Phenomena, by a great Scientist. Strongly recommended for Sceptical  
Inquirers.

Edited by HAROLD BAYLEY.

THE UNDISCOVERED COUNTRY.

With an Introduction by Sir A. Conan Doyle.  
270 pages, 3s. 6d., post free.

By DAVID GOW (Editor of "LIGHT").

SPIRITUALISM: ITS IDEAS AND IDEALS.

Paper Covers, 2s. 3d., post free.

By THE REV. CHAS. L. TWEEDALE, M.A.

MAN'S SURVIVAL AFTER DEATH.

Or the OTHER SIDE OF LIFE in the LIGHT of SCRIPTURE,  
HUMAN EXPERIENCE and MODERN RESEARCH.

Cloth, 5s. 2 pages, 11s. 3d.

The book which so greatly impressed Mr. Robert Blatchford.

By the late ELLIS T. POWELL, LL.B., D.Sc.

PSYCHIC RESEARCH IN THE NEW TESTAMENT.

A Scientific Justification of some of the Fundamental Claims  
of Christianity.

1s. 2d., post free

By GEORGE E. WRIGHT, Organising Secretary, L.S.A.

PRACTICAL VIEWS ON PSYCHIC PHENOMENA.

128 pages, 2s. 9d., post free

THE CHURCH and PSYCHICAL RESEARCH.

A discussion of the implications of Psychical Research on the  
Christian Faith.

Cloth, 147 pages, 3s. 9d. post free.

By LADY GLENCONNER-GREY.

SYMBOLISM.

The Significance of the Spiritual World as revealed to the Mind  
of Man in Symbols.  
41 pages, 7s. 2d., post free.

Through the Mediumship of the REV. STAINTON MOSES (M. A.  
Oxon), a Founder of the London Spiritualist Alliance.

SPIRIT TEACHINGS.

With a Biography by CHARLTON T. SPEER, and two full-page  
portraits.

Ninth Edition. Cloth, 324 pages, 6s. 6d. post free.

By SIR ARTHUR CONAN DOYLE.

THE VITAL MESSAGE.

3s. 6d. post free.

THE NEW REVELATION.

Paper covers, 2s. 9d.

THE WANDERINGS OF A SPIRITUALIST.

Illustrated, cloth, 317 pages, 13s. 3d., post free.

JUST OUT.

FACTS AND THE FUTURE LIFE

By the REV. G. VALE OWEN.

Cloth, 191pp., 4s. 10d. post free.

By H. A. DALLAS.

OBJECTIONS TO SPIRITUALISM (Answered).

128 pages, 2s. 2d.

A valuable little book for those who have religious and other difficulties in  
regard to Spiritualism.

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



## GREAT BRITISH CRUSADE TO RESCUE 80,000 HELPLESS BABES!

**Smyrna's Abandoned and Starving Children Threatened with a Terrible Fate.**

Once again the Save the Children Fund has been called upon to help to save the lives of thousands and tens of thousands of innocent babes. Once again it is the children of tender age who are the first and worst sufferers in Smyrna as in all centres of war and affliction, and once again the only thing these helpless little ones can do is to turn to the all British organisation to save them from the most awful end of all—Death from Starvation.

Christian and Moslem, Turk and Greek—all are begging us to save the little ones whose bodies are marking the trail of the conflict in the Near East. They have come to the Save the Children Fund because they know that no distinction is ever made on account of Nationality, Religion or Class, the only test insisted on is whether a child is Hungry, Helpless and Homeless. Our only boast is that no child was ever refused food on account of the accident of its birth.

We do not ask who is to blame for the nameless horror of Smyrna or who it was that began that conflagration, massacre and rapine which, in the words of "The Times," "turned that great flourishing city (the seat of a Church mentioned in Revelations) into a charnel house." We pray for peace, but it may be that even now, despite the efforts of men of good will, war will once more threaten to blacken the homes of Europe.

All we know is that to-day—at the very moment you are glancing at this paper—some 80,000 little boys and girls are Homeless, Helpless, Hopeless. They are desolate little refugees, many of whom have lost their parents either by death or in the mad stampede from the flames of Smyrna.

Lest you think there may be some exaggeration just read what has been written by trained observers, men of world-wide repute and integrity, with great experience of and in no way connected with relief:—

### SCENES BEYOND IMAGINATION.

"The crew of the British destroyers moored near the Quay say that it was the ghastliest experience of their lives to be obliged to listen to the imploring screams of the women and children."

Mr. G. Ward Price, the "Daily Mail" correspondent, adds: "Imagination fails to grasp the bitterness of human suffering that is going on there at this moment."

In Major-General Sir F. Maurice's heartrending report in the "Daily News" the following passage will help you to realise the veritable hell upon earth that is reigning in Smyrna and surrounding districts: "I never knew before what gibbering fright meant. Now I shall never forget the moaning cries of the oroid—men women and children like a herd of animals mastered by fear... women and children trampled on and shot down."

"The Times" states: "All accounts agree that Smyrna has been turned into a charnel house. Several streets were so littered with mutilated bodies that it was impossible to pass for the sickening stench."

You know quite well your money will not be wasted. Your shilling enables us to give a child a substantial, nourishing, satisfying meal of 720 calories. It is based on our experience in Russia where we have fed for nearly a year an average of 250,000 children per day.

Those desirous of ear-marking their Contributions for the Relief of any particular class of children can do so.

### RELIEF FOR ADULTS

The "Save the Children" Fund is Prepared to administer relief to Adults for any organisation or individuals who will provide money for this purpose.

Do not let the day pass without sending your contribution. If every reader of this advertisement will just send what they think they can afford, not a single babe will lose its life from Starvation. It is no huge sum that is required. What is imperatively necessary, however, is immediate help.

Address your contribution NOW to Lord Weardale at the "Save the Children Fund," Room No. 34c, 42, Langham Street, London, W. 1.

### THE ONLY HOPE OF SALVATION.

Have you not a compassion for these innocent victims of a terrible tragedy? Would you let a starving, emaciated child die on your doorstep when, for the sake of, say, one shilling, you could save the threatened life? It seems a cruel, hard FACT TO FACE, but it is the TRUTH, that at this moment the only hope of salvation for thousands of helpless little ones is the INSTANT help, the unquestioning generosity of individual readers of this paper.

One Shilling will feed a starving Child for a Whole Week  
£1 will feed 20 Starving Children for a Week.  
£5 will Feed 100.  
£100 will Save a Whole Community of Helpless Little Ones.

## HUTCHINSON'S NEW AND IMPORTANT BOOKS

### MY LIFE AND SOME LETTERS

By Mrs. PATRICK CAMPBELL  
(Beatrice Stella Cornwallis-West)



In one large volume, royal 8vo, cloth gilt, with 42 illustrations on art paper, and photogravure frontispiece, 24s. net.

A Limited Edition of 100 copies specially printed and bound containing, in addition to all other illustrations, 8 photogravure plates. Each copy numbered and signed by the author (nearly all subscribed for). £3 3s. 0d. net.

A book of exceptional interest at the present time. By the late leader of the "Young Turk" Party.

### MEMORIES OF A TURKISH STATESMAN. 1913-1919 By DJEMAL PASHA

In one large handsome volume, with maps, cloth gilt, 18s. net.

### H. G. HAWKER, AIRMAN: His Life and Work By MURIEL HAWKER

In one large handsome volume, with illustrations on art paper, 18s. net. [Ready.]

### MANY MEMORIES

By G. B. BURGIN

In one large handsome volume, 16s. net. The third and concluding volume of Mr. Burgin's entertaining reminiscences. "A gay collection of adventure and anecdotes." *Evening News*.

### THE FARINGTON DIARY.

In cloth gilt, with photogravure Frontispiece and other illustrations, 21s. each volume, net.

[No. 1 Nearly ready.]

### ILLUMINATION AND ITS DEVELOPMENT IN THE PRESENT DAY

By SIDNEY FARNSWORTH

In one large handsome volume, cloth gilt, with frontispiece in colour and numerous other illustrations. 24s. net.

### FACTS AND THE FUTURE LIFE:

Nature's Testimony to Revelation.

By the Rev. G. VALE OWEN.

Vicar of Orford, Lancashire. In crown 8vo, cloth, 4s. 6d. net.

### IRISH SPORT OF YESTERDAY

By MAJOR A. W. LONG

Demy 8vo, cloth gilt, with numerous illustrations, 16s. net. [Ready shortly.]

### THE LOOM OF THE LAW

By J. A. R. CAIRNS

In demy 8vo, cloth gilt, 16s. net.

The experiences and reflections of the well-known Metropolitan magistrate. [Ready shortly.]

### 7th large edition now ready of "the book of the year."

(5th large edition exhausted within few days of publication.)

THE

## POMP OF POWER (ANONYMOUS)

In one large volume, cloth gilt, 18s. net.

### 6 Brilliant Novels Now Ready.

#### MISS MAPP

E. F. BENSON

A new novel by the author of "Dodo," &c.

#### THE BOX OF SPIKENARD

ETHEL BOILEAU

"A notable novel."

#### ALAS, THAT SPRING—!

ELINOR MORDAUNT

Author of "The Little Soul."

#### THE OPTIMIST

E. M. DELAFIELD

Author of "Tension," "Humbug," &c.

#### ANNETTE & BENNETT

GILBERT CANNAN

Author of "Semble," "Pugs and Peacocks,"

#### PUPPETS OF FATE

SELWIN JEPSON

Author of "The Qualified Adventurer."

London: HUTCHINSON & Co.



# LIGHT

A JOURNAL OF SPIRITUAL  
PROGRESS & PSYCHICAL RESEARCH

## CONTENTS.

The Relation of Spirit to Matter.  
A communication received by  
Mrs. Hope Hunter.

Sir A. Conan Doyle at Woolwich.

Joanna Southcott and  
Her Followers.

The Subconscious Mind:  
Its Nature and Powers.  
By "C. E. B. (Colonel)."

An Indian Juggler's Performances.  
By Captain C. C. Frost.

"The Lower Criticism."  
A Symposium—by Stanley De Brath.

Cameos of Spiritual Life.  
The Messages of Anne Simon.  
(Continued.)

SATURDAY, OCT. 14th, 1922.

No. 2179—Vol. XLII.

Registered as a Newspaper.

Price Fourpence.



Hon. Principal:  
J. HEWAT MCKENZIE.

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

**SUNDAY, OCTOBER 15th.**

At 11 a.m.	...	...	MR. WILLIAM LOFTUS HARK.
At 6.30 p.m.	...	...	MR. BLIGH BOND.
Wednesday, Oct. 18th	...	...	MR. ERNEST HUNT.

**Wednesday Concentration Class (Members only), 3.30 p.m.**  
**Thursday, Open Meeting, 4 p.m. will be discontinued until further notice.**  
**Week-day Services, 7.30 p.m.**

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

Sunday, Oct. 15th, 11 a.m. MR. G. F. ROWELL. Subject: "Ideals"  
 " " 8.30 p.m. MME. A. DE BEAUREPAIRE,  
 Wednesday, ,, 18th, 7.30 p.m. MRS. G. PRIOR.  
 Healing Tuesdays, 7.30 p.m., Wednesdays, 3.0 p.m.

Established 1917. Motto: Onward and Upward.

**Everybody Welcome.**

Sundays, 11.30 and 7. Mondays and Thursdays, 7.15. Tuesdays, 3 and 7.15.  
OCTOBER 15th, 11.30 and 7.0. MRS. MARY WILSON.

**Series of Lectures by Khwaja Kamal-ud-Din, B.A., LL.B.**  
on ISLAM A BLESSING TO HUMANITY and other subjects  
every Sunday at 5 p.m. onwards

Tea and Light Refreshments, 4.30 p.m. You, with Friends, are cordially invited.

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

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

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

LONDON.  
WEDNESDAYS ONLY.—Ethical Church, Queen's Rd., Bayswater, W.  
12 noon, Public Healing. 3.30 p m., Lecture.  
FRASERBURN

**TUESDAYS ONLY.**—Hall above New Gallery Kinema. Terminus Ed  
12 noon, Public Healing. 3.30 p.m., Lecture. Silver collection to defray  
expenses. Interviews by appointment only. Write to above address

**LECTURES** at "The Porchway," 13, Craven Road  
W 2. **FRIDAYS** at 3.30, Series on "Studies in Christian  
Mystical Doctrine," Oct. 20th, "Sorrow as a World-purpose," Miss  
Douglas. Admission free. **CLASSES** on Gnosticism by Miss C. B.  
Woods. **Tuesdays**, 6.15 p.m. Oct. 24th, "Plato."

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

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

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

**Ealing.**—Well-furnished s.c. Flat to Let! 2 bedrooms, 1 sitting-room, kitchen, bathroom, cooker, geyser, separate meter. —Apply by letter to F., c/o "Light," 5, Queen Square, London, W.C. 1.

**"DUOPHONE."** Perfected Gramophone, giving unique musical tonal timbre effects combining two Sound Boxes and Tapered Tone Arms leading into Amplifying Chamber. Stamped

**THOMAS BLYTON. Agent, 10, Babington Road, London, N.W.4**



# LIGHT

A JOURNAL OF  
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,179.—VOL. XLII. [Registered as] SATURDAY, OCTOBER 14, 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.

As an arrow sped true to its mark,  
So wingeth the soul on its flight  
From Death which is shrouded in dark  
To Life which is hidden in light.

—G.

### THE "MIDDLE STATE."

A notable article in the current issue of the "Quest," which abounds as usual in high scholarship, is that by the Editor (Mr. G. R. S. Mead) on "The Gospels and the Intermediate State." It compares the ideas of an intermediate state entertained by the Jews, the Greeks, and the Egyptians, with the doctrines of early and modern Christianity, and finds them all wanting. An analysis of the various teachings leaves the writer of the article with the impression that whatever beliefs have been held on the intermediate state, whatever doctrines formulated as to any immediate and special judgment of the soul after death followed by a period of purgation—they can claim no clear sanction from Scripture: "Christian scripture is explicit only on ultimates." In fact—

the whole body of Christian dogmatics is crippled by the heredity of a cruel mythological and miraculous eschatology, and the faith will never enjoy the sanity of true spiritual health until the poison is drawn out of its system.

### THE TRUE SOLUTION.

Mr. Mead concludes the article, under notice above, by affirming:—

The only antidote that will effect the cure is the healing spirit of mercy and compassion, of love and self-sacrifice, manifested in such excellence by the Holy Spirit through the great Prophet-founder of the faith in the beneficent acts recorded of Him.

Mr. Mead pleads for a science of religion worthy of the name, and suggests that it "might well begin with the most patient and unprejudiced inquiry into the means of coming to know the nature of life after death." We fully agree with him on the need for rescuing the subject "from the dead hand of the past."

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

So much so, that we attach little importance to ancient documents and the embalmings of antiquity. There is too much looking backward in these matters—"the mill will never grind with the water that is past." We are living spirits in a Universe of Life. Let us put the old, stale things by—rule and rote and record! The light reflected by these things is spectral and often delusive. It burns truly only in the Spirit and no otherwhere. All the clues we need are found in life-experience here and now, for we are spirits already, and the truth on these and other matters is already known to many a simple soul which has not dimmed its vision by becoming "sheathed in erudition" and spell-bound by ancient scripts.

\* \* \* \* \*

### "RAYMOND REVISED."

In view of the large number of people newly inquiring into psychic evidences, there should be a warm welcome for the abridged edition of "Raymond," by Sir Oliver Lodge, which, under the title "Raymond Revised," has just been issued by Messrs. Methuen & Co. at the price of six shillings. Sir Oliver, as we know, had long considered the advisability of putting the book forth in a more accessible form. Not only has he carried out the work of abbreviation and, in some places, of simplification, without disturbing the organic unity of the case as originally presented, but he has included some new chapters, one dealing with later conversations with Raymond, and another taking up points which had seemed open to hostile criticism. These indeed have the effect of amplifying the case and extending the evidences, so that the book should attract the attention even of those who are familiar with the earlier editions. Sir Oliver's Preface contains a notable sentence:—

Raymond is rather keen about "Raymond Revised," and hopes that it may be of extended use.

We shall return to the book later.

## THE DAWNING SPLENDOUR.

The music of the worlds of light  
We hear more clearly than of old,  
The wonders of the cosmic night  
Man's spirit travails to unfold.

The depths that seemed beyond our ken,  
Where triple darkness held her sway,  
Show now a blush of dawn to men,  
And slowly brighten into day.

From where the stars their courses hold  
Harmonious intuitions flow,  
And through the mists obscure and cold  
Shines now the surely quickening glow.—

A glow that flashes into fire,  
A stream of light serene and strong,  
Wherein our souls shall lose desire  
For selfish aims that lead to wrong.

Through clearer skies the heights are seen,  
The darkness trembles into dawn,  
And o'er the heavenly ramparts lean  
Familiar faces long withdrawn.

—HERBERT PRICE (From "Poems and Sonnets").



## THE RELATION OF SPIRIT TO MATTER.

Under this title there were dictated to Mrs. Hope Hunter a number of automatically written essays, of which we print a few very much as they were given. The communications contain much that impresses us as truthful and instructive, and in view of the conditions in which they "came through" they are distinctly remarkable. We set aside considerations of their "scientific value" and literary quality to consider rather their application to the facts of a region of life as yet unknown to official Science.

The communicator set out as his themes, under the general heading above, the following:—

- (1) ITS VARIOUS USES TO MANKIND.
- (2) ITS ENERGISING QUALITIES.
- (3) ITS ULTIMATE PLACE IN THE LOWER SPHERE.

This week we give theme No. 2.

### II. ITS ENERGISING QUALITIES.

Spirit energy is easily the greatest magnetising force existent. It is not known by name on the earth plane. Scarcely a branch of Science but owes much to it. In all great undertakings, in scientific achievements, politics, in art, literature, in any great crisis, in trivial moments, at the high water mark, at low tide, anywhere and everywhere this great magnetic force exists. It has life of a kind, therefore has existence of high and low degree. It is ubiquitous. Its power is almost infinite, partaking of the Godhead, as we believe; of immense capacity both electrically and generatively, this volume of powerful voltage is allowed to flow unused, to waste its enormous possibilities. A veritable Niagara of wasted power at present spending itself for naught. We propose that your world should harness its greatest magnetic asset to its service. Here is a practically untapped source of great magnitude, of undreamed of possibilities in its uses to mankind which, rightly understood, should revolutionise the world.

We will deal first with plant-life. All plant-life has a living organism. A seed germinates, not of itself as erroneously supposed, but through spirit intervention. But the germ of life is contained in the seed. What is life? We do not know. The spark of divinity contained by every living organism? The sublime power given off by the great forces which flow out from the great *I am*? We do not know. We see the seed germinate; here the miracle is before our eyes, but we do not know the origin of the vital spark. In these worlds we have our great laboratories, of science, of medicine, of eugenics, presided over by great men, strong in their knowledge of these subjects and of immense power. They spend themselves in service for mankind. Great problems are solved here and passed on bit by bit to the earth. As we help you others above us give their help and knowledge to us. But not without earnest seeking. First must come the desire for knowledge, the will to learn, the enquiring mind. Help is always given to those who seek for knowledge, even if it be knowledge of evil. There are evil great ones here. There are lower worlds where evil rules triumphant. Yet even here is found the divine spark, God given, we believe, which never dies, however thickly wrapped about by evil habits or low and dreadful thoughts. However low one may have fallen, let him have ever so faint a desire to rise, help is immediately forthcoming. But he will suffer more and more as he rises higher and realises his deficiencies. But always the divine spark is present, and with the slightest encouragement will germinate and shoot into being. In plant-life the spark is of low energy, but always present as in all living organisms. The seed is planted. It is watered by the rain; it is warmed by the sun; the winds blow over it—three great forces under Divine control. In all three is contained an electric wave, a magnetic current, an energising beam, call it what you will. The seed germinates, these great forces supply the stimuli, the seed germ being a magnet which attracts to itself the energising electricity which it needs to kindle the dormant spark of vitality contained in the germ. Once kindled, it continues to gather to itself in greater quantities such sustenance as is necessary for growth from the same great forces, and also, after a certain stage is reached, the same combinations in a lesser degree from the earth, where they are gathered and stored as the seasons pass.

Some seeds fail to germinate. Why? Well, some of the reasons are obvious. The seeds which fall by the wayside or on stony ground or among thistles—all these would kindle as the forces above are of use to them, but there must also be what is to a plant, food, which can be drawn from the earth.

Lack of substance in which to store the aforementioned great forces, barren and rocky places, a thickly occupied

soil, have nothing to give the plant. In the last instance, the food is already allocated to the strongest vitality. Having absorbed all necessary food from the surrounding forces above ground, it wilts and dies for lack of necessary nourishment from below. The same forces of rain and sun and wind which were stored and generated during the winter months are of coarser elements, though the same in essentials as those of the air. As water and steam are different aspects of the same whole and whilst a good result follows the use of water to a thirsty plant, one would hardly try steam for the purpose if one could. Yet steam is water. Do you see our point? The plant draws from the earth the same elements, but in coarser form, denser form. They have become food on which the plant feeds and flourishes.

### PART TWO.

#### ANIMAL LIFE OF A LOW DEGREE.

The animal kingdom is composed of various strata, commencing with plasmic substance, of latent possibilities, containing a nucleus, sensitive to various currents, radiating intensive beams of various strength and containing spirit energy in different forms. To begin with the lowest form of animal life: a plasmic substance of jelly-like consistency without form or movement, yet containing a centre of latent possibilities. This centre has a germ of positive form. The wherefore of the germ we do not yet know. The Almighty still denies to us the knowledge of many miracles. It is there always. After somewhat like manner to the seed this germ, the nucleus, is reached by the great energising forces—the forces of nature. What are the natural forces? We give them names but from whence do they originate? As we gradually learn a little more and as we see how these great forces act on substances and appear to create life, we wonder more and more how they came into being. The riddle of the Universe—shall we ever solve it, and what will the answer be? God is Spirit, pure Being. So we believe, but how much and what besides, all powerful, omnipotent, the great *I am*. But what is Being? How did it first originate? What were the conditions, the forces, which produced it? Vain question! We do not know. But we shall do so in the great hereafter. How far we have to travel! But the road is always wonderful, we learn many wonders by the way. We so long to make you understand something of our mental state here. We grope after great truths which seem so nearly solved, yet elude us at the critical moment. To resume. The names by which you call these forces are sun, wind and rain, as all know; they are accepted by all as a matter of common course because so well known, so usual, doing their great work unrealised by all. This jelly-like mass of inert substance responds to the vibrations originated by these great natural forces and distributed by them also. There is the rain which supplies moisture, the sun which supplies heat and helps to generate the necessary magnetism, without which the latent force lying in the nucleus of jelly-like substance, lacks life. The generating beam of the sun searching for and finding responsive movement of an electrical nature links up with its complement. The life line is connected. There is life-giving force, a vibrating current flowing over and around and now connected with the spark of vital force contained in the nucleus. The flow becomes stronger, the spark of energy grows, gathering its needs from the strong overhead current; it spreads through the mass. First it vibrates slightly in unison with the stronger force to which it is connected; gradually it becomes of sufficient growth (electrically) to have slight vibratory motions of its own power. It becomes still stronger, and has contractions and expansions of some extent. Seeing it at this stage many would concede it had life. Not so. Movement, yes. There is no true life at this period of its existence. For movement it is dependent on an outside force; true life is an inner force, an inner organism having an all-sufficing inner electrical mechanism, independent of an outside current or wave, as is this jelly-like mass. It is the more powerful beam which causes it to move in unison with itself. It is a false existence, possible only through its dependence on and continuation of another electrical activity of which the nucleus is or contains a minute particle of likeness to the vitalising beam. This is the lowest form of what is erroneously known as life (animal), but it is a fictitious form having movement only—apparent life, yes; true life, no.

(Continued at foot of next page.)



## SUGGESTION AND AUTO-SUGGESTION.

ADDRESS BY MR. H. ERNEST HUNT.

The value of such an address as that given by Mr. H. Ernest Hunt on the evening of the 5th inst., before the members and friends of the London Spiritualist Alliance in the hall at 6, Queen-square, is that the facts to which it called attention are of no mere esoteric or casual interest. The audience, which was a large one, listened throughout with the most manifest sympathy and appreciation.

In opening the meeting the Chairman, Mr. GEORGE E. WRIGHT, said it was a pleasure to hear Mr. Hunt speak on any subject, for there were few men who displayed so great a mastery of the technique of lecturing as he.

Mr. HUNT began by reminding his hearers that the human mind worked in a dual fashion. There were a thousand things going on in our everyday life of which we had no conscious knowledge. We knew nothing in the ordinary way about our digestion or the circulation of our blood. Having learned to speak and to walk, we did not think about the technique of speech or walking. These, with many other actions which we performed daily, had passed into that realm of mind which we called the "sub-conscious."

We had then to recognise that there were two departments of mind—the conscious and the subconscious. We could consider the conscious as the active department of mind—always busy, going here, there, and everywhere—and the subconscious as the more or less passive department. The former was acquisitive and critical, the latter assimilative and non-critical. Everything we experienced was stored up in this subconscious department of the mind. It took what was sent down to it without question. Again, we might associate the conscious with the intelligent and positive, and the subconscious more with the emotional and negative elements in our nature. We saw some of these characteristics of the two departments exemplified in hypnosis, where the conscious department of the mind, which acted as a kind of protecting shell to the subconscious or perceptive department, being temporarily in abeyance, the subconscious was ready to accept any suggestion made to it. The difficulty with children was the over-readiness of the subconscious mind to accept any and every suggestion, owing to their not having yet developed the protecting mechanism of consciousness.

Here then we had these dual departments of mind, but Mr. Hunt would not have his hearers imagine that these constituted the real man. He preferred to think that the real man inherited a will. The spirit came and inhabited this physical body and fought the eternal battle between spirit and matter. It was here to use this machinery in order to grow a bigger spirit. The object of existence was growth. But there were two kinds of growth—a growth from without and a growth from within. Everything around us made an impression through the nervous system, producing a reaction which was recorded for all time. Gradually some of these things were permitted to become dominant ideas, and an idea, once it had become dominant, resulted in action and built itself into the character. This impression on our minds of an idea from the outside world through the medium of the senses was really suggestion, and people were being moulded every day by suggestion.

(Continued from previous page.)

We now rise a little higher in the scale of evolution, to matter having greater powers of movement, and with certain instincts for self-protection, reproduction, certain appetites and protective qualities. There are innumerable species of the lower animal kingdom to which the above will apply. It is immaterial to specify any particular form. All life, given the vital spark, of the how and whereof of which we have already admitted we are quite ignorant, bears certain likenesses in all its grades, from its lowest form, when blind instinct suffices for its possessor, to the highest form of which we are cognisant—a man with highly trained powers of reasoning capacity. The gulf between these two extremes is not so great that it cannot be bridged. There is a certain likeness in the processes of nature as applied to the lowest and the highest. Break certain natural laws and a certain result is sure, whether it be in the animal kingdom or the kingdom of mankind. The great natural laws apply to everything created. Man is simply matter more highly vitalised, vitalised by pure spirit. The higher in the scale of life the more complete the reasoning faculty, reaching its highest point in highly educated humanity. With the lower species blind instinct serves. Why? In its environment this is all that is needed to most, to all animal life. Animals have certain instincts of reproduction, protection, chivalry, combativeness, blind instincts which they follow blindly each after their kind. To what end? Well, to the end of a universal natural law, which gives to a higher form of life higher powers culminating at last in the highest form of life, namely mankind, in whom the instinct becomes reason, with power to form his own life, knowing right from wrong, good from evil.

But the whole plan of creation is in essence the same. To the lowest form only a spurious life dependent for move-

A thousand things were playing their part every day in making us what we were. The influence of the clothes we wore was enormous. Every story, every picture, every drama which made any appeal to our interest had a potent influence upon us. We instinctively identified ourselves with the persons portrayed. Tears filled our eyes as we sat at the play. Why? Because we were really living on the stage, not in the auditorium.

This was one reason for the popularity of the film. Children going to the cinema went to worship Tarzan of the Apes or Charlie Chaplin. That was a prostitution of what might be a great channel of good. How enormously again our views were moulded by the Press, and how the minds of many of us were influenced by the constant reiteration of statements in the advertising columns.

He had mentioned children as being specially susceptible to suggestion. St. Paul said: "When I was a child I thought as a child." That was growth from outside. The only growth that was worth anything was growth from within. When that growth took place the man began to select the thoughts he was going to entertain. He used the conscious part of his mind as a filter. He said: "I won't have this." Mind could alter mind. It could gradually modify the whole bag of memories. We could take stock as a business man took stock, and build up our mind as we determined.

Mind could alter character. Most people preferred to think that they inherited their character and were not responsible. That was nonsense. A man could have his character under his own control. Nature was continually presenting him with opportunities for his dominant idea to pass into action. If his dominant idea was bad temper he would readily fly into a temper. If it was self-control he would not. Let him take the thought, "Nothing can disturb my self-control." It might not be true at first, but something had been done to undermine the bad dominance, and presently self-control would be uppermost. The same thing applied to the conquest of unreasonable fears and other faults and weaknesses.

Then there was the question of what we could do with the abilities we possessed. The mind grew by the exercise of the senses, and the capacities of the senses depended on concentration. Directly we began to concentrate on any one sense, that sense worked better. We could try the experiment with the memory. By resorting to artificial aids, such as tying knots, we only weakened the memory, but if we insisted that our memory must serve us it could be made to "come to heel" like a well-trained dog. All this could be done by the insistence of the top mind over the bottom. We could be transformed by the renewing of our mind by suggestion. And mind could not only alter mind, it could alter the body. If we thought depressing thoughts the body was being depressed, but by using the conscious mind as a filter and rejecting such influences we could gradually attune ourselves to thoughts of health to such an extent as to become practically immune from disease.

One word of warning was, however, necessary. Suggestion was not the whole story. We must be careful what we aimed for in life. Suggestion, because it worked, might be so used as to cause us to mistake our symptoms by ignoring and overlooking some little pain that might be a valuable warning. Apart from this it was absolutely safe, and when by its use we had developed the powers we already possessed, we should find that others were being added. (Applause.)

ment on outside vivifying forces; to life a little higher in the scale, a half-formed power of reasoning, an instinct; to man, the highest, power to control his life from within, not dependent on any outside influence as in the lowest forms, but a complete organism, having body and spirit, perfectly balanced, surely meant in the beginning to draw from the Godhead a radiating beam of pure vitality—spiritual sustenance which should help man to live the perfect life for which he was surely intended. The worlds revolve in space. Around them flow many currents highly charged with magnetic forces. The greatest, most intense, of tremendous power, from which all, if they will, may draw their needs, is that which flows from the Christ. It passes through all the spheres even to the earth which He died to redeem. It is the life blood of the world. The more spiritual man becomes, the greater the power to attract and retain this stream of vital force and power. The lowest form of life, or seeming life, draws from an outside force the elements it needs for existence. The highest form also, in a different degree and state. We have been over the same ground in the vegetable kingdom. That should be sufficient to give the idea of the middle stage of life, purely animal existence, which feeds on its like in different forms, the natural forces having contributed their share to this end and which is endowed with an instinctive desire to reproduce its kind, protect its mate and young and, in some forms, attains to an almost human capacity for faithfulness and loyalty. The highest form is man with perfectly balanced body and spirit, spirit finally usurping the bodily powers and becoming the entity, while still encased in matter drawing its life-giving stream from the great Life-giver, who emits an all-powerful magnetism, upon which all may draw at their need. The greater their need, the greater the capacity of attraction becomes. Like to Like,



## JOANNA SOUTHCOTT AND HER FOLLOWERS.

[In view of the many references in the Press to Joanna Southcott and her box of sealed writings, the following article by a student of the subject is appropriate, and should have an interest for many readers. It is noteworthy that at the present time the Southcottians are advertising in many newspapers, including those of the Church, that London is doomed unless the Bishops open Joanna Southcott's box!]

Joanna Southcott, born in 1750, dairymaid, shop-girl, and maid-of-all-work until she was 41, in that year became, "by Divine command," a Methodist. In the following year she announced at the class meeting that she was the Woman of Revelation, Ch. xii. After this she relapsed into insignificance again for a time, but after a bout of fever, her married sister at Plymptree complained that she was "growing out of her mind." She began to write rhyming prophecies, sealed with a curious little seal she had picked up once when sweeping out the shop after a sale. It bore the letters I.C., and a star above and below them. By the end of the century she had broken with the Methodists, returned to Exeter, and began to pester the local clergy. In 1801 she published in Exeter her first work, "Strange Effects of Faith," the publisher, Brice, charging 2s. 6d. for correcting the grammar and spelling. Among her earliest converts were Colonel Basil Bruce, Richard Brothers, the Rev. T. P. Foley, and William Sharp, the engraver. In 1802 she was in London, at High House, Paddington, by invitation of Sharp, fully engaged in "sealing" the faithful at so much a head, on half-sheets of paper. By 1805 as many as 10,000 had applied, but after one of them, Mary Bate-man, had been found guilty of murder and hanged at York (1809), the stream received a decided check. Before this, however, Tozer, of Exeter, had opened a chapel for Joanna's followers in Duke-street, Webber-row, Southwark. On October 11th, 1813, Joanna secluded herself from the world, with two amanuenses, and it was understood that a great event would take place in due course. In the following March she was ill, and Dr. Joseph Adams was called in. A crib costing £200 was obtained from Seddon's, of Aldersgate-street. A baby's robe, a snuff-box, and a roll of prophecies were placed in the famous "Box." Nothing occurred on October 29th (wrongly given as the date of death in the "Encyclopædia Britannica"), but in November she told Dr. Reece that she was dying, and desired that an autopsy should be performed four days after her death. This took place on December 27th, at 38, Manchester-street, and the autopsy was duly carried out upon her remains by Drs. Adams, Reece, and Sims, but no organic disease was discovered. The brain, however, was "in a high state of putrefaction." She was buried with great privacy, and every precaution against interference by the mob. Her Box, or a box, was entrusted to the Rev. T. P. Foley (d. 1835), and her will was disputed by a relative on the ground of her "blasphemous writings." Chancery upheld it however. She left as many as sixty publications, a Mrs. Essam bequeathing funds for the publishing of those still in MS. Sharp, who survived her by ten years (d. 1824), was the last to admit she was dead, and always expected her to re-appear. This popular phase showed itself with particular intensity in the case of Joanna. A girl named Mary Boon, of Staverton, professed to be her very person resuscitated, and being quite illiterate, dictated her lucubrations to John, or "Zion" Ward (1781-1837). This man, in 1828, proclaimed himself (on coming out of Newington Workhouse) as Shiloh, the spiritual off-spring of Joanna. A few years later he and a follower, Twort, were both in gaol for assault and blasphemy. In 1835 he was stricken with paralysis, and died at Leeds in 1837. He left a mass of 366 MSS., much of it quaint and original work on the allegorical nature of the Scriptures, to which he supplied "an elaborate and unique cabala of his own."

The Richard Brothers previously referred to was seven years younger than Joanna, a man of erratic and unbalanced temperament, who forsook his wife at the church door. In 1787 he was in London, a vegetarian, and a conscientious objector to the oath of allegiance, although at this very time a lieutenant on half-pay. In 1792 he wrote to the king (Geo. III., himself crazy) that God had commanded him to go to the House of Commons and tell them that the time for the fulfilment of Daniel vii. had come. Before this behest could be carried out, this "nephew of the Almighty" was in a workhouse, a prison, and an asylum respectively; when not in the custody of his friends he oscillated between these three. Yet Sharp believed in him, as he did in Joanna, and engraved his portrait with a halo about it. In the belief that Brothers was to be "Ruler of the World," so no doubt he would have been, (in his own estimation)

if he had not been arrested for treason, and shortly afterwards was in an asylum again. He had had time to get out a plan for the New Jerusalem, and to write the "Revealed Knowledge of the Prophecies and Times. Wrote under the Direction of the Lord God." It is amusing to find that Joanna (1802) denounced him for blasphemy, and with her own hand spoiled a thousand of Sharp's portraits of him, with red paint. He lived on some years after her death, and when Prescott, the astronomer, produced an "Inverted Scheme of Copernicus" and submitted it to the oracle, Brothers told him in all good faith that the Almighty had said it "would not do." He was the earliest Anglo-Israelite.

Another Southcottian, who founded the sect of "Joannas" at Ashton-under-Lyne, was John Wroe, also an Anglo-Israelite. In spite of his repulsive appearance, haggard, hump-backed, savage, with a prominent nose and long beard, he was surprisingly successful in his appeal. He had his first vision when he was over thirty, following on an attack of mania, succeeded by fever, and various psychic developments, which his wife in vain tried to cure by having his head shaved. After this he attended Southcott meetings under George Turner, of Leeds, whom he replaced as a leader after his death (1821), and shortly after went all over Europe preaching a gospel of his own, baptising and circumcising publicly, and imposing an objectionable discipline on his followers. He visited Australia four times, and so impressed the people of Melbourne that they subscribed to the building of a handsome house for him in Wakefield, but he died abroad in the year which should have seen the opening of the millennium. The sect in Australia was known as "Beardies," owing to the long beards and high felt hats worn as insignia. The various "sanctuaries" in Ashton have been converted to other uses, one being a theatre, and another a public house, with the not inappropriate name of "The Odd Whim." His writings were unoriginal, childish, and strongly sex-biased. In 1851 there were four congregations, comprising over two hundred persons, who believed that Joanna would rise again. Another computation puts the number at over one hundred thousand ("Encyclopædia Britannica"), and adds that the sect "only became extinct at the end of the Nineteenth Century." But so far from being extinct it is quite active at the present day, the *motif* of its energies being the irresistible attraction which the Book of Revelation exerts over a certain type of mind. The belief now dominant appears to be that Joanna actually gave birth to a Divine Child, which was caught up to Heaven at once for safeguarding there. The devil was very much about at the time, and it was not considered wise to leave it. But this child, Shiloh, is due to re-appear, whether by the agency of a "spiritual bride" again, or in which sex, is a matter of uncertainty. The belief that the age in which one is living is one of consummation, and that a tremendous and dramatic climax may be expected in the world's history in the immediate future, is one which has had the most intense fascination for other generations and many other bodies of believers. The devout women of the Southcott sect are not alone or peculiar, but quite normal in this respect, and they have in addition the ever-living source of curiosity in the mysterious Box of Sealed Prophecies, which the incurable stupidity of the Bishops still leaves in obscurity. This Box seems to have a sort of multiple personality. In 1915 Mrs. Rachel J. Fox, of Falmouth, stated in a pamphlet that it was not in London, but "in the custody of a good Churchman who received it from his father as a solemn charge." In July of 1917, a certain "H.S." received a message that the "faithful women" must solemnly open the Box themselves, as the necessary quorum of Bishops (24) could not be induced to do so. In the "Daily Express" of July 25th of this year, the Box was said to be in the possession of a lady in Edgware-road, who would give no information of its locality. This, or another, was also in the keeping of Miss Alice Seymour, "who lives in Devonshire," but also apparently in Ashford, Middlesex, whence she issues the monthly "Southcott Despatch." Again, this Box, or another, is owned by Mrs. Kenyon, Sen., granddaughter of a Mr. Norris, of Birmingham. All this elusiveness is the result, according to the "Daily Telegraph," August, 1919, of the eagerness of the American branch of the sect to get it into their own hands. With secrecy thus added to secrecy, and the belief that "England's Troubles" will only cease with the opening of it (see advertisement in "Morning Post," August, 1921), the Box is a unique source of interest in itself, and like the carrot in front of the donkey, keeps it running.

A meeting was held at Steinway Hall in the summer of 1916 by Mrs. R. J. Fox, and another at Camberwell, in 1919, which was representative of several thousand



believers. In London on January 12th, 1920, the fact of there being "more than fifty sealed believers" protected the city from the annual scourge of influenza. A little more faith of this sort would certainly be useful. The secret history of what was going on, of which these outward activities were the results as known to the public, is told in Mrs. Fox's book, "The Finding of Shiloh," which goes back to 1913 and details the various "revelations" which led on up to the present. The complete genuineness of the persons concerned prevents one reading it with scepticism, or wholly unsympathetically. It presents some rather touching aspects on the simply human side, some interesting ones on the psychological side, and to the student of psychical research several which are worth attention connected with the automatisms made use of. For instance, the transfer of mediumship from one person to another is rather curious (pp. 25-27). The awakening of psychic faculty in one by witnessing its exercise in another is not at all uncommon, but it is rarely at the expense of that other. Here, however, the gifted but quite unspiritual psychic has to definitely part with her powers for them to be bestowed on one worthier than herself. "The gift has completely left her and strange to say she does not seem to mind it." The transfer was made under the supervision of an Angel, in the absence of the recipient's own guide, St. Andrew, a good stupid person who explains that he was only a "poor fisherman and left the world without book knowledge." He quite refused to advise, sometimes, having apparently learned nothing more of this world or much of the next, in all the centuries. However, he knew how to make a set of questions *vanish*, and wrote simply: "I have taken them away, power was given for this, and I have need of them."

As regards Spiritualism, there is the usual inconsistency of denouncing "the dangers of modern Spiritualism, its potentialities for evil" by people who use the habitual and characteristic methods of it themselves. There is illustrated also a feature common to many automatists, that of incursions or interference by hostile forces. When Mrs. Fox began her spiritual adventures, she believed that the only real evil was in the lower nature of man, but by 1921 she had a firm and clear faith in the existence of Satan, and so to speak quite a high appreciation of his abilities in the way of putting obstacles in the path of the chosen ones, particularly by getting them into asylums. But it appears to the mere worldling as though he really must have had something to do with the curious fact that even when Bishop B. C. (Boyd Carpenter) had persuaded two dozen others to unite in satisfying the demands of the "faithful women," the custodian of the box and Miss S. (Seymour?) raised "conditions" which frustrated the whole thing, and were most disconcerting to the other believers, who up to that time had never heard of them. The attitude of the Archbishop of Canterbury is shown by his letters to have been as reasonable and as courteous as could be desired, towards people who were inclined to sign their letters "Jehovah," and identify themselves and their friends with all manner of fanciful allegorisation in the Scriptures. The Bible can be used, even with the best intentions, in a way which is both repellent and saddening, and persistent and gratuitous enquiries into the "transgression of Eve" and the sex of the Holy Ghost are not morally edifying.

#### "DAD."

##### FILIAL DEVOTION UNDIMMED BY DEATH.

In the "Pall Mall Gazette" each day Dr. Frank Crane, "the writer with sixteen million readers," gives a "Tonic Talk," in the course of which he contrives to say many arresting and valuable things.

Recently in a "Talk" entitled "Dad," Dr. Crane addressed his father, who has been dead thirty years. The tribute he pays to his parent is so touching that we give some extracts here:—

From your seat in the Place Beyond I hope you can see these lines. I feel I must say some things to you, things I didn't know when I was a boy in your house, and things I was too stupid to say.

It's only now, after passing through the long, hard school of years, only now, when my hair is grey, that I understand how you felt.

I must have been a bitter trial to you. I was such an ass. I believed my own petty wisdom, and I know how ridiculous it was, compared to that calm, ripe, wholesome wisdom of yours.

Most of all, I want to confess my worst sin against you. It was the feeling I had that you "did not understand."

When I look back over it now, I know that you did understand. You understood me better than I did myself.

Well, it won't be long, Dad, till I am over, and I believe you'll be the first one to take me by the hand and help me up the further slope.

Up there somewhere in the Silence hear me, Dad, and believe me.

As a man thinks and dreams, so does he act.  
—GALSWORTHY.

#### CAMILLE FLAMMARION'S LATEST BOOK.

REVIEWED BY "LIEUTENANT-COLONEL."

"At the Moment of Death,"\* by Camille Flammarion, is the second volume of a series of three, under the general heading of "Death and its Mystery." Each book is a collection of "manifestations," evidential of the existence of the soul as a potentially separate entity to the physical body, acting independently on occasion. The present volume deals with such apparitions, more particularly at the moment of death, and a remarkable series of these occasions has been collected with collateral evidence, where possible, and careful judgment has been passed on each case as to whether it is capable of normal explanation. The author, from his great astronomical experience, which requires the utmost precision, should be specially fitted for investigation of this nature, for astronomy admits of no bias. New data is only accepted on the proviso that it shall be capable of explaining all conflicting evidence. The necessity for this caution is pointed out in the first chapter of the book, and continually repeated throughout, as if to guard against a too lax assumption of the abnormal, while on the other hand attention is drawn to the great cumulative value and the absurdity of attributing so large an average to coincidence.

Professor Flammarion also noticed the favourite complaint that only a small percentage of the evidence is from scientific observers and he drily replies that only a small percentage of the population are scientists and, presumably, they only get their fair average of such happenings. It might also have been added that if all observers had been scientists their powers of observation would have been questioned, and another section, possibly conjurers, quoted as more suitable. However, the author also notes that there are three classes on whom he expects to make no impression: (1) The *farceur*, who only takes up the subject to make fun of it, a man who is incapable of serious interest in anything; (2) materialists, who cannot be convinced against their will; (3) certain churches with their narrow bigotry.

Certainly if any evidence could convince, the immense mass of evidence collected in those books would do so, and this is asserted to be but a small selection of the larger amount which has been received and investigated.

It is a great work, and one that could only have been undertaken by a man of Flammarion's capacity. It is, in fact, in the nature of a sequel to Myers' "Human Personality," with the evidence brought up-to-date, while at the same time, although a translation from the original, it still contains the national touch, the innuendo which so often obtains much greater effect than the definite statement, especially when referring to the usual type of opposition.

These three books should certainly be obtained by any keen student of the subject. They are easier reading than Myers' classic, but if they do not give the depth of detail this is compensated for by the "human touch" in the conclusion reached from each episode, and the very happy illustrations in his occasional digressions.

#### THE OCCULT SIDE OF CLOCKS.

Under the title "Clock Warnings," the "Pall Mall Gazette" of the 3rd inst. gives the following stories:—

A very weird but a perfectly authentic story comes from New York. In the house of Mr. Charles Wilson in that city there is a clock which has ticked away the hours for a great many years.

As the hands pointed to twelve o'clock at noon on the first day of June the clock suddenly stopped without any apparent reason. It was afterwards ascertained that at that precise moment its owner died in Arnot Hospital, where he had been ill with pneumonia. At exactly the same time, too, his mother dropped dead, a victim to heart disease.

Here is another strange story in which a clock plays a mysterious part. It was a small American timepiece, which stood on the mantelpiece in a sitting-room in a Liverpool builder's house.

At a quarter-past eleven one morning the timepiece fell from the mantelpiece on to the floor. When picked up it was found to be quite uninjured, and still going as if nothing unusual had happened. There seemed to be absolutely no reason why it should have fallen, but an hour later, when the builder came home to his mid-day meal, he remarked that at a quarter-past eleven he fell from the top of a building, but happily without sustaining any injury.

These are rather typical examples of the stories told of clocks in connection with warnings of a psychic kind. It suggests the existence of a subtle sympathy between the animate and inanimate world. But the whole subject at present is involved in uncertainty. We have yet to find the law which operates in such cases when they are real examples of the supernatural.

\*Translated by Latrobe Carroll. T. Fisher Unwin, (10s. 6d. net.)



## THE SUBCONSCIOUS MIND: ITS NATURE AND POWERS.

By "C. E. B. (Colonel)."

In LIGHT of the 23rd ulto. (p. 602) Mr. Julius Frost has given us a very excellent summary of the chief characteristics of the subconscious mind, so far as they are known to us with any degree of certainty.

I agree with him about the powers of telepathy and even of clairvoyance, regarding them as undoubtedly existent, probably as innate faculties possessed by all potentially, but only developed in a few rare persons. They are among the faculties called by Professor Richet "cryptesthesia." But it must be carefully borne in mind that the *modus operandi* of these faculties is still a complete mystery.

Many instances of telepathy and of clairvoyance have been observed and recorded in which the intervention of any discarnate intelligence would appear to be improbable, but it seems impossible to explain by any "natural" unaided faculty of clairvoyance the selection by a medium of correct information relevant to one particular person only, a person who is dead and whom the medium has never seen or heard of. The medium does not get it from his sitter's mind, as facts are often given that are not within the knowledge of the sitter, and, moreover, negatively, many facts that are within his knowledge and prominently in his mind at the time, do not emerge. Amid the mass of memories in some third person's mind, how does the medium select and extract just those that are relevant to the one deceased person, and how is it that a professional medium, giving sittings to hundreds of people in a year, should never mix up the affairs of the communicators? The problem of "selection" becomes even more difficult to explain if we assume the existence of a "cosmic reservoir of memories" to which the medium shall have access.

Indeed, as I have pointed out elsewhere, if "cryptesthesia" is to be accepted as a purely "natural," human, faculty, one is logically driven to the conclusion that it is in each case the sitter's subconscious mind, which, on approaching a "medium," becomes endowed with this faculty, which re-creates the dramatic representation of the departed personality, recalls all the memories relevant to him, his opinions and his peculiar tricks and modes of expression, and which conveys all this information telepathically to the medium. And even so it has to be conceded that the sitter has the power to search out and select from out of the mind of some third person correct and relevant memories unknown to the sitter.

This theory makes too severe a demand on my faith, and I prefer the more natural explanation that the information does in fact emanate, as it purports to do, from the discarnate mind of the person who is professing to communicate.

But I believe that communication, through whatever source it may come, is both difficult and imperfect, partly because an alien brain has to be used, and partly because of the condition of the communicator himself, who, while communicating, seems to find a difficulty in thinking clearly and who suffers more or less from aphasia.

It has been described to me in these words: "I feel as if I were two persons, one part of me remembers everything perfectly, but the other part of me, trying to work through this (the medium, in trance, touched herself), cannot remember clearly and cannot push things through."

Moreover, the intervention of the subconscious mind of the medium has to be taken into consideration, as has been justly pointed out by Julius Frost. It seems to me that the grip or hold of the communicating intelligence on the medium's brain is precarious, and that on slight provocation the medium's subconscious mind resumes control and finding a "theme" ready to hand, proceeds to embroider on it, as happens in dreams.

The signs of this intervention are fluency, ease, vagueness, emotion, and a total lack of any really evidential matter. It happens especially in "inspirational speaking," in "personal control," and in "automatic writing"; it is something that has always to be reckoned with, and a disregard of the possibility of its occurring has led to disappointment and disillusion, as well as to the acceptance as supernormal and inspired of much that had no other source than the subconscious mind of the medium. It is unsatisfactory, certainly, because it is evident that the more a medium has got to know about the affairs and peculiarities of a deceased person through previous communications, the more difficult it must become to distinguish between genuine and spurious communications.

Where, however, I do not find myself in agreement with Mr. Frost is in his valuation of the "direct voice." We have here a blending of physical with mental phenomena, and the whole operation is so strange that it is not to be wondered at that it is still looked upon askance by many

psychical researchers. It is known that the medium is awake and alert, the voices are apparently quite independent of her, and it is natural to assume that the messages expressed by the voices are equally independent of her organism. I am convinced, however, that such is not the case, and that use has in the direct voice to be made of the medium's brain just as much as in any other form of mediumship; in fact, owing to the wakefulness of the medium, it is probable that greater difficulties exist in getting information through.

Mr. Frost finds it "incredible" that the subconscious mind of a direct voice medium should be able to gain information unknown to the medium or to any sitter, but it is equally "incredible" that the subconscious mind of any other kind of medium should be able to gain (and select) such information. The value of messages received through the "direct voice" must not be judged by the rather sensational way in which they are given, but by their content. Judged by this standard they are on the average below the standard of the communications received through a good clairvoyant or trance medium, apart from a curious and rather special facility of speaking in foreign languages. The great majority of messages consist merely of gasping ejaculations of pleasure at having been able to speak; attempts to give names and to establish identity are made, but are too often helped out and prompted by the sitters themselves, while there is the additional disadvantage that as the sances take place in complete darkness it is very difficult or impossible to make a verbatim record of the messages as they are given. Apart from the general quality, communications through the direct voice do not differ in kind from those through any other form of mediumship; they appear to labour under the same difficulties and to have the same limitations, and, in short, there is no good reason for supposing that the method of communication is essentially different.

I have no wish to "run down" the "direct voice," although I think it is to be deplored that the exponents of the art are not more willing, in the interests of study, to afford better conditions of observation and control, but I do think it is unwise to lead people to suppose that in the direct voice they are getting communications from the departed direct and quite apart from the action of the medium's brain.

Mr. Frost speaks of materialisations as though such phenomena, produced under circumstances precluding fraud, were of common occurrence. As a matter of fact, a genuine materialisation that can be seen and handled, and which can speak, is the rarest of phenomena. We still have to go back to "Katie King" as the classic example. In that case, certainly, it would appear as if a discarnate intelligence had manifested itself independently of the medium, but the present state of our knowledge is not sufficient to enable us to form any hypothesis.

All physical phenomena seem to have their origin in a mysterious power or faculty residing naturally in certain rare persons, and it is far from certain that the intelligence controlling and directing this is always an ultra terrestrial intelligence. For example, in the experiments of Dr. Schrenck Notzing with Eva C., where for sitting after sitting amorphous masses of ectoplasmic matter were exhibited, it is difficult to recognise any directing intelligence beyond that of the medium herself, exercised unconsciously, and influenced perhaps to some extent by the mind of the experimenter. On the other hand physical phenomena have been observed and recorded where the directing intelligence appeared to be independent of and to transcend the intelligence of the medium, and independent will and purpose were shown. It is, however, premature to attempt to discuss whether such an intelligence does or does not work through the brain of the medium.

We have hardly as yet got beyond the stage of establishing the fact that physical phenomena are genuine and actually do occur: when this has been done satisfactorily, the next step should be to improve the conditions of observation, so that experimenters, free from dangers of fraud and fake, may attempt to discover something about the laws governing the production of physical phenomena, the necessary conditions and limitations, and may then proceed to investigate what the directing intelligences are and to find out something about their method of operation, linking up the "physical" with the "mental" phenomena.

HATE and impurity and greed and other sins of the spirit and mind take on here a solidity which is not seen or realised in your sphere.—Vale Owen Script.



## AN INDIAN JUGGLER'S PERFORMANCES.

ARE THE FOLLOWING MERE "TRICKS," OR DEMONSTRATIONS OF PSYCHIC POWER?

By CAPTAIN C. O. FROST (late Indian Army).

In May of this year in Rawalpindi, India, one of the Indian native officers of the Wireless Unit in which I was serving was due to leave the Army to go on pension. Greatly respected by the other Indians, he was given a farewell *tamasha* or "send off." To this I was invited. The *tamasha* commenced at 5 p.m. and, owing to the heat, was held in the open and on the parade ground. I found on my arrival that a hollow square of chairs and benches had been formed on which the native soldiers were seated. In the centre of the square was an ordinary barrack-room table covered with a cloth and holding the usual appliances necessary to a juggler's demonstration. The juggler himself was a man who knew no English and spoke his "patter" in Hindustani. After showing us a number of very ordinary conjuring tricks, he picked up an unsharpened lead pencil and laid it on the palm of his hand with arm fully extended to his front. The pencil was not connected in any way with his fingers, hand, or body. I noticed at this point the manner in which he seemed to concentrate as though using will-power. After about two minutes, during which he did not speak, the pencil slowly rose from the horizontal to the vertical and, staying there unsupported for about five seconds, as slowly sank again into the horizontal. This happened without any movement of fingers, hand, arm or body. An Indian officer by my side told me that it was no trick, but merely will-power. The juggler appeared really exhausted from his effort, beads of perspiration standing on his forehead. He rested for about five minutes after this. Another demonstration, which I ascribe to mesmerism, was performed. He dragged forward one of our shy and nervous recruits who was fresh to Army ways, and, reassuring him in the vernacular, placed a dark cloth over his head to exclude the light. The recruit was standing in the centre of the square and within ten yards of everyone of the audience throughout this demonstration. After making passes over his face, but without touching him, the juggler withdrew about three paces; asked him the following questions and received the following answers all in Hindustani:—

Q.: Where are you?

A.: In Lahore.

Q.: Whom do you see around you?

A.: My mother, father, and sisters, of course—I am at home. (This was in a surprised voice as though the obvious had been questioned.)

It should be noted here that the man was all the time in Rawalpindi, several hundred miles from his home in Lahore.

Making several more passes over the face of the Indian recruit, the juggler again withdrew, and the following conversation ensued:—

Q.: Where are you now?

A.: In Rawalpindi with my unit.

Q.: You just said that you were in Lahore—now where are you?

A. (indignantly): Where am I? What do you mean?

The boy's face was uncovered and he, rubbing his eyes as though newly awakened from sleep, was sent to his place among his laughing comrades in the audience.

Ten weeks later, the weather in Rawalpindi becoming rather too hot, my wife and I went by motor car to Murree in the hills for a few days' rest. Returning by hired car, I noticed a native squatting on the footboard, but took no notice of him, as it is a common thing for any native to obtain a "lift" in this way. On one of the wildest parts of the road one of our tyres burst, and we sat on the roadside for about half an hour whilst it was being repaired. Then for the first time I saw the face of our native passenger and, seeming to recognise him, asked whether he knew me. He replied that he could not remember where we had met before, and by comparing notes I found that he was the juggler whose performances had so mystified me. My wife being new to India and not having seen the performance in Pindi, which was strictly "regimental," I asked the juggler whether he could possibly demonstrate his hypnotic and mesmeric powers still further for my wife to see. Here I would call certain facts to my reader's notice: (a) We had stopped at this particular part of the hill road by accident and not by design. (b) The road here was about twelve paces wide and had on one side a steep slope dotted with fir-trees and jungle, descending to the valley about 1,000 feet below, and on the other side a mass of boulders standing at the foot of a steep incline rising to another part of the road—about two hundred feet above—which winds its way upwards from the Plains to a height of nearly eight thousand feet. (c) On the steep slope a number of goats were grazing in charge of a youth of the hill-country. (d) The inhabitants of this district speak little Hindustani and no English, this particular youth only knowing his own native tongue. (e) The juggler spoke no English, and being a South countryman, could not speak to the goat-watcher.

Calling and beckoning to the goatherd, the conjurer and I managed to get him on to the road. With my wife

and I sitting on the roadside boulders and the goatherd and conjurer in the centre of the road, the latter threw a dark cloth over the man's head. Then he gave me a pack of ordinary playing cards from his own pocket. These I took the greatest of care to check, finding the pack complete. The conjurer without coming near to me asked me to pocket the cards and concentrate my thought on one card. I did—the King of Spades. He then made passes over the goatherd's covered face, and without saying a word to the man retreated some paces from him and from us. Quite suddenly the man said in English the words, "King of Spades," in the thick accent of a hillman speaking English. The conjurer speaks no English—the goatherd speaks no English or Hindustani—they could not talk to each other, and clearly were not accomplices. No word was uttered by the juggler and he did not know of my choice of cards. The cards were in my pocket. Giving the man an anna I dismissed him.

The juggler remained at least five or six paces from me and demonstrated the pencil "trick" again for my wife's benefit with a pencil provided by me. The complete pack of cards was still in my pocket, and my pocket firmly closed. Beckoning to the goatherd again, the juggler told me that he wanted the man to walk fifty paces down the road and bring back what he found behind a particularly large boulder which he indicated. With gesticulations (for neither of us could speak the particular hill dialect) we conveyed our meaning to him. Please note that the juggler had remained all of the time away from me, and certainly at least forty paces away from the indicated boulder. He then asked my wife to think (not speak aloud) of any card in the pack and to concentrate on that card. She did so. The goatherd returned with the ace of clubs, which was the card thought of by my wife. I noticed that the design on the back of the card was the same as those still in my pocket and which I had not touched. I took the pack from my pocket and again carefully checked it through. The ace of clubs was missing! My wife and I are perfectly certain that it was there when we checked the cards previously.

Now comes the question to my mind. Were those mere "tricks"? They may have been when demonstrated at the arranged *tamasha* in Rawalpindi, but what about the casual meeting on the road—the tyre-burst, the unexpected halt for half an hour, the goatherd, and no apparatus belonging to the juggler except a pack of cards, even the pencil was my own. Can any reader explain all of this? I should like to hear opinions.

## FOLKLORE IN ESSEX.

## WITCHES AND FAIRIES.

By WARWICK EARL.

The belief in fairies and witches has by no means become extinct in some parts of England. In Devonshire and Cornwall it is still a popular belief, and in many parts of Yorkshire, Suffolk, and Norfolk; while in Essex, nearer London and "civilisation" than any of the other counties, it is still firmly rooted in the minds of the peasants and country folk. Not very far from Burnham-on-Crouch a few years ago an old woman lived by herself in a cottage. She was said to be bed-ridden with rheumatism, but there are those in the village who affirm that at night time old Martha's rheumatism mysteriously vanished, and that she was as nimble as a child. She had an enormous black cat, which, when not sitting in front of the fire, was always close to its mistress, either on a chair or on the bed. The old woman and the cat were quite inseparable. Martha also possessed a peculiar crooked staff or s'ick, which she used to tell the village children was a fairy wand. She also dealt in medicinal herbs, and she was credited with having performed some wonderful cures. Even the old boatmen used to consult Martha, and many were the youths and maidens who came to ask her advice on marriage and their future prospects in life. Martha was a very passable prophet, and the things she foretold nearly always took place. The neighbours were well disposed towards her, and many a pound of fresh butter, and presents of eggs and even a fowl at times were sent by farmers to keep her in a good humour! She was also credited with great power over bees, being able to ensure a successful honey season, and she could get bees into hives where they had previously refused to go. On Saturday last I paid a visit to the quaint old town which has little more than yachting to attract its visitors. An old town crier dressed in a pale blue cloak, edged with gold, and a three-cornered pale blue hat, was crying: "Oyez! oyez!" as a preliminary to some announcement of local interest. At the back of the village of Woodham Ferris is a hill which is known as a fairy encampment, and I was told that the elfin bugles could be plainly heard there. The fairy folk also used to come into market and would buy various things from the village stalls. The stallholders, however, were not very appreciative of these shoppers, but did not dare to be impolite or uncivil to them for fear of their power. At Billericay, another pretty village, there exists a belief in fairies. So it seems there is still left a considerable amount of belief in fairy things, despite the fact that we live in a very materialistic and practical world.



## LIGHT,

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

Tel. Museum 5106.

Telegrams: "Survival, Westcent, London."

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

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

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

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

## THE "DIRECT VOICE."

The other day we were asked by a man of science, whose studies and experience have led him to realise the existence of a spiritual world although he is unacquainted with psychic phenomena, whether the "direct voice" was a fact, or whether it could be accounted for by trickery or self-deception. After a long experience of direct voice phenomena, and its great range—in the way of languages, sustained conversations showing knowledge and memory impossible to any persons but those who appeared to speak—the scientist's question struck us as an odd one. It seemed difficult at the moment to realise that anyone to whom psychical research is more than a name should suppose the possibility of the "direct voice" having no actual existence. We had temporarily forgotten that even some persons who have visited "direct voice" mediums may come away with much the same impression, having failed to get any of those dazzling examples of evidential conversations which fall to the lot of others.

A person who hears a husky whisper in the dark or a few stammered words carrying no proof of identity may well fail to realise that in the presence of the same medium he might on another occasion hear voices loud enough to be heard in all parts of the house, and carry on conversations with departed friends showing every indication of life, intelligence and identity. He might (as we have done) hear several conversations going on at once with the medium chatting away at the same time. He might, if a linguist, carry on dialogues with "voices" speaking fluently in languages utterly unknown to the medium. He might even (as happened once to a friend of ours, a well-known psychical researcher) hear spirit visitors talking amongst themselves, unaware that their voices had somehow become audible to the medium and sitters! That last must be a rare experience, but it is very suggestive of some curious law at work in psychic phenomena whereby spirits occasionally produce results on the physical side of things without being conscious of it.

We wish we were as certain of some other things as we are that the direct voice is a fact beyond all peradventure and beyond all possibility of simulation when it is at its best.

It may seem doubtful or incredible to many who hear of it for the first time as something novel—a new departure in psychic phenomena. But when we look closely into the matter and recall the audible voice in which in countless legends of the past the "ghost" is described as speaking we can only conclude that these also were cases of "direct voice" phenomena. The spirit, blundering perhaps on the confines of the physical world, uttered words which by some rare combination of circumstance became audible to persons on this side of life. These, of course, were accidental instances of what the unseen operators in direct voice circles carry on as a deliberate and carefully directed form of communication.

Meanwhile, while sympathising with the objection of the sceptic who says these things ought not to

happen, we can only say that they do happen. Many of us were sceptics ourselves once, and we can afford to be tolerant. We are not able to extend quite the same degree of indulgence to the critical inquirer who doubts if these things can be, because he has never heard of them before. There is almost a suggestion in his complaint that he is aggrieved because they are happening without his permission! We expect to see and hear in the future many things of which at present we have not the slightest inkling. Life has still unnumbered wonders to unfold to us—many things rare and lovely, and true. Not all of them will be "phenomenal" in the psychic sense, but they will all be natural, gifts of the Great Mother who has already given us so much more than we had any right to expect.

## "PRESS AND PREJUDICE."

To the Editor of LIGHT.

SIR,—Mr. George Wright, in your issue of 23rd ulto., calls attention to the series of articles by M. Paul Heuze in the "Daily Telegraph." The articles in themselves have no value whatever, as serious criticism of the evidence for or against the reality of ectoplasm or psychic phenomena in general. They are merely the English journalist's equivalent of a series of articles, contributed by the said Heuze, to a weekly Boulevard Review, and consist principally of a judicious blend of *suppressio veri* with *suggestio falsi*, spiced with malice. I understand from Mr. Gabriel Delanne that M. Heuze's qualifications for the position of critic are exactly equal to zero. That point need surprise no one. In this he will only resemble Mr. Filson Young and other self-appointed instructors of the man in the street.

It only remains, however, to reply to Mr. Wright's question as to the standing of M. Heuze. Well, the chances are very much against his being a fool. He is after what is called in this country, *la galette*, and if he can sell his frothy fabrications to a leading London journal he probably sees no reason to refrain from so doing, especially if at the same time he can call attention to his otherwise obscure personality. Let us leave M. Heuze—he only acts after his kind. But the scandal to which attention should be drawn is the conduct of the "Daily Telegraph." Mr. Delanne's attention having been called to certain personal statements relative to himself, coupled with an absurd travesty of a séance held in Algiers in 1906, he wrote to the "Daily Telegraph" asking if that journal would be interested to have the correct version? After some interval the "Daily Telegraph" replied that they would be glad to receive an article from Mr. Delanne. The latter thereupon prepared an account of a séance held in the Villa Carmen (Algiers), at which he, Professor Richet, and six other persons were present, including the medium, Eva C. The account flatly denies trap doors, articles of clothing, and the other apparatus usually evoked to explain away extraordinary phenomena. The whole account of this séance was submitted fifteen years ago to the examination of Dr. Joseph Maxwell, the Procurator of the Republic, at Bordeaux (still living). This impartial investigator decided that not one of the accusations of fraud in this particular séance was substantiated, that the witnesses brought forward in support of the charge of fraud were themselves unworthy of credence. This gentleman's verdict still stands. M. Heuze carefully avoids all reference to this famous inquiry, but brings forward the name of a certain Dr. Renby, in whose name these charges were made at the time, and who was not present at the séance. It is this Dr. Renby who is, so to speak, "non-suited" by Dr. Maxwell. This is the substance of the detailed explanation offered by Mr. Delanne to the "Telegraph," accepted by them and so far not printed. Mr. Delanne, who knows the Press, scarcely expected anything else, and is completely indifferent in the matter. It is all ancient history now, but it is an excellent object lesson of some people's ideas of controversial fairness. But certainly M. Heuze is a fool. Whether he is unreliable or not is a matter upon which each may form his own opinion.

Yours truly,  
FREDERICK STEPHENS.

27, Avenue Felix Faure (15),  
Paris.

## A PARABLE.

High-brow House was furnished well  
With many a goblet fair;  
So when they brought the Holy Grail  
There was never a space to spare.

Simple Cottage was clear and clean,  
With room to store at will,  
So there they laid the Holy Grail;  
And there you'll find it still.

—From the Collected Poems of Sir Arthur Conan Doyle,  
just published by John Murray.



## THE OBSERVATORY.

## LIGHT ON THINGS IN GENERAL.

We are informed by Miss Estelle Stead that a new work entitled "The Blue Island," containing some recent remarkable communications from her father, which relate to his passing over and the experiences of a new arrival beyond the veil, is now in the press. Miss Stead is very busy just now organising important propaganda meetings to be held in various parts of London during the winter. The first of these meetings will be held at the Co-operative Institute, Parson's-hill, Woolwich, on Wednesday, October 18th, at eight p.m. She will speak on "Communication with the Next World." Mr. Alfred Vout Peters will also speak and give clairvoyance. This, and all the proposed propaganda meetings, will be free to the public.

"Psychic Science," published quarterly by the British College of Psychic Science, in the issue dated October, contains a deeply interesting paper by Sir Arthur Conan Doyle entitled, "The Mystery of the Three Fox Sisters." In concluding his article, Sir Arthur writes: "I have said that there is little connection between physical mediumship and morality. I could imagine the ectoplasm flow being as brisk from a sinner as a saint, impinging upon material objects in the same way, and producing results which would equally have the good effect of convincing the materialist of forces outside his ken. This does not apply, however, to internal mediumship, taking the form not of phenomena but of teaching and messages, given either by spirit voice, human voice, automatic writing or any other device. Here the vessel is chosen that it may match that which it contains. I could not imagine a small nature giving temporary habitation to a great spirit. One must be a Vale Owen before one gets Vale Owen messages. If a high medium degenerated in character, I should expect to find the messages cease, or share in the degeneration. Here, too, the messages of a divine spirit, such as is periodically sent to cleanse the world, of a mediæval saint, of Joan of Arc, of Swedenborg, of Andrew Jackson Davis, or the humblest automatic writer in London, provided that the impulse is a true one, are really the same thing in various degrees. Each is a genuine breath from beyond, and yet each intermediary tinges with his or her personality the message which comes through. So, as in a glass darkly, we see this wondrous mystery, so vital and yet so undefined. It is its very greatness which prevents it from being defined. We have done a little but we hand back many a problem to those who march behind us. They may look upon our own most advanced speculation as elementary, and yet may see vistas of thought before them which will stretch to the uttermost bounds of their mental vision."

The jubilee thanksgiving service which will be held next Sunday, October 15th, at 6.30 p.m., at the Æolian Hall, New Bond-street, London, will establish a record in the Spiritualist movement, for the occasion celebrates an unbroken record of active work carried out by the Marylebone Spiritualist Association for fifty years. This, the first London Society, was inaugurated in a small carpenter's shop. On Sunday next its jubilee service takes place in one of the most beautiful and important of public halls in the Metropolis. Sir Arthur Conan Doyle is to be the speaker for the evening, and the popular medium, Mrs. Annie Brittain, will give clairvoyance. Mr. F. Brittain, the Hon. Secretary of the Association, informs us that the demand for tickets from all parts of London and outlying districts for this occasion has been very great, and the audience promises to be a most representative one.

In a recent issue of the "South London Press" a report is published of a sermon preached by the Rev. H. Mayne Young in the church of St. George the Martyr, Southwark (of which church he is rector), on "Angels Seen To-day." He took for his text the words: "Are they not all ministering spirits sent forth to do service, for the sake of them that shall inherit salvation." The preacher pointed out that these words stood boldly forth as a witness to the fact that the earthly of all God's children were enfolded and encompassed by intelligences invisible, who under the command of God, acted as ministers and protectors. The attitude of the average Christian towards angels was usually one of pure indifference. They did not care whether they did or did not exist and they took little or no pains to establish relations with the angels. Much of the unbelief and materialism of to-day could be traced to a lack of instruction on the nature and the work of the holy angels. The child, for whom the world was full of fairies, was, after all, nearer the truth about the universe than the scientists to whom the world seemed like a mere machine. For the world was full of angels, and to know their presence and all that we could learn about their work brought a great joy and strength to a faithful soul. Some forty or fifty years ago, leading men of science were thoroughgoing materialists or agnostics, but to-day, in spite of many dark clouds and choking fogs, we were witnessing the glorious

dawn of a great awakening from their blank and hopeless materialism. Not one leading man of science of the present age would declare that survival of physical death was improbable. They had all investigated, verified and demonstrated the fact and the reality of psychic phenomena, and by the efforts and researches of these men of science the marvels of spiritual being, telepathy, clairvoyance, the wonders of our sub-conscious self had been made the common knowledge of our time.

The "Westminster Gazette" for October 9th reports that Henry Hales, aged fifteen, of Pump-row, Trafalgar-street, Norwich, who was paralysed on the right side, and for years had only been able to get about with a stick, attended one of the meetings in connection with the Rev. John Maillard's spiritual healing mission. Since then he claims that he has been able to walk without a stick or any assistance.

On Wednesday last the fifty-seventh Annual Church Congress opened in Sheffield. Following the presidential address of the Bishop of Sheffield the Congress met to discuss "The Natural and the Supernatural." We shall in all probability refer to this discussion in our next issue. The keynote of the congress is the eternal character of the Gospel and its place in History. Lord Halifax, speaking on the eve of the congress at a meeting of the English Church Union, his subject being the reunion of the churches, in the course of his remarks said: "A head in the late war was essential for success and to avoid defeat. Might not a head for the Churches of Christendom be as essential for the success of the warfare of the Church against sin and unbelief? Might they not do well, he asked, to welcome Pius XI. as our armies welcomed Marshal Foch? Were there not sufficient grounds, without any sacrifice of principles, to accept the Roman position of a Primacy by divine appointment having been conferred on St. Peter, or at least to enter into negotiations which might pave the way for some terms of Reunion? On the last occasion on which he was likely to address the members of the Society over which he had presided for more than fifty years, he urged them to labour for that Reunion."

In continuing the story now appearing in "Lloyd's Weekly" of his tour through America, Sir Arthur Conan Doyle, commenting upon the headlines sometimes given to his statements and activities by American newspapers, says:—

"I have just been reading Mrs. Asquith's remarks upon the American papers, and especially upon the greater intelligence shown in the reporting than in the editing. The same thing has struck me many times. The editors seem to place the intelligence of the public very low, and to imagine that they cannot be attracted save by vulgar screaming headlines. It has been quite a pleasure very often to talk to the reporters, and next day I have often seen the result of the talk in a dignified, rational interview, disfigured by some such caption as, 'Do spooksmarrry?' or 'High Jinks in the Beyond,' utterly out of keeping with the report, and evidently introduced by the man in the office, who has not been in contact with me at all. The American papers have a strange way also of endeavouring to compress the whole meaning of some item into a few words of headline, which, as often as not, are slang. Thus you will read 'Patrolman Smith shoots up Conman Hopkins and recovers wad,' or 'Mud Hens toss off a double header' (this is baseball), or 'Senator Smith hands the dope to the Committee.' All papers are not sensational, however, nor can we afford to preach much in the matter. The American Press is a live thing, and deals strenuously with living issues."

Continuing his story, Sir Arthur, in referring to an occasion when he feared his voice would fail him, pays a tribute to the unseen powers in relating the following episode: "An interesting example of spirit power occurred during these last New York lectures. I caught laryngitis in acute form, there being an epidemic of it at the time. The result of it was that I lost my voice entirely—so much so that I could not make my wife understand me across the bedroom. I was in no way perturbed, though I had to address a great meeting that afternoon, and if I consulted Dr. Colby, the able specialist, it was rather to satisfy my manager than myself. When the hour came I walked to the front of the platform, and with an effort I croaked out, loud enough for all to hear me, 'I have quite lost my voice, so as a sign of confidence in spiritual power I propose to-day to give a quarter of an hour's extra lecture.' It seemed a strange 'non sequitur,' but I actually spoke for one and three-quarter hours, getting clearer and better all the time, though I relapsed at once when the lecture was over. These forces will never fail us so long as we are engaged upon their work. In old days, when I lectured on the war, I used to get severe heart palpitations after my lectures. Never once has this happened to me since I took up my spiritual mission, but my strength has always proved greater with every new demand."



## "THE LOWER CRITICISM": A SYMPOSIUM.

BY STANLEY DE BRATH.

The meeting at the writer's house was closed by an invitation to all his friends to hear the Archdeacon further. Next evening after dinner they all re-assembled in the Engineer's study.

ARTIST: I have come at your invitation; but if you are going to talk about spooks I would rather not stay; I don't want to hear anything about them.

ENGINEER: I think I can promise you that spooks won't be mentioned. We have come to the conclusion that outside physical science, definitions are mistakes. Spiritual truths can only be expressed dramatically, and we wish to hear the Archdeacon on how this affects religious education.

ARTIST: Why, that is what I said at the outset! Dramatic representation is the beginning and end of education—to train the imagination to see things as they are as nearly as our faculties allow. We can't know even physical facts exactly.

ENGINEER: I cannot quite go with you there, but we won't argue, but will hear what each has to say, beginning with the Archdeacon if he will favour us. We can discuss afterwards.

ARCHDEACON: We ought to begin with the mother. (Turning to the hostess): The mother's is the first influence, and the most lasting.

HOSTESS: I think the mother's chief task is to form habits—habits of cleanliness, habits of obedience, habits of truthfulness, and habits of helpfulness. These are not taught by words so much as by acts, little daily acts.

CHAPLAIN: How can she teach religion?  
HOSTESS: Chiefly by example, by cheerfulness, patience, loving guidance, and by making the child's prayers relate to his daily life—to the childish faults, joys, hopes, and fears. No set prayers and no hymns. If she herself feels the Presence she will know exactly what to say as each occasion arises. Set prayers and hymns very soon become "vain repetitions." I would rather have the child who, after a dispute with his nurse, said his evening prayer, "God bless father and mother," and added, "Not Ann, not Ann," than one who gabbled them over without a thought. I knew one little body who rendered his hymn, "Gentle Jesus meek and mild . . . Suffer me to come to tea," to make sense, as he explained. Baby theology is simply dreadful. Mothers often begin with the Garden of Eden; the child is not in the least interested in the origins of the human race; he has only just begun to realise himself and his surroundings. I heard of another child who asked, "Why did not God kill the devil before he did so much harm?" and the mother actually answered this childish version of the deepest of all problems by saying, "Don't ask silly questions." The child's first ideas of God should be of the loving Power that makes the flowers and the sunsets and helps him to do right, not of an implacable, irascible Judge. Another asked, "Why was God so angry with the people for dancing round the golden calf?" I should have thought He would have laughed.

CHAPLAIN: Don't you tell any Bible stories?  
HOSTESS: I prefer to go straight to the Gospel stories: I think Hebrew history and legends are for older children. My boy will hear them when he goes to school. I only hope they will be given truthfully as the legends of a typical race through whom the religion of the West has actually come to us.

ARTIST: Don't you use pictures?  
HOSTESS: Almost entirely. I take the pictures and get the child first to say what he sees, then I supply the story in my own words; and I get the very best pictures I can, chiefly Tissot's beautiful studies, Racker's Annunciation, Holman Hunt's Child Jesus with the doctors of the Law, and many more.\*

ARTIST: Rather expensive are they not?  
HOSTESS: Expensive! To lay the foundation of truth and beauty in a child's heart! When a mother can spend five guineas on a hat and twenty on a dress!

ARTIST: Quite so! I wish more thought as you do. (Turning to the Archdeacon): How would you carry on the work in a school?

ARCHDEACON: I can best show that by giving an actual instance; but first I should like to say how glad I am to note two things, (1) the revival of "miracle plays" done by children in the Churches at Christmas-time, and (2) the application of psychology to the Christian life. The first supplies food to the imagination and makes children realise that there is a vast deal that they do not understand; the second leads parents to realise something of their duties and privileges, and the means they should employ. As to religious teaching in the school, I think it should be an extension of the mother's method. I knew a preparatory school in which the headmaster made up a set of readings from the Bible founded on the historical sequence; (1) The Patriarchal Age when there was no Law, no creed, no

\* "The Life of Our Saviour Jesus Christ." J. J. Tissot. (Sampson Low, £2.) "Psychology and the Christian Life." The Rev. T. Pym, D.S.O. (Student Christian Movement, 32, Russell Square, W.C.1.)

priests, no observances. (2) The Law and tribal rule. (3) The consolidation of the tribes under a king. (4) The division into the Northern and Southern kingdoms, the time of civil war and national degradation. (5) The Captivities arising from that degradation. (6) The Restoration and the making of the Old Testament. (7) The Greek and Roman period and the growth of pharisaic legalism. But though the sequence was historical, the treatment was not; it was entirely from the point of view of spiritual consequences—that each historical event had a definite spiritual cause—at first the crude moral anarchy which is the real truth of "idolatry," the wild orgies of cruelty and lust in which Syrian "sex-worship" always culminated, which were, and still are, so attractive to undeveloped humanity; and secondly, the error that Religion meant precise theological beliefs and ritual to the neglect of the eternal principles of Justice, Mercy, and Truth. Thus was generated the temper which rejected Christ then, and still rejects Him now. It is difficult to give an idea of the originality of the treatment, but I will try to give one instance: Abraham's departure from Haran is in obedience to a thrice-repeated vision. He obeyed the inward monitor and it was "counted to him for righteousness": he is called "the friend of God." That is exactly what each of us ought to be, and what we might be; we ought all to depend on the Unseen Friend. His ideas of God were those of his age and nation: he offered blood sacrifices; he even thought himself prompted to offer up his son. This event is dramatised after the fashion of the time when the legends of the Hebrew race were first compiled, sixteen centuries later. It is quite mistaken reverence to take this and other legends literally. That is not the nature of inspiration, and leads to the notion of Faith as "believing what we know cannot be true." Those readings were followed by another set in the exact words of the Gospel, giving the whole of the Ministry of Our Lord on the lines of Dean Farrar's *Life*. This covered another year. The selections were read at morning prayers by the senior boys in turn, and great pains were taken with the elocution and expression. Then followed a brief explanation of the Eastern setting, entirely undidactical, two short prayers, and a hymn or psalm; the whole never exceeding fifteen minutes. On Sundays junior and seniors were separated into two classes and after each class had shown that the lessons of the week had been attended to the children were shown with lantern slides something arising out of the readings—Eastern scenes, plant-life, historical events, etc., etc. All were treated quite conversationally, not as a lecture or a lesson, and the boys responded fully and enjoyed these Sunday talks, often prolonging them beyond the set time. The results were excellent: the boys acquired a real insight into the meaning of the Bible and a reverence for what it really is. This is religious instruction as it should be given, without insistence on or negation of any "beliefs."

PHYSICIAN: You said, I think, that your friend was a psychologist. Did he find much help from psycho-analysis?

ARCHDEACON: He did not; he detested the very name. He used to say that our duty to children is to give them the best material for their growth of body and mind—the very best and truest we can find—but material, data, not opinions. We have no right to "mould" a child; his problems will not be the same as ours. We teachers and parents know very little; we must be guided by such psychological knowledge as we have, what to give, when to give and how to give; such knowledge is valuable and not half enough used—teacher's "lecture," when they should show actualities instead of talking round them, they give a lot of utterly useless "information" and too often they even give that in such a way that it is certain to be forgotten, for it is never applied. Psycho-analysis he detested. "What!" he said, "let a 'psycho-analyst' with his mind full of stuff about the 'Oedipus-complex' and repressed sexual instinct' paw over the soul of a healthy child! It makes me sick. Lead him to see beauty, to love truth, to practise honour. Give him plenty of healthy fun and laughter, games, action, pursuits, interests and affection; but leave the growth of his soul to God Who makes the lilies and their fragrance, the roses and their thorns, aye, and the wild wood, too."

SOLDIER: Is this school still in existence? I should like to see it.

ARCHDEACON: I do not know. My friend had to give it up by reason of the death of his partner and his advancing years. He was succeeded by a master who, I suspect, resented the natural questions put by boys that he could not answer and repressed them to "simple faith," which is so often made to do duty for intellectual indolence.

PHYSICIAN: It must be extremely difficult to teach boys from the Bible; there is so much that no real man can honestly teach. I know that in most schools the best masters fight shy of it, because they will not teach what they do not believe, and fear to offend parents if they teach what they do believe.

ARCHDEACON: And no wonder; for their own beliefs are founded more on preferences and opinions than on a knowledge of the facts. There are four distinct facts that should be at the back of the teacher's mind if he wants to give valid teaching on the Bible: and the great difficulty is that none of those four is suitable to a child's mind.

(1) The actual history of the Canon. No scholar can dispute the fact that the compilation of the Old Testament was the work of the theological schools that came into being



after the Restoration in B.C. 537. We do not know what MSS. of the Law and the Prophets they had, nor what principles guided them in their collation of those MSS. We may legitimately assume a sincere desire for truth and the illumination that comes to those who have that desire. But they certainly had little critical faculty; they took legends as history, they referred all the Law to Moses, nearly all the psalms to David, nearly all wisdom to Solomon, and so forth. Their standards of truth were quite different from ours—dramatic, not critical. The New Testament is the result of a nearly parallel process. The first Christian documents are the Epistles of St. Paul. The gospels came soon after. Some form of canonical writings was current by the end of the second century, but the final form of the Canon was fixed by the Councils of A.D. 348, 382, 393, 397, and 419. Even then when Jerome had the task of reconciling differing readings he said that there were nearly as many versions as copies. Dr. Sayce says:—

"In the fixing of the Canon, as in the fixing of doctrine, the decisive influence proceeded from the bishops and theologians of the period 325-450. But behind these was the practice of the greater churches; and behind that again was not only the lead of a few distinguished individuals, but the instinctive judgment of the great body of the faithful. It was this instinct that told in the end more than any process of quasi-scientific criticism."

(2) We have to take account of the Eastern mentality in the Old Testament, which dramatises, treats all facts from the point of view of their spiritual content, and is indifferent to literary accuracy, while at the same time having a deep sense of spiritual values. Science, whether physical or exegetical, was unknown; the same words are used whether the meaning is literal or figurative, e.g., "I am the Lord, I form the light and create darkness; I make peace and create evil" (Isaiah xlv., 7). The Eastern mentality meditates, the Western compares texts. (3) The psychic facts are genuine—there is real clairvoyance and real inspiration, but of very various degrees, some pure, some very mixed. Samuel was a clairvoyant medium, and a paid medium to boot (*vide* I. Samuel, ix., 7, 8, and 20) as well as being a prophet. (4) The myth-making faculty. When the Greek sailors saw the Atlas with clouds resting on its summit they really thought that they saw the mountain holding the heavens and the earth apart here at the confines of the world. Hence the myth of the giant turned to stone by the Medusa's head. But the Biblical myths, when they exist, have always a moral content.

All these four need to be remembered, and above all that the Divine Power really does give spiritual truths under the forms that each generation can comprehend. Not the forms but the spiritual content, is true; and this is the essence of all dramatic truth; because that is so the drama is never out-of-date, and may be handled freely so long as the moral teaching is kept in view. Now the Old Testament gives the spiritual history of a typical race—typical in that it includes the best and the worst of humanity—the heights of spirituality and the depths of materialism. The Patriarchal Age, without creed, temple, or Law, when Religion meant rectitude of conduct plus sacrifices, was succeeded by the Law; and to compare the Law with any other codes is to see the vast difference. The old codes of other nations scarcely allude to Righteousness as a basis for Religion. Even the old Roman "virtus"—the faithfulness to duty, which took Regulus to die in torture at Carthage rather than break his word, and gave to the Romans the discipline that conquered the world, says little of Righteousness before God. Philosophers preached ethics, but they were not the foundations of popular religion. The Ten Commandments as a basis of religion, and the watch-word, "Hear O Israel, the Lord thy God, the Lord is One," were peculiar to Judaism alone. So likewise were such commandments as:—

"Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to decline after many to wrest judgment; neither shalt thou countenance a poor man in his cause . . . and thou shalt take no gift; for the gift blindeth the wise."

"Also the stranger shalt thou not oppress . . . seeing ye were strangers in the land of Egypt."

"If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it to him again."

These laws are verily the Revelation of God, though the story of the Tables of Stone is only a dramatic mythos. The constant lapses from these precepts and from the whole spirit of the Law, into "idolatry" is an unsolved riddle to many persons who do not know or do not realise the enormous attraction of the frequent festivals in which all restraints and decencies were cast aside. "Idolatry" meant just this release from the moral law, and it may be seen from the Book of Judges, especially chapters xix. and xx., how complete and horrible that release was. Along with this was the constant practice of augury; for much "enquiry of the Lord" such as is mentioned in chapter xx., 18 and 23, and in many other cases, bears evidence of being neither more nor less than mediumistic practices. That these should have been made a monopoly of the priestly caste was but a reasonable precaution, though even that prohibition was evidently ineffectual as we may see by the con-

(Continued at foot of next column.)

#### SIR ARTHUR CONAN DOYLE'S NEW BOOK.

A book that will be of interest to very many readers of "Light."

## THE COMING OF THE FAIRIES.

By SIR ARTHUR CONAN DOYLE

Just Published. Illustrated. 12/6 net.

Other Works by

SIR ARTHUR CONAN DOYLE

THE WANDERINGS of a SPIRITUALIST.

(2nd Edition.) Illustrated. 12/6 net.

THE NEW REVELATION.

(8th Edition.) Cloth, 5/- net; Paper, 2/6 net.

THE VITAL MESSAGE.

(10th Thousand.) 5/- net.

SPIRITUALISM AND RATIONALISM.

(3rd Thousand.) 1/- net.

HODDER AND STOUGHTON, LTD.,  
Publishers, LONDON, E.C. 4.

#### THE MESSAGE OF ANNE SIMON, AND THE SECOND MESSAGE OF ANNE SIMON.

(Two Volumes.)

PUBLISHED BY RICHARD BADER, THE CORHAM PRESS, BOSTON, U.S.A.

To be obtained from STANLEY PHILLIPS, Publisher,  
45, Brondesbury Road, London, N.W.  
Price 9/- per Volume.

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

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

(Continued from previous column.)

stant references to "false prophets," sorcerers, and by the episode of the Seeress of En-dor.

SOLDIER: Does not that episode tend to show the exact opposite of what it is usually quoted to prove? For, if we trust the narrative, Samuel did appear and did give a true prediction.

ARCHDEACON: No doubt it does, and this is one of many instances that show how necessary is a knowledge of psychic facts to the comprehension of the Old Testament. But to continue: the constant tribal wars were put a stop to by the consolidation of the tribes in a monarchy, which at once turned its attention to foreign conquest. Under King David the Palestinian kingdom attained its greatest expansion. Solomon introduced the *corvée* on a vast scale for his building plans, ten thousand men per month, and it was the threat by his son to increase this levy, that produced the Great Schism.

(To be continued.)



## CAMEOS OF SPIRITUAL LIFE.

THE MESSAGES OF ANNE SIMON.

(Continued from page 636.)

### REINCARNATION.

The idea of the return of the mortal soul, after it has once passed into the spiritual places, is erroneous. A new germ of life is given to each new baby of mortal life. It is fixed by certain laws of heredity and a certain absorption from the baby, unconsciously, of the emanations; each baby differing from another baby in this. The laws of heredity do not fix the boundary. Our emanations make the unusual fluctuations of characteristics and talents, sometimes by which one member of a family may stand out uniquely from the members of the rest of that family. So the mortal, after he has passed into the heavenly places, does not return as renewed life.\* His spirit remains in the heavenly plains, and is progressing. To return to the physical planes as renewed life would be retrogression. The mortal is helped by our emanations, and not by a re-appearance of a new-born baby in an identity that has once lived on the mortal plane. There is no retrogression. The God-love is too powerful, and its realisation penetrates to the inner consciousness of each spirit-identity. I tell you what is given me to tell you. The eventual evolution of each spirit-soul will be towards the central essence of God-love and God-energy.

### SPIRIT-APPEARANCES IN MORTAL PLACES.

We may approach the earth-mortal through proximity. If he had the spiritual eye he would see us. Certain of earth-mortals have this, but it does not go always with earth-soul exaltation. At times both exist. The wisdom of using or cultivating this on the earth-plane is doubtful. I have been with you often through proximity, but did not permit you to visualise. It is better not, for it disturbs the earth-mind and the earth-sensibility, and sometimes the earth-usefulness. In earth-proximity the spirit leaves behind him his efficacy, for the time, of heaven-emanation; so it is better to open the heart and wish the larger beneficence, than to visualise the spirit-form. For the spirit-form without its spirit-treasure does not bring the mortal to the higher places. Tell mortals, then, not to wish to see the spirit-faces, but to open their hearts and to send their aspiration skyward like an incense. It will be star-glittered!

### UPHEAVAL OF WORLD-ISSUES.

Quiescence first! Then a gaseous and fiery matter in stupendous activity, revolving from its own centre with centrifugal and centripetal energy, directed by God's inflexible laws of creation, revolving in infinite space later by its own latent energy, created by the God-head, a glowing, glorious sphere of liquid fire, suspended in infinite space! And so through countless ages of man's time going to its destiny of higher development. As the single sphere, so the systems of worlds and spheres, each in tremendous cosmic energy, each isolated and angrily alone in its fumes of fire, smoke and vapour. And yet, not alone, but bound by God's love in one chain of worlds. His essence even now permeating to the centre of each fire-heart, from which later is to come quiescence again, the earth-peace and the birth of mortal man, animal, insect, plant, stone.

### "THE FIRST FIRE?"

And so were the worlds of creation born that they might be the places of preparation for the higher places and planes of spiritual life. "But the first fire," I hear you ask? It comes from God's energy. The central idea of the God-energy is constructive, then progressive through sequence of mortal growth, then further progress and a state of blessedness through higher spiritual influences. I hear you ask of the ultimate place of blessedness of the highest plane. No, there will not be a future state of heavenly rest, meaning inertia, as the last condition of the perfect life. God is Energy as well as Love. His highest angels will have their highest happiness through the activities.

### HIGHER DEVELOPED MORTAL WORLDS.

The man of the earth-world, with intuitions dormant, knows only his own world, and senses but dimly the Land of the Great Spirit Light. He sees other worlds in the dimness of the night and has evolved some of their laws, ever seeking, but is as yet ignorant of the great scheme of the universe. Through his limitations his tendency is to think of the earth-world as all-important, earth-man as God-chosen earth-creatures, and the Land of the Beyond as his heaven. His vision is small, and a gentle complacency satisfies. "Drifting," he tells himself, though our influences constantly stimulate to a higher unfolding for him. I have told you that the spirits of mortals of other worlds and systems are with us on our plane, but I have not given you the inspirational message that there are other planes still

higher, on which dwells the life of mortals who have lived in other worlds and systems, and more exalted because more developed than our own world. These worlds have existed a far greater period of time than the earth-world, so much greater, as the life of a great world-system is longer than the existence of the animalculae of a moment.

### SUCH MORTALS MORE SENSITIVE.

Their mortals, through influence from the higher planes in all the time of their existence, have become a more highly sensitive organised race than the earth-man, so these go to their own places and own planes, which are higher and more exalted than our own. And so there are planes of infinite number, corresponding to the development of mortals of different worlds, but some of the lesser developed ones on these higher planes may come to the Mansions even of our lower planes (ours is not the lowest of the planes), and these we have with us, besides our earth-spirits. So tell the mortals of earth to have a wider vision, and to grasp through what I have told you some of the stupendous (weak earth-world!) principles of spirit-life, development and revelation.

### EVOLUTION OF MORTAL WORLDS.

The ultimate end of all created life on all mortal worlds and systems of worlds is a spiritualisation of its creation. There will come a time (so remote that even to the highest intelligence of the most advanced creation of the most advanced mortal world it is unthinkable) when each world will have received its final blessedness of spiritual growth; when those mortals and each creation of all worlds and systems will be so in complete harmony with spiritual planes, that but a shadowy line of demarcation will exist. Each world, as it reaches the stage of near elision to the spiritual planes, will be taken to the fold of spiritual-planes, one after the other in its given time, and so through God's love, and man's and other creation-receptiveness, it will have reached its spiritual perfection.

### DESTINY IS BUT GOD'S LOVE.

Mortal man is being evolved from materiality to spirituality, and so from all of God's earth-creations the physical is being constantly and subtly changed, permeated gradually by a spiritual element, that finally conquers and overwhelms it. Such re-births of mortals and all created things in the world's progression have an added, though often imperceptible increase of spiritual essence in their being. Destiny, which is but the inmost essence of God's Love, unwinds the filaments of the world-man and creation-existence. But it moves towards the Golden Heart. Tell mortal earth-man! The spiritualising of what is material, through evolution, which is God's Love working through system and earth-time, is the Cosmic scheme of regeneration. There is no retrogression in world-systems, peoples and creations.

### MAN LIVES ON SUPERFICIAL STRATA.

The abysses of human consciousness are not often probed. Mortal man lives on the upper strata, happy in the joy of superficiality, skimming over life's span, as the swallow lightly flies through the air, occasionally making the deeper curves. But usually the flight with him is surface-flight. The little excrescences of duty and labour, home-cares, and their anxieties taking the precious moments of his existence. And these obligations must be fulfilled. It is so ordained. But it is the ultimate purpose and destiny of mortal man, that these gradually become less absorbing, that through intuition and the inward call for a higher guidance, the material wants will be easier of solution, and success and accumulation of the material necessities of life may be gathered with a less expenditure of that vital man-energy which should lie dormant, as the higher intuitive processes are welcomed. So man is progressing towards this epochal period, though the realisation of its undreamed importance will be gradual. The new-born earth-baby is one step nearer the unfolding earth's possibility than the baby of the next earlier birth. The will to conquer is an indomitable force of mortal man, but this appreciation of the spirit-forces, as the far more exalted and easier and complete solution of the problems of mortal life, has not been realised.

(To be continued.)

### AN ANIMAL APPARITION.

Those who have read, with interest, the article by Mrs. F. E. Leaning on the Survival of Animals in *Light* of September 30th, may be interested in the following extracts from a letter received by me from a friend. She wrote that a nurse, who tended her through a serious illness, related to her that "when she was watching by a dying man, she saw, to her amazement, a dog sitting on the table by his side, drooping its head over him in the utmost commiseration. She asked the widow next morning whether he had such a dog. 'No,' she said, and then added, 'He had such an one fifteen years ago, of which he was very fond.'"

H. A. DALLAS.

\* During her life on earth Anne Simon held strongly to the idea of reincarnation, which she here negatives.



CAN THE SPIRIT TEMPORARILY  
LEAVE THE BODY?

To the Editor of LIGHT.

SIR,—Claude Trevor's communication (p. 635) on this subject makes a slight mistake in the name of the original writer, my old friend Dr. George Wyld.

The eleventh chapter of Dr. Wyld's book, "Theosophy, or Spiritual Dynamics and the Divine and Miraculous Man" (p. 203), treats the whole matter of "Anæsthetics, and their Revelations of the Soul," and in referring to his own experience says, "I myself, one day in the year 1874, while inhaling chloroform as a relief to the agony of passing a small renal calculus (not for the extraction of a gall-stone) suddenly, to my great wonder, found my ego, or soul, or reasoning faculty, clothed, and in the form of my body, standing about two yards outside my body, and contemplating that body as it lay motionless on the bed."

The entire chapter is interesting, as he refers to the Hindu ascetics, who assert that by discipline of their bodies, and by breathing exercises, they can project their souls from the body, etc.

Yours etc.,

ABRAHAM WALLACE, M.D.

Harrow-on-the-Hill.

7th October, 1922.

To the Editor of LIGHT.

SIR,—Supplementing the letter of Mr. Claude Trevor in last week's LIGHT, may I say that Dr. George Wyld (not "Wield") mentions in his book, "Christo-Theosophy," which is in the L.S.A. Library, the incident of being temporarily out of his body after taking a whiff of chloroform.

Another such incident has been recorded in LIGHT by Sir Arthur Conan Doyle, and Mr. J. Arthur Hill narrates another in "Man is a Spirit." In the "Occult Review" of April, 1920, was an article, entitled "The Pineal Doorway," by Oliver Fox, dealing with the same point. Mr. Manning Foster, in the "Evening News," has given some personal details of a similar experience. In 1920 the "Sunday Express" had a series of articles on the same topic by Mr. J. S. Purcell. Many individuals also have specific experience of this ability to leave the body during sleep or trance, and one might quote many cases.

Personally I consider the point is demonstrated, if in no other way, by countless recorded and indisputable experiments in hypnosis, some of which are referred to in Flammarion's book, "At the Moment of Death." This theme is also the basis of Cornillier's book, "The Survival of the Soul," and scattered about psychic and hypnotic literature, and in the records of the S.P.R. one may find hints and references to this possibility. The case is further strengthened by reference to the phenomenon of "doubles," and also that of "bi-location" in the lives of the saints.

I have had a great many cases personally related to me where people have watched the operations on their own body, under the influence of anæsthetics, having been out of their bodies, and yet most undeniably being "themselves" with all their faculties intact. A little enquiry will show that this experience is far more common than is supposed, and I have frequently used this line of argument when speaking in public.

Taking all these points into consideration I think it cannot be denied that under certain circumstances it is possible for the self to function apart from the body. Therefore man is not his body. If, in contradistinction to body, we term this essential self spirit, then the central thesis that "man is a spirit" is demonstrated without reference to any spiritualistic phenomena. And because he is a spirit already, his survival through death follows as a logical deduction.

Yours etc.,

H. ERNEST HUNT.

30, Woodstock-road, W.4.

October 8th, 1922.

## PSYCHIC PHOTOGRAPHY: THE HOPE CASE.

To the Editor of LIGHT.

SIR,—From repeated experiments with the Crewe Circle I know the impossibility of fraud. That any person should doubt Mr. Hope and Mrs. Buxton after experimenting with them passes my comprehension. I have stayed in the home of Mrs. Buxton, taken part in many sêances, and witnessed many extras obtained under strict test conditions. Many times I have seen the expression of deep gratitude written upon faces drawn with pain and anguish. Many have questioned Mr. Hope's *bona fides*. A written message I obtained last May (also one on September 7th) proves to me conclusively that these mediums actually work in co-operation with spirit guides.

Yours etc.,

ADA A. PEARS.

30, Dorset-road, Coventry.

SIR A. CONAN DOYLE AT  
WOOLWICH.

ENTHUSIASTIC MEETING IN TOWN HALL.

Sir Arthur Conan Doyle (who was accompanied by Lady Doyle) delivered a vivid and powerful address—the first since his return from his lecturing tour in America—in the Woolwich Town Hall, on Monday evening last, under the auspices of the Woolwich and Plumstead Spiritualists' Society. The large hall was crowded, and the audience showed the keenest interest.

Mr. H. W. ENGHOLM, who presided, in introducing Sir Arthur, said that the historic town of Woolwich was famous for the making of munitions of war, but that night they proposed the making of munitions for the greatest of all wars—the war against materialism. (Applause.) Those thousands of soldier boys whom we missed so much to-day used to sing, "Where do we go to from Here?" Well, Sir Arthur was going to give the answer that night, and there was no one more qualified to do so. (Applause.) He was going to tell them where we all went to from here, what became of us, and how we could apply that knowledge gained from those beyond the veil to our everyday lives and so prepare ourselves for a life that was a glorious and useful one and had no end. (Applause.)

SIR ARTHUR CONAN DOYLE, who, on rising, was greeted with loud applause, said that the subject he proposed to discuss was the most important in the world, because it concerned the future of every man, woman and child. "Our claims," he declared, "are either the greatest delusion the world has ever seen, or they are the grandest discovery that has ever been made." He asked his hearers to consider themselves a jury, and to decide whether or not Spiritualists made out their case. First he would put before them the reasons why he claimed to be something of an authority on this subject. He detailed his experiences that went back thirty-six years, from the time when he was an utter materialist, to the rich and varied, as well as conclusive proofs of later days. He might confess that he still felt that he was only ankle-deep, but he was able to help those who were dry-shod on the ground.

What was the state of religion in the middle of the last century? The old faith had largely died away, and people were crying out for guidance. In reply they were confronted with dogmas which they could not reasonably or honestly accept. A prayer seemed to be going up to heaven for guidance and light. And there came down to us a great series of manifestations, and an amount of information and knowledge which in its entirety made the most complete and the happiest revelation ever sent from God to man. That was what they had had from this movement, and that was what he hoped to be able to show them that night.

Referring to the wilful blindness of those opponents who condemned without taking the trouble to examine the facts for themselves, the lecturer told a piquant story of the recent encounter by Miss Felicia Scatcherd of Mr. Joseph McCabe in the train in which she was journeying to have a sitting with the Crewe Circle. She had with her a box of specially marked photographic plates with which she was going to experiment, and with a daring, very characteristic of this fearless investigator, she proposed that Mr. McCabe should take her place at the sitting, using the test plates. "It was the chance of his life," said Sir Arthur, and added, "He would not take it."

In fervent tones that moved the heart of his great audience, the speaker sketched the beauties of the future life, as it had been revealed to us—"Smiling faces round us, outstretched hands waiting for us." How often—he spoke as a doctor—they saw that wonderful smile light up the face of the dying, as they caught a glimpse of the glory of the life to which they were going! It was the land of fulfilled ideals.

Truly the message of Spiritualism was the greatest that the world had had for two thousand years, and when that message was universally accepted—as it must be—the world would be a very different place. (Loud applause.)

The Chairman voiced the deep appreciation of the audience for the vista of the life to come that had been given to them. No words of his could adequately convey their sense of indebtedness for all that Sir Arthur Conan Doyle had done, and intended to continue to do until he was called home. (Applause.)

At the start of the proceedings a beautiful bouquet was presented to Lady Conan Doyle by Elsie Miles, a member of the local Lyceum, on behalf of the ladies of the Woolwich Society. Mr. E. A. Fidler, the organiser of the meeting, received many congratulations on the success attending his efforts. Officers of the Woolwich Society and kindred societies occupied seats on the platform. Mr. H. Lister (Peckham) skilfully rendered a number of selections on the organ prior to the lecture. At the close a collection was made in aid of the Fund of Benevolence.

Distributed in the hall was a splendid leaflet prepared by Sir Arthur Conan Doyle, entitled "Spiritualism: Some Straight Questions and Direct Answers." All societies should procure this for propaganda purposes.

L. C.



## HUTCHINSON'S

NEW AND IMPORTANT BOOKS

### MY LIFE AND SOME LETTERS

By Mrs. PATRICK CAMPBELL  
(Beatrice Stella Cornwallis-West)

**X**

In one large volume, royal 8vo, cloth gilt, with 48 illustrations on art paper, and photogravure frontispiece, 24s. net.

A Limited Edition of 100 copies specially printed and bound, containing, in addition to 41 other illustrations, 8 photogravure plates. Each copy numbered and signed by the author (nearly all subscribed for). £3 3s. 0d. net.

### FACTS AND THE FUTURE LIFE:

#### Nature's Testimony to Revelation.

By the Rev. G. VALE OWEN,  
Vicar of Orford, Lancashire. In crown 8vo, cloth, 4s. 6d. net.

A book of exceptional interest at the present time.

By the late leader of the "Young Turk" Party.

### MEMORIES OF A TURKISH STATESMAN.

1913-1919 By DJEMAL PASHA

In one large handsome volume, with maps, cloth gilt, 18s. net.

### H. G. HAWKER, AIRMAN: His Life and Work

By MURIEL HAWKER

In one large handsome volume, with illustrations on art paper, 18s. net. [Ready.]

### MANY MEMORIES

By G. B. BURGIN

In one large handsome volume, 16s. net. The third and concluding volume of Mr. Burgin's entertaining reminiscences "A gay collection of adventure and anecdotes." *Evening News*

### THE FARINGTON DIARY.

In cloth gilt, with photogravure Frontispiece and other illustrations, 21s. each volume, net.

[Vol. 1 Nearly ready.]

### ILLUMINATION AND ITS DEVELOPMENT IN THE PRESENT DAY

By SIDNEY FARNSWORTH

In one large handsome volume, cloth gilt, with frontispiece in colour and numerous other illustrations. 24s. net.

### THE PRINCE OF BEGGARS.

By NEVILLE LANGTON.

In cloth, crown 8vo., 6s. net.  
An entertaining account of Lord Knutsford's notable begging activities.

"A charming book"—*Daily Telegraph*.

### THE LOOM OF THE LAW

By J. A. R. CAIRNS

In demy 8vo, cloth gilt, 16s. net.

The experiences and reflections of the well-known Metropolitan magistrate. [Ready shortly.]

**7th** large edition now ready of  
"the book of the year."  
(6th large edition exhausted within few days of publication.)

### THE POMP OF POWER

(ANONYMOUS)

In one large volume, cloth gilt, 18s. net.

### 6 Brilliant Novels Now Ready.

#### MISS MAPP

E. F. BENSON

A new novel by the author of "Dodo," &c.

#### THE BOX OF SPIKENARD

ETHEL BOILEAU

"A notable novel."

#### ALAS, THAT SPRING—!

ELINOR MORDAUNT

Author of "The Little Soul."

#### THE OPTIMIST

E. M. DELAFIELD

Author of "Tension," "Humbug," &c.

#### ANNETTE & BENNETT

GILBERT CANNAN

Author of "Semble," "Pugs and Peacocks,"

#### PUPPETS OF FATE

SELWIN JEPSON

Author of "The Qualified Adventurer."

London: HUTCHINSON & Co.

## WAYS AND REFLECTIONS.

I am frequently hearing of the dangers of Spiritualism in some form or another, although I could enumerate quite a long list of other subjects and pursuits which are far more perilous, but, being generally accepted, awaken no prejudices. One objection is that Spiritualism tends to draw away attention from practical duties and to plunge its followers into abstractions. This has a very limited application. Only a very small percentage of the multitude of Spiritualists I have known have shown such a tendency. Generally speaking, it could only apply to the people who do not have to work for their living and have the leisure to dream and speculate. The rest of us find that the hard realities of life allow very little scope for lotus-eating. We have to be practical even when we would rather cultivate the idealistic mood.

Still, it is always well to preach the doctrine that, "Life is real, life is earnest," and that fictions and fancies, however apparently philosophical, will not take the place of facts. F. H., a correspondent, who has been considering the point in the light of some recent statements on the nature of reality, writes: "On one occasion my brother appeared at dinner in his dressing-gown. I remarked, 'You are not dressed,' to which he replied, 'Oh, yes, I am—mentally!'" F. H. well comments on the inadequacy of mental operations in these matters. Imagination has very definite limits on the physical plane.

I recall the case of the "imaginary mongoose" which was employed to kill "imaginary snakes," also the imaginary dollar bills with which Mark Twain paid the Christian Science lady whom he called in to cure him of an illness which she had assured him existed only in his imagination. These and many other stories of the same type show that there is sufficient humour and common-sense abroad to counteract any unhealthy fancies to which the pursuit of Spiritualism—or any other subject—may lead.

Unanimity of heart and mind on main issues, this, it seems to me, is the real unanimity, not mere unanimity of opinion. I have observed that the only people who think alike are the people who don't think, that is to say, the people who simply think what they are told to think. You get unity of a sort amongst these, but it is a poor thing. People who take up the investigation of Spiritualism are rarely of this class. The conflicts of view and the interminable controversies concerning small issues amongst people who are united on the central question are an excellent education in developing that independent point of view which alone proves that a man is able to think for himself.

In "John O' London's Weekly" a number of celebrities have stated their "pet aversions." Amongst them is Sir Arthur Conan Doyle, who writes that he has no particular aversions, except for those things which annoy everyone equally. But he specially "dislikes formalities and affectations," although, he remarks, "that surely is universal."

I am not so sure about the formalities, having met so many to whom formalism is a precious thing, and who are never so pleased as when stiffly arrayed in clothes of formal cut they ape what they vainly imagine to be the manners of "high society." But doubtless the natural man and woman who are so immeasurably superior to the dummy and doll variety, and who are fortunately in the majority, would join with Sir Arthur in his dislike of the formal and affected.

D. G.

AN APPRECIATION.—It must be said that in these days LIGHT has much on the deeper side of the problems of life and mind, on the soul and its science, or at least on those paths of thought and research which may lead ultimately to a science of the soul. Mr. Stanley De Brath is almost an unfailing contributor either of letters or papers, and they do not fail to repay reading.—From "The Occult Review," October, 1922.

THE MARYLEBONE SPIRITUALIST ASSOCIATION held a very successful Sale of Work and Social in aid of their Psychical Research Institute on Saturday, October 7th, at their rooms at 5, Tavistock-square. It was opened by Mrs. M. H. Wallis, who made a very graceful little speech, referring to the past work of the Association and her long connection with it. The chair was occupied by Mrs. Annie Brittain, and at the conclusion of the opening ceremony Mrs. Wallis was presented with a black silk and jet bag. Mrs. Craze made a short speech, and moved a vote of thanks to Mrs. Wallis. Mrs. Florence Kingstone, Madame Saarijarvi and Mrs. Marston very kindly helped by giving psychometry and palmistry. A total profit of over £60 was realised for the funds of the Institute.



## 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.

### BIRDS AND THE SUPERNORMAL.

CAPTAIN (R. N.).—We have certainly read of the mysterious conduct of birds on great occasions, such as royal funerals, but we discard these as probably mere literary embellishments by talented newspaper writers who desire to give their readers sensations of awe and wonder. But from more serious and trustworthy sources we get many accounts dealing with the appearance of birds as death warnings and the like to which we give respectful attention, for these things come legitimately into the purview of Psychic Science. We cannot speak of any personal experiences or observations in the matter. We can only say that some of the stories given appear to be well authenticated, and our studies of bird-life, as described by naturalists, suggest that birds are extraordinary sensitive creatures, showing instincts beyond that of the rest of the lower animal creation. Contrast, for instance, the dog who, being hungry, remains quite unconscious of the presence of a piece of meat on the ground within a hundred yards of him, with that of a vulture which becomes, in some mysterious way, aware of the death of a camel in the desert so far away as to be utterly beyond sight or hearing. Or think of the migrating birds in Africa who delay their journey to England because they know that the Spring there will be a late one. These instincts are doubtless related to the psychic faculty or to some phase of it.

### AN ELECTRICAL PHENOMENON.

A. CARRICK (King Williams Town, South Africa).—Your letter and newspaper cuttings, mentioning the phenomenon of a large globe or ball gliding across the sky on a certain evening, do not point to any abnormal cause. Assuming that the possibility of an escaped model balloon was considered at the time and found unsuitable, an alternative explanation would be that of an unusual form of lightning, "globe lightning," which takes the form of a ball, travelling slowly in contra-distinction to the usual type. Something of the same nature is found in St. Elmo's Fire, though the latter is not free, but attached to or travelling along an object, usually the yard or mast of a ship. As you do not state the condition of the atmosphere and weather at the time, it is difficult to judge the probability of this explanation, but it is more likely to be of electric nature than anything material in your locality. The newspaper to which you sent the account should have been able to explain this,

as "globe-lightning," although a rare phenomenon, is well-known to science.

### DREAM EXPERIENCES.

R. KEMBALL.—You ask whether it is the experience of any person to be dreaming and at the same time perfectly conscious that he is dreaming. We should say, certainly, for we have not only had the experience personally, but know of others who also claim to have had it. The sensation is sometimes accompanied by the consciousness on the part of the sleeper that he could wake himself at any moment he desired. We know of instances in which the sleeper has on several occasions avoided disagreeable phases of his dream by awakening himself in this way. It may be that this kind of experience represents what has been called "double-consciousness"; but there are too many problems connected with the dream-state to make it wise to venture on definite statements. In considering the question, we limit ourselves to practical matters such as the many cases of prevision or the dream experience which proves "veridical" (i.e., truth-telling), that is to say, it gives knowledge or information unknown to the dreamer at the time, as in cases where the dream depicts with accuracy some event then occurring at a distance. A great deal of dream material is simply derived from confused images in the mind, a natural result of the withdrawal of the directing portion of the mind.

### THE NATURE OF IMMORTALITY.

A STUDENT.—We have not the courage to enter upon any discussion of such a subject as the nature of Immortality. It seems so clear that it is a matter beyond words or human thinking. The greatest music, the finest poetry, can do no more than give faint gleams of the reality. As a matter of philosophic speculation it seems to us to evade all definition and analysis. None the less we are convinced of the reality of the immortal state. Human survival is another matter. We can prove that as a fact in nature. So far as it concerns immortality we say only that if man survives the shock of mortal dissolution it seems a fair inference that he will survive all that may follow. The fact that by old writers Eternity has usually been regarded as a matter of endless time—countless millions of years—shows how erroneous was the conception, for Eternity and Immortality have nothing to do with Time at all. As a spirit communicator once put it, the only logical way in which it could be proved that "man lives for ever" is that some man should actually have lived for ever, in which case, of course, it would not be "for ever" as the experience would have been complete. That homely illustration well reveals the nature of the problem.

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

—the late Lord Salisbury.

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

### "EVERYONE HAS SOMETHING TO SAY."

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



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

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



## NEW PUBLICATIONS RECEIVED.

"Pearson's Magazine," October.  
 "Theosophy," October.  
 "The Hibbert Journal," October.  
 "Journal" of the American S.P.R., September.  
 "The Supremacy of Spirit." By C. A. Richardson, M.A. (Cantab.). Kegan Paul. (5s. net.)  
 "Seeing the Invisible." By James Coates, Ph.D., F.A.S. L. N. Fowler & Co. (6s. 6d. net.)  
 "Cleomenes" (The New "Quo Vadis"). By Maris Warrington. Jarrolds. (7s. 6d.)

**SPIRITUALISTS' NATIONAL UNION.**—The special committee appointed by the National Council to receive applications for the position of Secretary to the Union, and to make an appointment, has met on several occasions, dealt with some seventy applications, interviewed selected candidates, and finally appointed Mr. Geo. T. Berry to the position. The committee's report will be submitted to the Council on the 20th inst. for ratification. For the time being all correspondence should be addressed: Secretary, S.N.U., 25, Thornton Lodge-road, Huddersfield.—R. A. OWEN, Secretary. Special Committee.

"THE BEACON," that excellent and original monthly magazine, is now published by Messrs. Geo. Allen and Unwin, and the price is reduced to 1s. 6d. Edited by Mr. E. R. Appleton, assisted by Captain Wadsworth, M.C., and Captain Ivor McLure, D.S.O., it is a valuable contribution to the magazine literature of the time, being infused with a fine spirit of constructive thought, clear-sighted and progressive. The October issue contains some beautiful illustrations of the mural decorations of the Lady Chapel of St. Jude's-on-the-Hill, Hampstead Garden Suburb, and the literary contents are full of interest.

## 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, Oct. 15th, 11.15, Mr. Cowlam; 2.45, Lyceum; 6.30, Mrs. Beaumont Sigall.

**Croydon.**—Harewood Hall, 96, High-street.—Oct. 15th, 11, Mr. Percy Scholey; 6.30, Mr. G. R. Symonds.

**Brighton.**—Athenaeum Hall.—Oct. 15th, 11.15 and 7, Khwaja Kamal-ud-Din; 3, Lyceum. Monday, 8, healing. Wednesday, 8.15, Mr. Hotton.

**Church of the Spirit Camberwell.**—The Guardian Office, Havil-street Camberwell Town Hall.—Oct. 15th, 11, Mrs. A. De Beaurepaire; 6.30, Ald. D. J. Davis, J.P. Collection for the F.O.B.

**Hoddeston.**—Grovedale Hall, Grovedale-road (near Highgate tube station).—Saturday, 7.30, whist drive in aid of Building Fund. Sunday, 11, Mr. Ernest Meads; 7, Mrs. N. E. Noble (of Manchester); 3, Lyceum. Monday, 8, developing circle (members only). Wednesday, 8, Mrs. Alice Jamrach, address and clairvoyance. Free healing centre on Thursday, 5-7, for children, and on Friday, from 7, for adults. Please note specially Saturday, Oct. 28th, for the men's effort (a super social); details later.

**St. John's Spiritual Mission, Woodberry-grove, North Finchley (opposite tram depot).**—Oct. 15th, 7, Mr. Harold Carpenter. Wednesday, Oct. 18th, 8, class for spiritual healing, Mr. Harold Carpenter. Thursday, Oct. 19th, 8, address and clairvoyance, Mrs. Barkel.

**Shepherd's Bush.**—73, Beckett-road.—Oct. 15th, 11, public circle; 7, Mr. Clark. Thursday, Oct. 19th, 7, Mrs. E. Smith.

**Peckham.**—Lausanne-road.—Oct. 15th, 7, Mr. Percy Smythe. Thursday, 8.15, Mrs. E. Edey.

**Bowes Park.**—Shaftesbury Hall, adjoining Bowes Park Station (down side).—Sunday, Oct. 15th, 11, Mr. Geo. Brown; 7, Mrs. M. E. Orlowski.

**Worthing Spiritualist Mission.**—17, Warwick-street.—Oct. 15th, 6.30, Mr. Punter. Thursday, Oct. 19th, Mrs. Ormerod.

**St. Leonard's Christian Spiritualist Mission (bottom of West Hill), St. Leonard-on-Sea.**—To-day, Saturday, psychometry. Sunday, services at 11 and 6.30. Monday, 3, clairvoyance.

**Central.**—144, High Holborn (entrance, Bury-street).—Oct. 13th, 7.30, Miss Morse. Oct. 15th, 7, Mrs. Clements.

**Forest Hill Christian Spiritualist Society.**—Foresters' Hall, Baglan-street, Dartmouth-road.—Oct. 15th, 6.30, Miss Betty Boyde.

**Richmond Spiritualist Church, Ormond-road.**—Sunday, Oct. 15th, 7.30, Dr. W. J. Vanstone. Wednesday, Oct. 18th, 7.30, Mrs. 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 37, Westbourne Park-road, between 3 and 6 p.m., Wednesday and Sunday excepted, by appointment only.

We learn that the Rev. C. L. Tweedale delivered a lecture on "Man's Survival After Death" at the Queen's College Lecture Hall, Birmingham, on Wednesday, 11th inst. The lecture was illustrated with nearly fifty lantern views.

"SEEING THE INVISIBLE," by James Coates, Ph.D., F.A.S., is now in its fourth edition (new and revised). It is published by L. N. Fowler and Co., and is an excellent statement of the evidences furnished by Psychometry, Telepathy, Psychic Photography, and allied Phenomena. We shall deal with it more fully in a later issue.

"PSYCHIC SCIENCE" for the current quarter contains an article on the Fox Sisters, by Sir Arthur Conan Doyle. Mr. J. Hewat McKenzie, the Hon. Principal of the British College of Psychic Science, contributes articles on the recent fraud charges in Psychic Photography and on the mediumship of Frau Silbert, and Commander Kogelnik tells of an "authentic Poltergeist."

## THE KNIGHT OF RAVENSWOOD.

A Romance of Richard Cœur de Lion.

By a Spirit Author—Maris Warrington.

Author of "The New Quo Vadis," and other tales.—Jarrolds, Ltd.

Second Edition. 58 Numbers. Now Ready.  
**CAROLS OF SPIRITUAL LIFE**  
 and Hymns of Service and Praise.  
 Price 6d.; post free 8d.

A Collection of Hymns embodying Christian ideas with advancing knowledge as to man's spiritual nature and destiny, designed to meet the present needs.

This enlarged edition, in clear type on good paper, supplies a repertoire sufficient for general use, for every item is really useful, and especially for congregational singing.

Orders, with remittances, should be sent to The Manager, Stead's Publishing House, Bank Buildings, Kingsway, London, W.C.2.

## HORACE BUSBY.

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

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

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

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

**Elderly Lady requires Companion Help; small salary;** comfortable home; Undenominational preferred.—10, Glaston Road, Redland, Bristol.

**Watford.**—Wanted, one or two gentlemen interested in Spiritualism to sit in a private developing circle in Watford.—Write Box 20, c/o Hutchinson & Co., 34, Paternoster Row, London, E.C.

**A SPIRITUALIST'S LIBRARY.** Mostly as New. "Psychical Research," Kingsford, 4s. "Reality of Psychical Phenomena" Crawford, 4s. 6d. "Psychic Structures," Crawford, 6s. 6d. "The Occult Art," Frings, 3s. 6d. "Psychic Evolution," Frings, 4s. "New Revelation," Doyle, 3s. 6d. "Raymond," Lodge, 7s. "After Death," Chambers, 3s. "Man and Spiritual World," Chambers, 3s. "Grenadier Rolf," His Mother, 5s. "Life After Death," Prof. Eyslop, 7s. 6d. "What is Spiritualism?" Leaf, 3s. 6d. "Bible and After Life," Rev. Wynn, 7s. 6d. "Life Understood," Rawson, 7s. 6d. "Try the Spirits," Rev. Haynes, 3s. 6d. "Threshold of the Unseen," Barrett, 5s. "New Evidence of Survival," Drayton Thomas, 8s. "Phantasms of Living," Gurney and Myers, 10s. "Wanderings of Spiritualist," Doyle, 8s. 6d. "Psychic Science," Prof. Boirac, 7s. 6d. "Philosophy of Spirit," Smith, 5s. "Evidence for Supernatural," Tuckett, 7s. "Human Personality," latest edition, 6s. "Arcana of Nature," Tuttle, 6s. "Process of Becoming," "Questor Vite," 5s. "Fringe of Immortality," Monteth, 4s. "Radio Orbicular Thought," Braun, 6s. "Classic of Spiritualism," Millburn, 6s. "Medical Proof of Miraculous," Le Bee, 5s. 6d. Many others, also Theosophy, New Thought, etc. T. S. SMALLWOOD, 71, Oxley Street, London, S.E.1.

**"Luminous Slates for concentration and developing circles.** Scientifically prepared with non-phosphorescent coating. No circle should be without. Framed complete, post free, price 6in., 5s.; 8in., 7s. 6d.; 10in., 9s.; 12in., 10s. 6d.—LUMINOUS, Ltd., Westborough Road, Westcliff-on-Sea, Essex.

**Tunbridge Wells and District.**—Anyone living in this neighbourhood who is interested in the question of the truths of Spiritualism is asked to communicate, with the object of investigation and mutual help, to W. T. Waters, 39, Culverden Avenue, Tunbridge Wells.

**Spirit Messages by Automatic Writing by post; trance medium.**—E. H. Wilson, 24, Lascotte Road, Bowes Park, N. 22

**Paying Guests received. Country cottage. Quiet, re-val home, Glorious scenery.**—Mrs. Le Cref, The Barch, Cuckoo Hill, Bransgore, Christchurch, Hants.



## LONDON SPIRITUALIST ALLIANCE LTD.,

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

Telephone: MUSEUM 5106.

## AUTUMN SESSION.

ARRANGEMENTS FOR WEEK ENDING OCTOBER 21ST.

**Tuesday, October 17th, 3.15 p.m.**—Clairvoyance, Mr. H. DEWHURST. 7 p.m., Mrs. F. E. LEANING; the Third of a course of 10 lectures on "The Principles of Psychical Research" (Psychic Activities—Mental evidence of—Mesmerism distinct from Hypnotism—Methods and results compared—Authorities past and present—Experiments.

**Wednesday, October 18th, 4 p.m.**—Discussion Class conducted by PROF. JAMES 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, October 19th, Special Meeting, 7.30 p.m.**—MISS MARGARET McMILLAN, "The Powers that be."

**Friday, October 20th, 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 membership can be taken up at any time.

GEORGE E. WRIGHT,

Organising Secretary.

## BOOKS ON SPIRITUALISM AND PSYCHICAL SCIENCE.

<p>By H. ERNEST HUNT (Member of Council, L.S.A.)  <b>NERVE CONTROL: The Cure of Nervousness and Stage Fright.</b>  128 pages, net 2s., post free 2s. 2d.  <b>A MANUAL OF HYPNOTISM.</b> (3rd impression.)  Cloth, 182 pages, net 2s. 6d., post free 2s. 9d.  <b>SELF TRAINING: The Lines of Mental Progress.</b>  Cloth, 240 pages, net 4s. 6d., post free 4s. 10d.  <b>A BOOK OF AUTO-SUGGESTIONS.</b>  Wrappers, 64 pages, net 1s., post free 1s. 2d.  <b>THE INFLUENCE OF THOUGHT.</b>  Cloth, 238 pages, net 5s., post free 5s. 6d.  <b>THE HIDDEN SELF, and its Mental Processes.</b>  Cloth, 172 pages, net 4s. 6d., post free 4s. 10d.</p>	<p>By THE REV. CHAS. L. TWEEDALE, M.A.  <b>MAN'S SURVIVAL AFTER DEATH.</b>  Or the OTHER SIDE OF LIFE in the LIGHT OF SCRIPTURE,  HUMAN EXPERIENCE and MODERN RESEARCH.  Cloth, 562 pages, 11s. 3d.  <i>The book which so greatly impressed Mr. Robert Blatchford.</i></p>
<p>By STANLEY DE BRATH, M.Inst.C.E. (V. C. Desertts).  <b>PSYCHIC PHILOSOPHY AS THE FOUNDATION OF A RELIGION OF NATURAL LAW.</b>  With Introductory Note by Alfred Russel Wallace, O.M., F.R.S.  Third Enlarged Edition. Cloth, 380 pages, 6s., post free.</p>	<p>By the late ELLIS T. POWELL, LL.B., D.Sc.  <b>PSYCHIC RESEARCH IN THE NEW TESTAMENT.</b>  A Scientific Justification of some of the Fundamental Claims of Christianity.  1s. 2d., post free.</p>
<p>By CAMILLE FLAMMARION, the great astronomer.  <b>DEATH AND ITS MYSTERY.</b>  <b>AT THE MOMENT OF DEATH.</b>  <b>AFTER DEATH.</b>  Cloth, 370 pages, 11s. 3d., each, post free.</p>	<p>By GEORGE E. WRIGHT, Organising Secretary, L.S.A.  <b>PRACTICAL VIEWS ON PSYCHIC PHENOMENA.</b>  136 pages. 2s. 6d., post free.  <b>THE CHURCH AND PSYCHICAL RESEARCH.</b>  A discussion of the implications of Psychical Research on the Christian Faith.  Cloth, 147 pages, 3s. 6d., post free.</p>
<p>By THE REV. DRAYTON THOMAS.  <b>SOME NEW EVIDENCE FOR HUMAN SURVIVAL.</b>  With Introduction by Sir Wm. Barrett, F.R.S.  Cloth, 8vo., 11s. 3d., post free.  <i>This book includes the remarkable "Newspaper Tests," obtained through the Mediumship of Mrs. Osborne Leonard.</i></p>	<p>By LADY GLENCONNER-GREY.  <b>SYMBOLISM.</b>  The Significance of the Spiritual World as revealed to the Mind of Man in Symbols.  41 pages, 7s. 6d., post free.</p>
<p>By E. W. WALLIS (Editor of "LIGHT," 1899-1914) and MRS. (M. H.) WALLIS.  <b>SPIRITUALISM IN THE BIBLE.</b>  Boards, 104 pages, 1s. 8d., post free.  <b>A GUIDE TO MEDIUMSHIP AND PSYCHICAL UNFOLDMENT.</b>  Mediumship Explained. II. How to Develop Mediumship. III. Psychical Powers; How to Cultivate Them.  Cloth, 311 pages, 7s. 3d., post free, or in 3 separate parts, 2s. 2d., each, post free.</p>	<p>Through the Mediumship of the REV. STANTON MOSES (M. A. Oxon), a Founder of the London Spiritualist Alliance.  <b>SPIRIT TEACHINGS.</b>  With a Biography by CHARLTON T. SPEER, and two full-page portraits.  Ninth Edition. Cloth, 224 pages, 6s. 6d., post free.</p>
<p>By J. ARTHUR HILL, M.A.  <b>SPIRITUALISM: ITS HISTORY, PHENOMENA AND DOCTRINE.</b>  Large crown 8vo. Cloth, 8s. 3d., post free.</p>	<p>By SIR ARTHUR CONAN DOYLE.  <b>THE VITAL MESSAGE.</b>  2s. 6d., post free.  <b>THE NEW REVELATION.</b>  Paper covers, 2s. 6d.  <b>THE WANDERINGS OF A SPIRITUALIST.</b>  Illustrated, cloth, 247 pages, 13s. 3d., post free.</p>
<p>By SIR WILLIAM BARRETT, F.R.S.  <b>ON THE THRESHOLD OF THE UNSEEN.</b>  Cloth, 306 pages, 8s., post free.  <i>A cautious and comprehensive description of the evidence for Psychical Phenomena, by a great Scientist. Strongly recommended for Sceptical Inquirers.</i></p>	<p><b>JUST OUT.</b>  <b>FACTS AND THE FUTURE LIFE</b>  By the REV. G. VALE OWEN.  Cloth, 191pp., 4s. 10d., post free.</p>
<p>Edited by HAROLD BAYLEY.  <b>THE UNDISCOVERED COUNTRY.</b>  With an introduction by Sir A. Conan Doyle.  270 pages, 3s. 6d., post free.</p>	<p>By H. A. DALLAS.  <b>OBJECTIONS TO SPIRITUALISM (Answered).</b>  128 pages, 2s. 2d.  <i>A valuable little book for those who have religious and other difficulties in regard to Spiritualism.</i></p>
	<p>By DAVID GOW (Editor of "LIGHT").  <b>SPIRITUALISM: ITS IDEAS AND IDEALS.</b>  Paper Covers, 2s. 3d., post free.</p>

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



# ARE YOU A BLOND?

## *The Secret of Making People Like You.*

THE greatest asset any man can possibly have is the faculty for making people like him. It is even more important than ability. The secret of making people like you lies in your ability to understand the emotional and mental characteristics of the people you meet.

Did you know that a blond has an entirely different temperament from a brunet?—that to get along with a blond type you must act entirely differently from the way you would act to get along with a brunet?

When you really know the difference between blonds and brunets, the difference in their characters, temperaments, abilities, and peculiar traits, you will save yourself many a mistake—and you will incidentally learn much you never knew before about yourself.

Paul Graham was a blond, and not until he learned that there was all the difference in the world between the characteristics of a blond and those of a brunet did he discover the secret of making people like him.

Paul had been keeping books for years for a large corporation which had branches all over the country. It was generally thought by his associates that he would never rise above that job. He had a tremendous ability with figures—could wind them around his little finger—but he had not the ability to mix with big men; did not know how to make people like him.

Then one day the impossible happened. Paul Graham became popular.

Business men of importance who had formerly given him only the passing nod of acquaintanceship suddenly showed a desire for his friendship. People—even strangers—actually went out of their way to do things for him. Even he was astounded at his new power over men and women. Not only could he get them to do what he wanted them to do, but they actually anticipated his wishes and seemed eager to please him.

From the day the change took place he began to go up in business. Now he is the Head Auditor for his Corporation at an immense increase in salary. And all this came to him simply because he learnt the secret of making people like him.

You, too, can have the power of making people like you. For by the same method used by Paul Graham you can at a glance tell the characteristics of any man, woman, or child—tell instantly their likes and dislikes, and you can make people like you. This is how it is done:

Everyone you know can be placed in one of two general types—blond or brunet. There is as big a difference between the mental and emotional characteristics of a blond and those of a brunet as there is between night and day. You persuade a blond in one way—a brunette in another. Blonds enjoy one phase of life—brunets another. Blonds make good in one kind of job—brunets in one entirely different.

To know these differences scientifically is the first step in judging men and women; in getting on well with them; in mastering their minds; in making them like you; in winning their respect, admiration, love, and friendship.

And when you have learned these differences—when you can tell at a glance just what to do and say to make any man or woman like you—your success in life is assured.

For example, there's the case of a large manufacturing concern. Trouble sprang up at one of the factories. The men talked strike. Things looked ugly. Harry Winslow was sent to straighten it out. On the eve of a general walk-out he pacified the men and headed off the strike.

Another case, entirely different, is that of Henry Peters. Because of his ability to make people like him—his faculty

for "getting under the skin" and making people think his way—he was given the position of Assistant to the President of a large firm. Two other men, both well liked by their fellow employees, had each expected to get the job. So when the outside man, Peters, came in he was looked upon by everyone as an interloper and was openly disliked by every other person in the office.

Peters was handicapped in every way. But in spite of that, in three weeks he had made fast friends of everyone in the firm, and had even won over the two men who had been most bitter against him. The whole secret is that he could tell in an instant how to appeal to any man and make himself well liked.

A certain woman who had this ability moved with her family to another town. As is often the case, it was a very difficult thing for any woman to break into the chill circle of society in this town if she was not known. But her ability to make people like her soon won for her the close friendship of many of the "best families" in the town. Some people wonder how she did it. It was simply the secret at work—the secret of judging people's character and making them like you.

You realise, of course, that just knowing the difference between a blond and a brunet could not accomplish all these wonderful things. There are other things to be taken into account. But here is the whole secret.

You know that everyone does not think alike. What one likes another dislikes. And what offends one pleases another. Well, there is your cue. You can make an instant "hit" with anyone if you say the things they want you to say and act the way they want you to act. Do this and they will surely like you and believe in you, and will go miles out of their way to please you.

You can do this easily by knowing certain simple signs. In addition to the difference in complexion, every man, woman, and child has written on them signs as distinct as though they were in letters a foot high, which show you from one quick glance exactly what to say and to do to please them—to get them to believe—to think as you think—to do exactly what you want them to do.

In knowing these simple signs is the whole secret of getting what you want out of life—of making friends, of business and social advantage. Every great leader uses this method. That is why he is a leader. Use it yourself, and you will quickly become a leader—nothing can stop you.

Dr. Blackford has explained the method in a simple seven-lesson Course, entitled "Reading Character at Sight." Even a half-hour's reading of this wonderful Course will give you an insight into human nature and a power over people which will surprise you.

## SEND NO MONEY.

Such confidence have the publishers in Dr. Blackford's Course that they will gladly send it to you on approval, post paid. Look it over thoroughly; see if it lives up to all the claims made for it. If you do not want to keep it, then return it within three days and the transaction will be closed. And if you decide to keep it—and you certainly will—then merely remit 35s. in full payment.

Remember you take no risk, you assume no obligation. The entire Course goes to you on approval. You have everything to gain—nothing to lose. So send a postcard now while this remarkable offer still holds good to The Standard Art Book Company, National Business and Personal Efficiency (Dept. L), Paternoster House, London, E.C.4, and learn how to make people like you.



"LIGHT" October 21st, 1922.

PRICE FOURPENCE.

# THE BISHOP'S REMEDY. By CONAN DOYLE.

SEE PAGES 660-1-2.

# LIGHT

A JOURNAL OF SPIRITUAL  
PROGRESS & PSYCHICAL RESEARCH

## CONTENTS.

The Jubilee of the Marylebone Society.  
Address by Sir Arthur Conan Doyle.  
Full Report.

The Relation of Spirit to Matter.  
A Communication received by  
Mrs. Hope Hunter.

The Children's Sphere.  
Address by Mr. W. R. Bradbrook.

M. Gabriel Delanne and  
Materialisation Phenomena.  
By E. W. Duxbury.

A New Mode of Psychical Research.  
By Dr. E. Osty.  
(Translated by Stanley De Brath.)

Cameos of Spiritual Life.

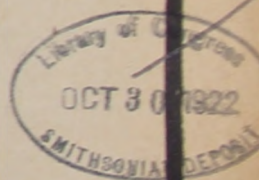
Etc., etc.

SATURDAY, OCT. 21st, 1922

No. 2180 - Vol. XLIII.

Registered as a Newspaper.

Price Fourpence.



THE LITTLE PAPER WITH A GREAT MESSAGE







# LIGHT

A JOURNAL OF  
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,180.—VOL. XLII. [Registered as] SATURDAY, OCTOBER 21, 1922. [a Newspaper.] PRICE FOURPENCE.

## What "Light" Stands For.

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

## NOTES BY THE WAY.

THE grey-eyed morn smiles on the frowning night,  
Checking the eastern clouds with streaks of light.  
—SHAKESPEARE ("Romeo and Juliet").

### THE ARGUMENT FROM IGNORANCE.

C. (Belfast) tells us that he has to deal with an objector to Spiritualism who has sent him a list of some eighteen eminent writers on theology (bishops and others), "none of whom has ever claimed to have had, at any time in his life, any direct contact with the invisible world, either by actually seeing the spirits or hearing the voices of the departed." This is indeed a curious argument. We could mention a great number of other matters of which the eminent divines never spoke, but which are none the less facts. They are all writers of the past and consequently would know nothing, for example, of the electric light, telegraphy, aviation and similar modern discoveries. But it may be objected that these men were authorities only on theology, and that a life after death is a theological question. That we dispute. Human survival is a biological not a theological fact. It is a matter of natural evolution and to that extent to be investigated by science. It is no more an exclusively religious proposition than the life we live here and now. It is absurd to advance against modern psychic science the argument that the theologians of the past knew nothing about it. How should they?

### SOME FURTHER CONSIDERATIONS.

The correspondent, to whom we refer above, sends us his opponent's list of theological writers which includes such names as Jeremy Taylor, Isaac Barrow, Paley, Baxter, Bunyan, Tillotson, John Wesley and William Law. In including the last mentioned names he has considerably damaged his argument (such as it is). Did he forget, in the case of Wesley, the famous Epworth manifestations and Wesley's firm belief in spirits, shown by his inquiries into ghost stories, and his own statements? A good deal has been written on

the subject. There is, for instance, a passage in Boswell's Life of Johnson, in which the sage of Fleet-street criticises Wesley for a too ready belief in a ghost at Newcastle. Again, we may take William Law, who wrote on Mysticism and was a friend of Jacob Behmen. Both had much understanding of the Unseen World, although they may never have met a ghost or "heard a voice" of a supernatural kind. For it is to be remembered that some of the eminent divines mentioned had a very definite belief in spirits and spirit-interposition, even if they did not always conceive of the possibility of spirits operating visibly or audibly in the material world. But supposing they had all been silent on the subject, or even expressed their disbelief in spirits, how could that possibly affect a subject which is a question of fact and not of opinion, of actual human experience and not of documentary records, ancient or modern?

### FROM CRUDE BEGINNINGS.

Of the credulous, the uncritical, the unthinking we are apt to hear much condemnation, and even occasionally to join in the chorus when we find them especially mischievous. And yet we cannot help remembering the compensations which accompany some of these defects. They are often allied with enterprise, energy, enthusiasm and devotion. Many a good cause would never have seen its emergence but for minds of this type. If, for example, Spiritualism had not been taken up at the outset by many simple-minded persons without judgment or discrimination, without skill in subtleties and fine shades of difference, it would have had little chance of progress. Simple, earnest souls laid hold of its principles, which could stand every test, but ran into all kinds of blunders on minor questions and did battle for their errors as vigorously as for their truths. But they conserved an immense amount of material for minds of a finer type to work upon. To-day we are witnessing a curious paradox. It is the opponents to-day who are suffering from an admixture of elementary minds whose activities in putting forward hasty conclusions and crude theories are giving acute pain to the more judicious minds in the ranks of militant materialism.

### INSPIRATION.

He hears the music of his heart,  
But knows not whence the breath is blown;  
It comes from regions far apart  
With pow'r beyond his own.

A presence at his side alights,  
A whisper at his ear is heard;  
Amazed he takes the pen and writes  
The inevitable word.

—ALFRED HAYES.

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

We start over here exactly where we left off, neither better nor worse, and as we were good, bad, and indifferent on earth, so we start good, bad, and indifferent over here,—  
"Not Silent—if Dead."



## THE RELATION OF SPIRIT TO MATTER.

We give this week the third and last of the dictated essays which, as previously stated, we have published very much as they were received. In the present instance we have had to omit some passages which were too obscure to present, although we can see what the communicator was trying, with difficulty, to convey through an instrument too limited for the ideas he wished to express.

### III.—ITS ULTIMATE PLACE IN THE LOWER SPHERES.

Ultimate, meaning final—that is so far as we are able to envisage at our present stage. The last form, or even our idea of the last form, may change greatly as we advance in knowledge. We are considering its ultimate place in the lower spheres judged by our present standard. All we have given is subject to our imperfect understanding. No doubt as we advance many errors will need correction. Our end will be attained if we can convey some idea of the future possibilities of spirit power. We know we still only realise it rudimentally yet our knowledge is great compared to yours. No doubt, too, ours is infinitesimal compared with that of those in spheres above us. The first great point is gained when spirit supremacy is admitted. We have said enough on this point to form a common sense basis on which to work. Our first point then, is, Spirit is greater than Matter. In spirit we include *all* spirit either on material, etheric, or beatific planes of pure being, pure ecstasy—planes of transcendental happiness where merely to be is all-sufficient. But this we do not expect you to understand. In the spheres which we inhabit our lives are spent in work with periods of recreation. But work without arduous toil, work for which we are eminently suitable or which for some special reason we greatly desire to accomplish. Spirit is greater, then, than matter. It can be used as a driving force serving many purposes, also as a connection between material and spiritual planes. It is existent in all planes, therefore in the material and spiritual. It is in fact the connection between the two. The spirit has its existence on earth; it continues its existence in other surroundings and is able to communicate with other spirit of like intensity in any plane. Spirit is a complete circle; anywhere within its circumference contact can be obtained by spirit of like nature. All spirit is not alike; there are different degrees of spiritual being. To those in the beatific spheres where spirit is at its highest, we in this sphere seem almost material by comparison. As you are unable to see us with the bodily eye, we are unable to see those who come from heavenly places. They are intangible to us. Before we can see them they must materialise in our environment. Every world is only a different state of being. We begin on the lowest plane and rise by degrees to the highest. There is no royal road. Effort alone will accomplish the journey.

The individual goes on in the next plane from exactly where he leaves off in this. He then by his own efforts raises himself until he has attained to a state which will fit him for the next stage of his being. But in each stage, as he progresses, he finds greater joy; his vitality is such as to make mere existence an intense pleasure. He vibrates in unison to the higher intensity of the atmosphere by which he is surrounded. He is a part of the electrical constellation. He is suffused with joy and happiness. He begins to be, in the true sense of the word, no longer clogged by matter; he is an embodied *will* or *mind*, a *being* of whom will or spirit is the mainspring, practically the all. He is still clothed in a form, but will is the keynote. The will to be or the will to do. At this stage the entity has great powers. Mind is superior to all or any form of matter. We have reached a certain point then. Mind, will, is supreme.

Now to draw obvious conclusions from this hypothesis. Given that spirit is supreme, what follows? Obviously that it is the greatest power having all other forces in subjection to itself and being able to control them as it *wills*. Will is the driving force, the dynamo of being in all its stages, whether clothed by various forms of material substance, or at the highest point of sheer vital power. Given that will can control matter, what conclusion do we draw? We will instance the earth, your familiar environment. What are your great forces? Water, especially in its form of steam. The ether and its constituents. There is also heat. Rays of intensive power are distributed by the sun to the

worlds as they revolve, and constitute another great form of energy. Of these three you know most of the first. You have made some use of water power. A mere nothing to what might be done but still something. Of the ether you begin to have some slight knowledge. Wireless telegraphy, telephony, telepathy, of all these you have a little knowledge. For all these you use the ether; waves, vibrations, pass across the ether and are received sensitively. Just so. Of heat you know practically nothing. By heat the vitality of dormant spirit is kindled, as in plant life of which we have given some slight explanation. But when we speak of heat we include many forms, the heat of love and hate. Mother love, for instance, is of high intensity, radiating activity sufficiently powerful to produce ignition when meeting another equally powerful beam of like strength. The same results follow a like case of different order, namely, hate. In fact, the generating power may even be greater. Hate is a passion of great force meeting another wave of equal intensity; it ignites and grows most unwholesomely, doing great evil. Evil has great power in the lower worlds especially. The environment is more suitable to its growth than it is to goodness. Goodness is more predominant in the higher worlds. Here evil must struggle for existence in an unsuitable atmosphere. The atmosphere is created by the prevalence of the good or the bad. It therefore follows that if good predominate, the surrounding ether will vibrate with waves of good intent or *vice versa*. Such an atmosphere must inevitably affect all those whom it encompasses, even if unknowingly. It is absorbed and becomes a part of those whose nature contains an element of the same kind, just as a magnet attracts and retains to itself any magnetised object. Then what must follow logically? Surely this: Evil attracts and produces evil; good attracts and produces good.

The spark of power, divinity, call it what you will, exists in the seed, in the animal kingdom, in mankind. The soul of man is the spiritual, the divine part of his being. This part could not live unless fed by an all-enveloping beam which bathes humanity in its glow. It comes from far beyond us and passes on to your worlds. Surely it must be created by divine love. As it ebbs and flows about us, we may draw our spiritual needs from it. All draw something from it, even the most debased. It gathers to itself as a magnet any beam or ray of goodness, however small or feeble, with which it comes in contact, its vitalising power is such that these same rays are gathered up and obtain something of its great energy and are again redistributed. *No good is ever lost*. Somehow, somewhere, it does its work surely. Its effects may not be seen by the doer, but it is so. Then of a surety the important factor is goodness, good livingness, the will and the power to do and live for good. Of little matter the worldly standard, so often the low standard is the easiest. Material riches are quite useless here. They do not count. The treasures of the mind, the spirit, are the only ones really worth developing. The bodily life, as you count it, is so short, of so little value if lived only for worldly gain. When you each one come over here you are born again. Riches, business abilities, acuity, sharp practices, are not assets but liabilities. How were those riches gained? Has your business life been a clean one? What have you done with your riches? Has any man been ruined by your business acumen? The things of the spirit, believe us, are of the first importance. Earth life is very short. Spirit life is eternal. No business man would mortgage his life interest, lacking all power to retrieve his security. Yet how many do so here and now. Once more we repeat the things of the spirit are all important, material matters are of comparatively small value. Well, we have done our best. Who can do more? It is our sincere hope that some may read and be influenced by these writings. What we have written is the truth. If only we could make the world believe it. We know by experience! How else should we tell of these things? How to make the people of earth listen? How to speak as all shall hear, must hear? We wish we knew. The channels are so few, the difficulties so great, almost overwhelming. We strive continually. Could we but break down this *materialism* the battle should be half won. Spirit! All important, vital, the world's life blood. Yet almost disregarded, disdained by those who call themselves practical. Would they could know just how *unpractical* they are, what spirit energy they waste, how strong a power they disregard! Only the eternal verities will prove to them their blindness, and that only when they have experienced some few of the things of the spirit. It is because we have gained that experience and were as you still are, that we try by almost *any* means to reach you, our kindred.



## THE CHILDREN'S SPHERE.

ADDRESS BY MR. W. R. BRADBROOK.

An address of a totally different type from any we have heard before from the platform of the London Spiritualist Alliance was given in the hall at 6, Queen-square, on the evening of the 12th inst. And yet the subject was one which, though not often dwelt upon in public, is far from unfamiliar to Spiritualists. The thoughts of those of us especially who are parents cannot but have often turned to the sphere of being to which the speaker directed them—"that state wherein our departed bairns are growing in grace and strength amid scenes of beauty and loveliness, beauty and loveliness to which they in their own innocence and purity largely contribute." And this must be the more the case when we remind ourselves, as the chairman, Mr. G. E. Wright, reminded us in his opening remarks, of how much more in accordance with our highest ideals and aspirations are the teachings of Spiritualism in this connection than those of some of the orthodox churches—of how terrible even are the ideas regarding the future of children which still survive in certain quarters.

In the course of his introduction, Mr. Bradbrook said:

Childhood—that casket of infinite possibilities—has ever presented a fascinating subject for poet and painter, but many philosophers, and still more theologians, have for some reason found its study largely outside or beyond their intellectual purview. Apart from the statements of Christ Himself—precious and powerful as they are in their unambiguous simplicity—little is recorded as to the well-being and well-doing of those little "lights" that we have loved and lost awhile. Yet almost one-third of the human race pass on to the Great Beyond in infancy and childhood. What limitless possibilities, full of potential sympathy, must exist in that celestial sphere in which the soul-force of humanity in its most innocent state has been gathered, cherished, loved and developed!

In the vast counter-action of good and evil, of love and hatred, of light and darkness, I have sometimes thought that, under the grace of the Supreme, the fact that the human race is succeeding in working out its own salvation by progress through many spheres is guaranteed by the passing over of such a large proportion of comparatively untainted humanity.

There are many who find it difficult to comprehend the fact of beautiful scenery, wonderful flowers, delicate fragrance and glorious harmony existing on the Other Side. Cannot they 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? Can we not realise what, after all, is the truth, that the atmosphere, environment, trees, flowers, scenery, light, fragrance and harmony are made up largely of the nature and partake of the character and thoughts of those who live therein? No emotion, no thought, no state of spiritual being in the fuller life is without its outer manifestation. It has been left to our inspired poets, painters, and musicians, to interpret the voices of Nature to our dull minds. To the efforts of these are now being added the direct instructional communications of discarnate beings—persons as human as, and far more truly natural than in the restricted conventionality of mundane society, it is possible for us to be.

Here, without dwelling on the pathos of parting with our little ones, Mr. Bradbrook touched on one thought which he believed was inseparable from such partings. "I refer to the happy light in the little eyes, the contented smile that has through all the ages done so much to comfort the bereaved mother. This expression of joy is understood when one realises that the angelic beings, whose duty it is to attend the little one at this time of transition, are of so high an estate that, though their forms are rarely seen, their very presence gives indescribable happiness and contentment to the passing soul. 'Their angels do always behold the face of my Father who is in Heaven.'"

"The actual withdrawing of the little life-form from its physical to its spiritual state is by the power of the Supreme Himself—as naturally as a beautifully coloured moth emerges from the state of an earth-crawling thing to take its place in a finer sphere and a fuller life. His messengers-in-waiting discharge the delicate office of carrying the child through the Valley of the Shadow and placing it (while still unseen themselves) into the arms of one who, with many others, has been sent to the inner entrance of the Vale, and is waiting patiently to receive it. These are mostly young people—'little mothers' we should call them and as they are actually known on the other side—each of like nature to the little one of whom she has been given the charge, and for which service she has been specially trained."

In illustration the speaker cited the first experience communicated in trance through the sensitive mind of his collaborator, Miss W—, to whose mediumship he has been indebted for these revelations regarding the reception and progress of our departed little ones:—

"I have to go up this lovely hill, but it is quite an easy ascent. At the top what an experience! Bells are softly, ever so softly, pealing. The slow tread of feet upon grassy slopes is noiseless. The beauties of the

Garden of Light are before us, and delicate fragrance fills the air. Everything is still. There is a hush—every sound, every strange thought, every breath of air that does not properly belong to this wonderful place has gone from me. I take my stand with others, all radiant with the Light of Love, waiting, watching for a 'life'—a tiny life to come over to us to join the heavenly throng, our throng, and to help to enrich the world; to bestow upon others, though but a child—a baby—help and grace.

"At last! We are rewarded for our waiting, for some little ones have come to us, and, wonder of wonders, are placed tenderly in our arms by unseen hands! Our footsteps are light as we tread homeward. As we reach the foot of the hill we meet others on the same errand, little children carrying little children—guided by invisible guardians. These tiny ones have no shadows to pass through, for only have they been as a light to others. These gentle little lights are entrusted to us, as they have been entrusted to One Who is greater than all. Their loving ones on earth ask: 'Why are they given only to be taken away so soon?' To bring love and light into the world and to draw back with them love and light, that they in Heaven's Fairyland may have something, someone, to help. The coming and returning of these pure souls weaves a pathway of yearning love 'twixt heaven and earth."

"Our way lies through one part of the Garden of Flowers. One can see nothing all around but the dainty blossoms known on earth as snowdrops—our dear flowers of Hope. The message of these blossoms is to the mothers who cannot always understand why they have the little 'lights' for such a short while—and the message is 'Hope!' Here our dear charges are to rest and to be cherished, to grow in grace and knowledge, that they may make Heaven's Fairyland a wiser and more perfect place. Still their guardian angels, unseen but ever watching, guard and tend them."

So (said Mr. Bradbrook) 'the little ones remain among the flowers, absorbing the graces they symbolise and growing in grace and stature. Here they have time to think of loved ones, their faint mental impressions being preserved and developed by their guardians. One may have an idea that the very small ones cannot remember those they have left behind, but it is a delightful reality that not until one converses with these tiny children in the spirit language, by the interchange of ideas and impressions, does one realise how much a child's mind actually carries of the memory of the mother love. What a consolation to those who have brooded over that bitter regret, "Oh, it never knew a mother's love!" The truth that it did know and treasures the knowledge in its little mind is surely a gem of comfort that every mother who has handed her child to the care of the Supreme will for ever bear in her heart—the knowledge that her wee babe remembers and longs to find the mother who can yet help the child and whom the child can help.

Mr. Bradbrook proceeded to quote from the messages which followed the foregoing opening communication, and which occupied a number of separate sittings. In each of them the sensitive journeyed with different groups of children—the different stages of progress being visited in correct order. With the elder children she took a pathway that led to the beautiful domain already alluded to—the Garden of Light. Here, she learned, they remain for a considerable time, increasing their capacity for bearing the effulgence, which at first dazzles and bewilders them, and learning that the light is knowledge and power. Other gardens were visited and described, including, strangely enough, a Garden of Shadows. "After we leave our earthly training-ground," the lecturer explained, "there are disciplinary experiences and journeys for everyone, man, woman, or child. Even the youngest children inherit tendencies that, if not corrected, would lead them astray. So these children have a phase of shadowy experience to pass through."

Next we were introduced to the Garden of Hope, whence those who enter it as babes in the arms of their "little mothers" emerge in due course as tiny, toddling forms, clothed in spotless white. As the children progress, their surroundings, we learned, take on an even lovelier aspect. So from the Garden of Hope we passed to the Garden of Flowers, where the messages of the flowers—of the lily, flower of purity; the pansy, flower of thought; the deep red rose of love, and many others—are all unfolded and demonstrated to the children. And then all the lessons learned are harmonised in the wonderful beauty of the Garden of Music. From this Garden the souls of the children pass easily into their Home. Here, in the visions of the clairvoyant, we visited splendid schools (including schools for service and unselfishness), joined in the children's happy games in the Vale of Recreation, and finally entered with them for a time the Vale of Meditation, "where, by the help of the Supreme, they can communicate with those they loved in their earth life."

It was gratifying to learn from Mr. H. W. ENGHOLM, who, at the Chairman's invitation, proposed the vote of thanks, that these beautiful and consolatory revelations will shortly appear in booklet form, artistically produced and illustrated.

D. R.



## THE JUBILEE OF THE MARYLEBONE SOCIETY.

ADDRESS BY SIR ARTHUR CONAN DOYLE ON  
"SPIRITUALISM AND CHRISTIANITY."

On Sunday evening, the 15th inst., at the Æolian Hall, New Bond-street, the Marylebone Spiritualist Association celebrated its fiftieth anniversary. Sir Arthur Conan Doyle delivered an address on "Spiritualism and Christianity." The hall was crowded to its fullest capacity, and amongst those present were: Lady Conan Doyle, Sir Ernest and Lady Palmer, Lady Waterhouse, Mrs. Ellis Powell, Mr. and Mrs. Wilkinson, Mrs. Amy Cooper, Mr. and Mrs. George Craze, Mr. and Mrs. Brittain, Miss Nellie Brittain, Mr. and Mrs. Leigh Hunt, Mr. J. A. France, Mr. David Gow, Mr. H. W. Engholm, Mr. Leslie Curnow, Mrs. M. H. Wallis, Miss MacCreddie, Mrs. Alfred Peters, Mrs. Florence Kingstone, Madame Paulet, Madame Saarijarvi, Mrs. Clegg, Mr. William Hope, Mrs. Buxton, Mr. J. J. Vango, Mr. Harry Field, Mrs. Fred Maturin, Mrs. Wade, Miss Richardson, Mrs. E. Fisher, Mrs. Madge Donohoe, Mrs. Clunies Ross, Captain F. C. Dimmick, Miss Nellie Dimmick, and Mr. W. F. Doyle.

Mr. George Craze, the President of the Association, who occupied the chair, referred impressively to the humble beginnings of the Association, which was originally founded by Mr. Charles Hunt in the year 1872, and held its first meetings in a carpenter's shop. He mentioned the names of some of the prominent workers who had been associated with the Society: Mr. James Burns, the Editor of "Medium and Daybreak," Mrs. M. H. Wallis, Dr. Peebles, Mr. W. T. Cooper, and Miss Florence Marryat, to which might be added the names of Mr. and Mrs. Thomas Everitt, Mr. J. J. Morse, Miss Ada Rowan Vincent, and Mr. E. W. Wallis. He referred especially to Mr. W. T. Cooper, who was for fifteen years their President, and to the fact that Mrs. Cooper (formerly Miss Amy Butterworth) was amongst them that night; he also alluded to the presence of Mr. Leigh Hunt, the son of their founder, who had worked with them for very many years, being Secretary, and, for some period, President of the Association. He expressed a very cordial welcome to Sir Arthur and Lady Conan Doyle.

The musical portion of the service included a solo by Miss Nellie Dimmick (Mendelssohn's "Lauda Sion").

Sir Arthur Conan Doyle then delivered the address of the evening, which was followed by clairvoyant descriptions by Mrs. Annie Brittain. These delineations were notable for their evidential quality, being very clear and readily recognised.

### SIR ARTHUR CONAN DOYLE'S ADDRESS.

FRIENDS AND COMRADES.—When I speak it is usually not among fellow-Spiritualists, who know what I am talking about, and who have shared my experiences, but it is among the heathen, and very good-natured, tolerant, sympathetic heathens I usually find them to be. On this occasion I wish I were a trance speaker, as there must be a delightful sense of irresponsibility to feel that something stronger than yourself is working for you. I remember Mr. Oaten, who is noted for the depth of his spiritual experience, telling me that on one occasion during the time when he used to be a trance speaker, and when he was out of the body and returning he heard a voice, a steady, monotonous voice, going on, and he remained listening, and he said, "That fellow is talking good sense." Then suddenly the place became open before him and he saw a circle of light and himself standing there. It was to himself he was listening. No such spiritual guide has been given to me, though I have every need of one to-night. Last week has seen one of the most important pronouncements which, in my opinion, has been made by any religious body for a very long time. I allude, of course, to the admission by the Archbishop of York that the Church of England is in sad straits, with difficult and troublous days before it, and that it is not fulfilling its mission. But lest it be thought that I am exaggerating I will give the very words of the Archbishop. He said: "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, its unreality, its obstacle, a stone of stumbling, and an offence." Here is a great prelate with an honesty and courage which command admiration, admitting that all is not well with his Church, a fact which I fear has long been evident to the greater part of the world, though the indifference which is worse than active hostility may never have intruded itself on the attention of some of the inner circles of believers. It is not to the discredit of the Church of England that these words should be spoken. On the contrary, it is enormously to its credit, because these weak points which the Archbishop points out are not confined to the Church of England, but are common to all Christianity. And surely the Church which admits it as a first step towards reform is in a stronger position than those who have never acknowledged it. But, when we know that there is only one in ten of the population who is in any way touched with Christian belief or belongs to any organised Christian body, I say that religion is in perilous proximity to annihilation. When the Archbishop made this most important pronouncement he also endeavoured to indicate what might be the remedy, and his remedy was evangelisation. The Bishop of Sheffield, taking the same line, put forward as his remedy to go back to the fundamentals of religion. Now, as regards Evangelisation, one would like to know exactly what is meant by the word. Does it mean a more rigid adhesion to the literal interpretation of the Scriptures? If the Archbishop means by it that we are to go back to a close scrutiny of Holy Writ, that we are once more to re-read those ancient documents, coloured as they are—as we know they are, and as every honest man knows they are—with forgeries and interpolations; if we are to examine them once more, comparing them text by text, then we are back to the atmosphere of the seventeenth century, which led to nothing but disunion, trouble, and quarrels. You can prove anything from the Scriptures. By eliminating certain texts, it is possible to prove that Christ was divine. By eliminating others, it is possible to make a strong case for the contention that He did not Himself claim to be divine. We know that some texts bear out the Roman Catholic Sacraments, and that others must be taken to support the more anemic Sacraments of the Protestant Church. Anything and everything can be proved by the Scriptures. In every matter you open the door to wrangling. The only master text which covers the whole situation seems to be that which says that the letter killeth and that it is the spirit which avails. We all know in our hearts what the inner spirit of Christ's teaching is, and if evangelisation begins and ends there, then the prospect becomes better. But outside that, we would surely drift back into the regions of barren dispute, or rather the Church would drift back into it, but would leave all those wisest and best of the human race to engage upon some more profitable pursuit. But let us see whether something much more fruitful may not be covered by the word "Evangelisation." I think it may, and I only wish that I could hope that my poor words could reach the Archbishop and incline his mind in the true direction. For there is one thing, and only one thing, which can save the Church of England, and indeed the whole of Christianity. It is direct contact with spiritual truth and spiritual force—not as a theory but as a fact, so that to faith there be added knowledge which is better. That is the true meaning of those very words of Paul, which the Archbishop quoted when he said that he preached not with words only, but with power. Let us cast our minds back some two thousand years to the time when another great faith decayed, found itself to be empty and had to confess failure. At the beginning of the Roman Empire the old theology of Rome was practically dead. Many attempts were made to revive it, even down to the days of Julian in the fifth century, but men had outgrown it, just as they now have outgrown conventional Christianity, and though for three more centuries the forms and ceremonies continued, the spirit had gone out of it. Jove and Hercules and Venus lived as ornaments for a poet's verse, or possibly for an oath in the mouth of a soldier, rather than as real helps to religion. Earnest Romans of those days felt as earnest Englishmen feel to-day. They



were reaching out in all directions, calling in Mithra and Osiris and Isis and other foreign deities, just as in our own day we have seen esoteric Buddhism called from India. But what happened then? In the midst of this darkness, there came a light. It did not come from the priests, nor from the philosophers or the academicians. All these people were dumb. It came from a little knot of simple, lowly folk, living in one of the most distant provinces of the still mighty Empire, but a province which had always been famous for the earnestness of its religious thought. It came through a body of teaching which claimed to be inspired, though, as we know, there were few things put forward in Christ's teaching which had not been put forward by one or other of the philosophers who preceded Him. But it was accompanied by a perfect whirlwind of spirit power, which consisted, and it was this which spread it, in preternatural signs, in visions, in trances, in levitations, in cold winds and tongues of fire, in healing, in the materialisations of the dead, and communications from them. It was these wonders which had an enormous effect upon the public mind, which gave driving force to the new teaching and caused it to spread so rapidly that St. Paul travelling about the year 50 found it universally established on the shores of the Mediterranean only seventeen years after Christ's death. And when he came to Rome we are told that he found that it had already penetrated to Caesar's palace, although it took three hundred years to climb from the slave who carried the Amphora up to Caesar himself seated on the Imperial Throne. It was the possession by the Christians of these spiritual powers which spread the Christian religion and made it conquer the world. It was taken as a visible sign of supernatural sanction and approval. That is a very easy matter to prove—as easy as it is to prove that those powers are the same powers which we possess to-day. Take the list of spiritual gifts mentioned by St. Paul. I will read them for you and show you how they are equivalent to those which for seventy years the Churches have been mocking and condemning in Spiritualism. St. Paul says, "To one indeed by the Spirit is given the word of wisdom"—that is a person in a trance and the spirit talking through him. "To another the word of knowledge according to the same spirit; to another the power of healing by the spirit; to another the working of miracles; to another prophecy; to another the discerning of spirits" (that is clairvoyance); "to another divers kinds of tongues. There is not one of the spiritual gifts mentioned by St. Paul as being typical of the early Christianity which we do not possess, and those clergy who sneer at us from their pulpits do not know the rudiments of their own creed. I could overwhelm you with evidence as to the mighty part which was played by these spiritual phenomena in the foundation of Christianity. St. John says, "Test the spirits whether they be of God," which showed that they were not only in contact with spirits, but also that they shared our experience of having undeveloped as well as developed spirits coming to their seances. Otherwise it would be unnecessary to test them. The early Christians continued to use spiritual methods, as I will show you. There is an interesting book on Early Christian remains in Rome written by the Rev. Spence Jones, Dean of Gloucester, which deals with the inscriptions on the old catacombs. These early inscriptions have not been forged and there was no possibility of interpolation there, and the Dean, after having read many hundreds and even thousands of them, says that "The early Christians speak of the dead as though they were still living. They talk to the dead." That is our point of view—a point of view which the Church has so long lost. The symbol which is continually met with in the catacombs is that of the Good Shepherd—just the tender idea of a man carrying a poor helpless lamb. I believe you may search the catacombs of the first two centuries, and you will find nothing about the blood sacrifice, nothing of the Virgin birth, or anything of the kind, nothing of those mystifications which really came along afterwards. But you will find the Shepherd, you will find the anchor of hope, you will find the palm leaf of the martyr, you will find the fish which was the pun, or rebus upon the name, of Jesus. I must emphasise this point about the strong adherence of the early Christians to what we now call Spiritualist phenomena. Apart from St. Paul's clear teaching, there is ample evidence in the Fathers of the recognition of spiritual phenomena in their modern sense. St. Augustine, in his "De cura pro mortuis," says "The spirits of the dead can be sent to the living and can unveil to them the future which they themselves have learned either from other spirits or from angels or from the Divine revelation." Could we explain our own position more clearly than that? In his "City of God," St. Augustine refers to practices which enabled the ethereal body of a person to communicate with spirits and angels and to receive angels. St. Clement of Alexandria and St. Jerome in his controversy with Vigilantius the Gaul take the same view. Here I must admit my indebtedness to the learning of Mr. Bligh Bond for some of these references. Herma, the disciple of the Apostles, in his book, "The Pastor," says, "The spirit does not answer all who question, nor any particular person when man wills, but when God permits. Therefore when a man who has a spirit from God comes into an assembly of the faithful and when prayer has been offered the spirit fills this man who speaks as God wills." This,

of course, is exactly what we call trance speaking. Herma, I may add, was a personal friend of St. Paul's, and it may well be that he had him in mind, since we know that St. Paul had trances. Origen says in his controversy with Celsus, "Many people have embraced the Christian faith in spite of themselves, their hearts having been suddenly changed by some spirit either in an apparition or in a dream." Irenaeus, at the end of the second century, says, "We hear of many brethren in the Church possessing prophetic (that is mediumistic) gifts, and speaking through the spirit in all kinds of tongues and bringing to light for the general advantage the hidden things of man, and setting forth the mysteries of God." Eusebius noticed the decline of phenomena in his day and said that the Church had become unworthy of them. The "Apostolic Constitutions," which are a forgery as regards the first century, having been written in the third century, contain many allusions to them. Tertullian challenged the heretic Maxion to show the same spiritual gifts, especially trance utterance and prophecy, which the real Church had. Tertullian also in his "De Anima" says, "We have to-day among us a sister who has received gifts on the nature of revelations which she undergoes in spirit in the church amid the rites of the Lord's Day, falling into ecstasy. She converses with angels"—that is high spirits—"sees and hears mysteries and reads the hearts of certain people and brings healings to those who ask." "Among other things," she said, "a soul was shown to me in bodily form, and it seemed to be a spirit, but not empty nor a thing or vacuity. On the contrary it seemed as if it might be touched, soft, lucid, of the colour of air, and of the human form in every detail." So says Tertullian. We have brothers and sisters in this room who can do everything that he speaks of. We have one sister in Mrs. Annie Brittain on this platform. But Tertullian's church held the sisters in high honour. Our modern civilisation and churches make the sister an object for police persecution or for the abuse of scurrilous journals. Ignorant journalists in this Metropolis would have laughed at that very sister whom the early Church held up as the very centre point of the Church. That represents the gap which separates the early Church from those empty days in which we live. How came the change? Why did the Church suddenly degenerate, lose those gifts and become the formal dead thing we know? Glover, in his "Conflict of Religions under the Roman Empire"—a very fine book and a very impartial one, in dealing with this point says, "In the Church the ministry of spirit, the ministry of gifts, was succeeded by the ministry of office with its lower ideals of the practical and the expedient." The organiser, the administrator, the courtier and the diplomatist, the ambitious schemer, or the strong bigot took the place of the seer and the prophet. And there you can trace the beginning of the decline of Christendom which has been running ever since, not as a system which has its own motive power, but under the influence of that great spiritual impulse of two thousand years ago—running obviously ever more and more slowly towards a complete cessation. Now, what is it the Church needs? What is it that Christianity needs? What is it that the world needs? It needs direct inspiration. That is a thing we can prove, not as a matter of faith, but as a matter of experience and of knowledge. It has in its modern form been revived for seventy years, but seventy years is a small space in history, and they have not been wasted, since under much discouragement the pioneers have worked out the principles of spirit intercourse, so far as so elusive and supernal a thing can ever be regulated. We have considerable knowledge—considerable experience. It is all at the service of the Churches. They cannot amalgamate us. We do not wish that. We are the common knowledge and comfort of mankind, too big for any single religion. There is no Church in the world that can compare with us. We are the receptacle of the common knowledge for the whole human race, a central light that will illuminate the Churches. They disregard us at their peril. All the world wants to know where their dead go to, and what becomes of them. We know for certain and can tell. The Churches can take what we have, adapt it freely to their own uses, examine and learn all that wonderful supplementary revelation which has poured and is, day by day, pouring through, and then I think they may find that the Bishop of Sheffield's suggestion has at last come to pass and that they have got back to the fundamentals of religion. They need not think that we do not understand their difficulties. We do see those difficulties very clearly, and we would gladly take counsel with them to get over them. We do not wish to open the flood gates of hysteria, to encourage unscrupulous fraud, to revive superstition, or to give birth to a swarm of minor prophets. All of these things are real dangers which have to be avoided. They can only be avoided by knowledge and by regulation. But before you know and regulate you have to recognise the existence—the very real and immanent existence—of these forces. It is this whole-hearted and respectful recognition which we commend as the first step towards the cure of the ailing Church. Let the Holy Spirit be not a mere fetish as at present, not a word which means nothing definite, and which produces on the mind a vague and grandiose effect which varies with every in-

(Continued at foot of next page.)



## M. GABRIEL DELANNE AND MATERIALISATION PHENOMENA.

By E. W. DUXBURY.

In the issue of *LIGHT* of February 11th, 1922 (p. 90), some translated extracts were quoted from the admirable work entitled, "Les Apparitions Materialisées des Vivants et des Morts" (Materialised Apparitions of the Living and the Dead), by M. Gabriel Delanne, Editor of the "Revue Scientifique et Morale du Spiritisme," and member of the Committee of the Metapsychic Institute, Paris.

These dealt with the question of the reality of such phenomena, but as certain men of science of the highest eminence are in agreement as to their reality, while differing with regard to their causation, it may be useful to give M. Delanne's summarised conclusions on this latter point.

I therefore append the following translated extracts from the above-mentioned work:—

"I have enumerated in the course of this chapter the reasons which militate in favour of the reality and independence of the materialised forms, which show themselves during séances. I think it would, nevertheless, be useful to sum them up succinctly, in order to show how much more logically than any other the spirit theory adapts itself to the interpretation of the facts.

"Hallucination is an untenable hypothesis, in view of the concordant affirmations of the witnesses and of the physical proofs, such as moulds and imprints, which remain after the apparition has vanished, showing that it was not a mere mirage, a fantasy of the imagination.

"I afterwards remarked that it was unscientific to resort to the marvellous, that is to say, to the action of super-terrestrial beings whose existence is problematical, when a rational hypothesis, that of the surviving human soul, perfectly suffices for the explanation of the facts, since already during life this soul is capable of separating itself from the body, and of showing itself with the characters of any ordinary human being.

"That, for different reasons, certain savants or the priests of numerous religious professions reject our interpretation, is in no way surprising, for both these classes are imprisoned in an uncompromising orthodoxy, which is for the first materialistic monism, and for the second theological dogma.

"If, faithful to the experimental method, we free ourselves from every preconceived idea, in order to face the facts alone, we shall recognise that the only problem which deserves to retain our attention is that of knowing whether the medium, consciously or not, is the generator of the apparitions. I shall not concern myself with the other persons present, because these can be changed without the typical form of the apparitions being altered.

"Many observations agree in their totality to make us admit that the apparitions are independent beings, possessing both a form and an intelligence different from those of the medium, as we are going to recall.

"(I.) We must not lose from sight, indeed, that always and everywhere the apparitions assert that they have formerly lived on the earth, and that no reason exists for not believing them, the more so that sometimes they give irrefutable proofs of it.

"Why, if these apparitions were only mediumistic creations should they not say so? Who can thus have imposed upon them the obligation of dissimulating their origin? A universal lie is so much the more difficult to suppose, in that it must be concocted absolutely alike in all countries of the earth, which would become surprising in the highest degree.

"(II.) But we have seen that sceptics do not recoil before any supposition, even when devoid of all proof or probability, provided that it gives a check to the spirit theory; they have maintained that the apparitions were either creations made objective by the imagination of the medium, or it is his transfigured 'double' which shows itself.

"It is not difficult to show how impossible it is to sustain such a hypothesis as the first, for it would presuppose a veritable miracle: that of the spontaneous generation of a

living, acting, thinking being, provided with an organism as complicated as that of a human individual, and created by the simple action of the 'thought' of a medium, although the latter has not, in his entire consciousness, the thousandth part of the anatomical, physiological, mechanical, physical, chemical, aesthetic, etc., knowledge, the concurrence of which would be indispensable for this creation, which, besides, would surpass the united power of all savants and scientific academies. I think it the more useless to insist on this, since I have described apparitions like 'Bertie' as preserving their complete anatomy when the medium was awake, and, better still, after the death of the latter.

"(III.) The manifestation of the 'double' is more logically admissible; it is certain that sometimes the phenomena are the results of its extra-corporeal activity, since the Davenport, Mrs. Fay, Eusapia, etc., have given us proofs thereof. But this explanation is far from replying to all the 'desiderata,' in the first place, because we have seen that the 'double' is always an absolute facsimile of the body; if photographs or moulds show us that the materialised form differs from the medium, as well by the features as by the anatomical constitution, that would be a serious induction in favour of its independent existence.

"(IV.) Besides, the action of the 'double,' even though transfigured, would not suffice to explain how it could produce simultaneously phenomena which take place in different directions, for these demand the action of several intelligent causes, acting independently of each other.

"(V.) This logical postulate is verified by multiple and simultaneous apparitions. We possess a complete demonstration of the autonomy of the apparitions, when they appear at the same time, each having all the characteristics of real beings and possessing a persistent individuality, in spite of changing the medium, which proves it is not the latter who engenders them, any more than the other persons present, who are also changed.

"(VI.) If, physically, the apparition differs almost always, more or less, from the medium, intellectually it does not any more resemble him, since it employs sometimes a language unknown to the medium, or the knowledge displayed by the apparition has never been possessed by the mediumistic subject. No theory, even that of thought-transference, being able to explain this fact, it is a good proof that we have to do with discarnate human beings. 'Nepenthe's' writing in ancient Greek could not have been produced by any member of the group, since no one was able to decipher the message.

"(VII.) Finally, would it not be contradictory to imagine that the materialised being could continue to exist, when its medium, having returned to himself, would no longer be exercising his creative power? Yet we have seen Florence Cook conversing with 'Katie,' and Eusapia being constrained to obedience by the decisive arguments of her 'guide,' who did not tolerate rebellion.

"(VIII.) The very instructive account of Madame d'Espérance helps us to half-perceive already part of the process of materialisations. Yes, certainly, a medium is indispensable, because he possesses an organism capable of exteriorising matter and energy, but the discarnate being comes with its personal intelligence, its own typical form, its 'perisprit,' which it always preserves, and it is indebted to the medium only for the matter which serves to render it visible.

"This great truth will become more evident still when we come to study the reciprocal relations of the spirit and the medium. I wish to state, in advance, that the apparitions are not always anonymous, that often they are loved beings who come to show themselves to us, and, then, all the arguments and discussions of sceptics and cavillers, all their disorderly theories, seem very false, very empty and very futile, in face of the grand certainty of the return among us of those whom we have loved."

(Continued from previous page.)

dividual; but let it be, what we find it, a very close and immanent thing. Why should the Pentecost be for ever distant, and be regarded as something wonderful, and mystical? I, who stand here, have been in an upper room in Glasgow with my wife and with twelve citizens of Glasgow. We felt there the rushing wind, we saw the tongues of flame flickering around and settling on our heads, and we heard that wonderful voice from above which they heard of old, a beautiful and sonorous voice speaking to each one of us. Was I hallucinated? Was my wife hallucinated? Were the twelve citizens of Glasgow hallucinated? That night I told the story to a meeting of 6,000 people in a hall in Glasgow in the presence of the witnesses. No,

we were not hallucinated, but when folks meet in one accord with the right spirit, the same results follow as of old. Always the same results—the very results which the Churches have lost. Always where you have ardent hearts and humble minds, strongly desirous of truth, there you will get the assistance that God can give. That is the message which I wish to bring and which I wish it were possible by any means to convey to the Churches. Let them for their own sake give up their misrepresentations, let them listen humbly not to us, but to what comes through us. Then, and then only, will the stricken Church be healed, and will Christianity rise refreshed in spirit and strong enough to carry on the burden of poor suffering mankind for many thousand years to come.



## A NEW MODE OF PSYCHICAL RESEARCH.

By DR. E. OSTY. (Translated by S. De Brath.)

In the September number of the French journal "Psychica," Dr. E. Osty remarks as follows:—

The resistance of the scientific world to recognition of material phenomena (such as ectoplasm and telekinesis) arises from motives not difficult to specify.

Subjects endowed with such powers are extremely rare; there is "Eva Carrière" in France; a few in Poland, such as M. Kluski, with whom Drs. Richet and Geley obtained the remarkable waxen "gloves" described in the "Revue Metapsychique"; one spoken of in the psychic journals of Portugal; a few in N. and S. America, etc.

In addition to the rarity of these human instruments for observation and demonstration, it has been found that to make favourable conditions the séances must be few, and the number of experimenters limited to those accustomed to the subject. The result has been that only a very few notable scientific men have had an opportunity of directly verifying phenomena whose extraordinary nature demands proof equivalent to absolute certainty.

So high a quality of proof has not been brought home even to most of those who have assisted at séances, if we consider those held at various places and with sensitives of high repute. It is therefore quite comprehensible that those who depend for their knowledge of the evidence on reading only, should remain unconvinced.

The attitude of the *élite* of scientific men towards the physical phenomena of metapsychics will remain the same till it may be possible for a subject possessing great creative power to succeed in producing these phenomena before a whole series of men of science. On the advice of M. Paul Heuzé, Madame Bisson bravely attempted this at the Sorbonne. The powers of her subject have failed her. Those who insult her failure do not know of what they are speaking, nor what they are doing. In order that research may be stimulated, it is necessary that explorers of human meta-normality should, without delay, furnish undeniable proof that behind the superficial human personality there are latent certain potentialities of high biological import, which are demonstrable as phenomenal manifestations of various kinds in certain individuals, arising from psychophysiological causes unknown at the present day, and inviting scientific research.

By reason of the rarity of subjects capable of producing these physical manifestations, and of the restricted numbers of those who have witnessed them, their justification in the eyes of the scientific *élite* is retarded. Why not, then, begin by proving the reality of the meta-normal by its intellectual manifestations?

There exists a whole class of metapsychic phenomena at least as biologically important as ectoplasm and the para-normal reactions on Matter. This class is composed of persons who possess the power of receiving cognition of external realities by other means than the normal senses and by other channels than reasoning. Among such persons there is one type specially adapted to experimental demonstration verifiable by anyone. These subjects are those who specialise, so to speak, in the faculty of taking immediate cognizance of living persons there present, revealing their organic, emotional, intellectual, and social characteristics, the general course of and episodes in their lives, both before and after the time of the experiment.

As this power of revealing individual lives excites lively curiosity, some of these subjects have made a trade of the faculty, and are imitated by a number of others moved by cupidity, who have little or no powers. There are, however, among the professionals, some who are remarkably endowed and have developed their para-normal powers of cognition by intensive exercise, and have thus become good psychic instruments for observation, study, and demonstration. The number of these is sufficient for decisive experimental proof. I have not yet met any man of science, instructed by myself in what can be expected from such and such a subject and the manner of using that subject, who has not, in four sittings (each made with a different subject to avoid possible failures), acquired absolute certitude of the reality of the intellectual manifestations of human meta-normality.

Everything takes place in full daylight. No fraud, illusion, hallucination, or suspicion of perception by the normal senses is possible. There is no need of faith in any person. Everyone can devise his own experiment unknown to all others, provided that it is not beyond the scale of power possessed by the subject. The words spoken by the latter are taken down, and afterwards compared with the actual facts. In this manner full objectivity is obtainable from phenomena subjective in their genesis; and even after a single experiment, no doubt remains in the mind. The indications given may be false or true, but in any case they can be clearly judged.

The only difficulty in this method of experiment is to induce the scientific *élite* to take an interest in it and to accept it.

And here we touch other motives of distrust and want of interest. If there were on the one side only scientific

investigators of metapsychics, and on the other incredulous scientists, the attainment of conviction would be neither long nor difficult. Evidence is not refused for very long. Between persons accustomed to the same methods, using the same precise terms, and equally desirous of facts, mutual understanding is rapid. The former would say, "Here are some phenomena of high biological significance; here is the sequence of their determinism; will you verify their grounds by experiment?" The others would reply, "These phenomena are strange, and so opposed to all that we know, that they seem absurd, but since you say that they can be reproduced experimentally, and propose experimental verification, we cannot do otherwise than consent."

But between these two parties in the family of science, there is a kind of Tower of Babel from which there issue such weird propositions that disbelievers have their ears filled with them, and do not hear the voices of those who speak the language of science.

Human meta-normality has a past that weighs heavily upon it. A glance backward shows it enwrapped in many forms of mysticism. It is still the nucleus of crystallization round which have gathered beliefs, doctrines, dogmas, and religions of sorts. Instead of restricting themselves to exact experimental, methodic, and progressive study of the phenomena, men have jumped at conclusions conformable to their desires. Because para-normal manifestations have been seen, the immortality of man has forthwith been inferred. The study of para-normal faculties in the living has been neglected, and all, or nearly all, has been attributed to the dead. This is to begin at the wrong end.

Into this branch of science (the most difficult to explore of any), every passer-by has brought his curiosity and different mentality. All and sundry have thought themselves capable of using any subject who seemed to show something abnormal, of judging his output, and forming conclusions upon it. Knowledge and method have seemed to them superfluous. To discover the secrets of unknown humanity it has not been thought well to begin by acquiring scientific knowledge of actual humanity. Apart from a small number of books, psychic literature is a monument of fancifulness. All types are represented—the grandiloquent, the puerile, the impudent, the dreamers, the timid, and the bold. It is a Tower of Babel in which all talk at random without any common consent on the meaning of the words employed, nor on the actuality of things, nor even on the beliefs erected on the same ground.

If to this there are added the books that lend themselves to human folly, such as Dr. Graux' "Reincarnated," it will readily be admitted that the sum total is not such as to attract or retain the exacting attention of the scientific world.

Compromised already by many forms of mystic beliefs, metapsychics is still further injured by those who "do not believe" in phenomena which they have not troubled to examine, whether because these are inexplicable by recognised science, or because those phenomena do not accord with their own religious or philosophical opinions.

In the newspapers, in the reviews, and by lectures, the "disbelievers" enter the lists against the "believers." Various types of mysticism undertake a religious war over biologic facts that ought to be calmly studied; and the clamour of these conflicts is so loud that it distracts attention and dominates the whole field.

To detached spectators of the strife, it seems that metapsychics is summed up in Spiritualist and anti-Spiritualist contentions—in the proof or disproof of human survival. The material brought forward is the product of emotion, not of reason; and in the end, a tumult of incompetent verbiage takes the place of biologic facts which are the only really interesting matter.

Mised by all this empty noise, the scientific world does not know what to think. Accustomed to base its judgments on positive data, on this question it gives them up for the suggestions of sentiment, by sheer lassitude; and the net result is a want of interest in the most far-reaching problems yet presented to the human mind.

Such is the atmosphere in which those who devote themselves to scientific study of human meta-normal manifestations have to resign themselves to live.

When will conditions be more favourable to useful work?

We may say without exaggeration, that the outlook is discouraging even to the best-tempered minds.

THE "HIBBERT JOURNAL" for October is full of philosophic interest. Among the articles are: "Antithesis in Christianity," by J. Rickards Mozley; "Karma and Liberation," by Charles Johnston; "The Eleusinian and Orphic Mysteries," by B. A. G. Fuller; "Rome and the Anglians," by G. G. Coulton, M.A.; and "Relativity and Revelation," by Austin Hopkinson, M.P. In the latter article the curious claim is made that a curved line involves the conception of two dimensions, and the curved plane a conception of three dimensions. This is questionable, for at no instant is the space progressive in more than one, or two, directions respectively, and for the justification of this claim space must be potentially progressive in two dimensions for a conception of two dimensions, and in three dimensions for a conception of three dimensions. This logical weakness seems to affect the argument. The rest of the article is distinctly interesting.



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

Tel: Museum 5106.

Telegrams: "Survival, Westcent, London."

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

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

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

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

### BY-WAYS OF DESTINY.

A SIMPLE TALK.

"Juvenis" tells us that he is fully persuaded of the truth of "the New Revelation," and convinced of its urgent importance to human-kind in virtue of its message that "there is no death." But he finds difficulties in his way. He has not the means to enable him to do work on the subject on such a scale as he would like. If he were wealthy he could find magnificent opportunities. He can see just where and how he could carry out great schemes for the conversion of his fellows; moreover, he has certain gifts in the way of organisation and management which would, he is sure, enable him to take the fullest advantage of such opportunities if they were presented.

Dear "Juvenis"! The position is very far from unique. It is that of hundreds amongst us who, with all the will, the enthusiasm, and sometimes the abilities, find themselves sadly scrimped for want of leisure and money. It really looks at times as if we were maliciously balked by Destiny—as though the designers and contrivers of our several fates did not know their business. Here is a great work to be done and people willing to do it, and yet they are all the time handicapped in the most cruel fashion by want of means and opportunities.

Let us look a little further into the matter, and see if we can ascertain what Providence means by this peculiar behaviour.

The first question that presents itself is this: Is it a correct assumption that in carrying on the evolution of the race "the Divinity that shapes our ends" should rather work in our way than in its own? We think not. The question almost seems to answer itself. The method of the 'prentice hand is hardly likely to be better than that of his master. The Lord, we are told, most helps those who help themselves, and in life it is our continual experience that we must begin at the beginning. "If each would mend one we should all be mended," or, as a spirit communicator once expressed it, "Individual improvement is the basis of general advancement."

You see, "Juvenis," it really comes down to a question of the individual soul in every case. The man is sent here to be taught—he is to be educated (in the best sense of that much-abused term) and to educate himself. That is the first consideration. The next is that he is usually able in the course of his work to help others undergoing the same necessary training. The mere fact that, often at the very outset, the ardent disciple thinks it imperatively necessary that he should be furnished with facilities to go forth and instruct others and take a prominent part in the work of propagating spiritual knowledge is in itself an evidence that his education is far from complete. The would-be teacher must himself first be soundly instructed, and moreover he must have a real vocation for teaching. Many highly developed minds do not possess this gift. That also is to be remembered.

Bringing reason to bear on the matter, we see that to each of us is given a task, to be done in the ordinary course of our lives and to be done to the best of our ability. We observe, further, that we can neglect it if we so desire, for that is where our freewill comes in. When we are really fitted for something larger and higher than the work we are doing, the opportunity comes, and the way is opened. In the meantime it is futile for us to struggle against what we may conceive to be unfair and needless limitations. We can rest assured that, to put it in popular speech, Providence knows its business much better than we do. If it places us at first in the "by-ways" we may be certain that they will all end sooner or later in the Great High Road.

### THE L.S.A.: A QUESTION OF PRIORITY.

To the Editor of LIGHT.

SIR,—I have read the appeal of Mr. Geo. E. Wright on behalf of the London Spiritualist Alliance which appears on page 634 of the current issue. I have the greatest possible sympathy with the work that the London Spiritualist Alliance is doing and wish it every success in the future, but in any appeal that is made for sympathy and help on behalf of any organisation, the greatest care should be taken to avoid alienating the sympathy of kindred organisations by exaggerated statements. The statement is made in the appeal that "the London Spiritualist Alliance is age is the oldest of all Societies, since its foundation dates back to 1873," yet on page 637 in the same issue there is a full page announcement of a jubilee thanksgiving service of the Marylebone Spiritualist Association, which was established in 1872, and there are many Spiritualist societies in England older even than the Marylebone Spiritualist Association. There is also a further statement: "And there is no organisation which can do this real missionary work except the L.S.A." This statement is not warranted because there exists the National Organisation, and in London at least some twenty other organisations who are doing missionary work on behalf of Spiritualism. I do not think it was the intention of Mr. Wright to ignore all others, but he would have been wiser if the appeal had been less exaggerated.

Yours, etc.,  
R. H. YATES.

25, Thornton Lodge-road,  
Huddersfield.  
October 9th, 1922.

### "THE MYSTERIES OF LIFE."

BY H. A. DALLAS.

Readers of LIGHT who have studied with grateful appreciation the articles by Mr. Stanley De Brath, particularly the valuable one in the form of a Symposium in LIGHT of October 7th, will be glad to be introduced to his other writings.

"Psychic Philosophy" is well known to Spiritualists, but "The Science of Peace" and "The Mysteries of Life" are not equally known. Both are of great interest, but it is the latter work that I desire specially to recommend. It is not a "psychic" or "spiritualistic" book, but it is essentially Spiritual. It is intended, primarily, for young people and for those who are responsible for their training, but others will find it most interesting and helpful, "fascinating" is the expression used by a friend to whom I lent my copy.

It is the outcome of years of experience as headmaster of a boys' school; it is pervaded by living faith in God and in the vital importance of the revelation in Christ; and underlying its teaching is the knowledge of the facts of Spiritualism and the personal experiences through which the writer gained convictions which led him from agnosticism to belief. These facts and experiences are not specially referred to except in one passage, but they influence the character of the work. Those who will obtain the book and circulate it will be doing something towards determining the character of the future. The future of the rising generation depends largely on the philosophy of life which guides and leavens the thoughts of those who are now being educated. Those who think that a materialistic philosophy spells degeneration must seize every opportunity to spread the influence of such books as "The Mysteries of Life." (Allen and Unwin, Ltd., 5s.)

THE result of all loving, unselfish thought, all generous action, has an outward expression on this side. Not one thing is ever lost. It is like a beautiful design, and whenever a loving thing is said or done by you, then another piece of the fabric is added. Some day, when I take you to our home, you will look in wonder at this record of your life work—"Speaking Across the Border Line."



## THE OBSERVATORY.

## LIGHT ON THINGS IN GENERAL.

The "Scotsman" for October 12th records the establishment of a Psychic Centre in Edinburgh as follows: "Premises acquired at 5, Carlton-street for the purposes of a psychic centre for Edinburgh, were formally opened yesterday afternoon, in the presence of a good attendance of those interested. Mr. Duncan, Leith, who presided, said that the Edinburgh Society of Spiritualists had been in existence over twenty-five years. A psychic centre had been greatly wanted, where members could meet from time to time to exchange views and compare their experiences, also where lectures could be given, and where gifted mediums could hear sances. This centre should prove a great help to the Edinburgh Society. The Rev. W. A. Reid, Glasgow, spoke on the subject of psychics, than which, he said, there was no subject more important. Every human being was tremendously and vitally interested. There was no better text-book on the subject than the Bible."

The following item from the "Daily Chronicle" for October 12th may throw a little light on the mystery of the subconscious mind. The report reads:—

Mr. Hamlin Garland, at the Authors' Club, made the interesting confession that he wrote his novels by the aid of his unconscious self, which came and helped him. He propounded no theories as to what this alter ego was, and "did not care a hang what it was so long as it helped him and did the work for him, as it did." He said he "had never planned a story ahead—it had flown from the point of his pen in some mysterious manner." Hardy had to make a similar confession to the American publishers, Harpers. He was asked if he could let them have a novel for "Harper's Magazine" suitable for domestic reading. He sent them along the first chapters of "Jude the Obscure." As the plot developed difficulties arose, and the author's explanation was that he had planned the story one way, but his characters had taken the matter completely out of his hands, and how the novel would progress he could not guarantee. His characters achieved a masterpiece, but not for domestic reading.

On Wednesday, October 11th, in the Lecture Hall of Queen's College, Birmingham, the Rev. C. L. Tweedale, the Vicar of Weston, Yorkshire, gave a lantern lecture on "Human Survival." He prefaced his remarks by referring to the wonders of the heavens revealed by the giant telescope, showing how insignificant in point of relativity our planetary system is. Many different phenomena connected with the investigation of Spiritualism were shown on the screen. These included a large number of psychic photographs, and in all instances the spirit faces were clearly recognisable and identified. The history of some of the photographs was very wonderful. To give one instance only, that of Lady Glenconner, now Viscountess Grey, who while residing in Glasgow, had a vivid dream, in which her son, who was killed in the war, appeared to her and told her that if she went to Mr. Hope, of Crewe, the psychic photographer, he would place his hand on her shoulder. The visit was paid, and the result depicted on the screen. One hand was on the shoulder, as promised. The reverend gentleman made frequent references to Biblical manifestations, especially those connected with Christ, and asserted that if the modern phenomena were not possible, then the same criticism must apply to historical incidents recorded in the Bible.

Miss Estelle Stead will take the chair at the second of her autumn propaganda meetings at the Fulham Town Hall, London, on Tuesday next, October 24th, at 8 p.m., when Mr. H. W. Engholm will deliver an address on "The Life Beyond the Veil." Admission is free to this meeting, and we note that the publicity matter is headed: "Where do we go to from here?" The answer to this universal question Miss Stead has undertaken to give at all her projected meetings, and we know of no one more qualified to do this than the daughter of that great soul, W. T. Stead.

A very successful conversazione was held at the Royal Pavilion, Brighton, recently, by the Brighton Psychic Centre, of which Sir Arthur Conan Doyle is President, and Mr. G. Lloyd Williams, Chairman. It formed a very pleasant introduction to what promises to be a most interesting and instructive winter session, and the opportunity of meeting under such attractive social conditions without the formality of the lecture or meeting room was much appreciated by the large number who attended. Mr. Lloyd Williams made a brief introductory speech, and the Dowager Lady Oakeley, who is one of the Vice-Presidents of

the Centre, discharged the duties of hostess with the assistance of other ladies very charmingly.

The "Aberdeen Journal" for October 11th reports that Monsieur D. Saurat, Professor of English literature in the University of Bordeaux, lectured last night in the Grammar School Hall on the subject, "L'occultisme et la Littérature," under the auspices of the Aberdeen Centre of the Franco-Scottish Society. Mr. L. Mackinnon presided over a good attendance of members, and, in opening the proceedings, said he had the pleasure of introducing Monsieur Saurat, the lecturer of the evening. Occultism as they understood it, he said, was derived from what he was taught within the walls of the Grammar School fifty years ago, a Latin word meaning concealing or hiding something mysterious.

Professor Saurat, who spoke in French, defined occultism as the survival of two things—first, of ancient philosophy by the Neoplatonic school in the first centuries of the Christian era, and, second, the survival of popular beliefs which were previous to Christianity, and even to the great religions of antiquity. The two movements had been fused into one by their own opposition to Christianity. The vehicles were two in the Middle Ages—the first one the Cabala and the second the Hermetic books. That subterranean movement which had been banned by Christianity during the Middle Ages came to light at the Renaissance, when all the texts were published. The chief ideas these brought forward were, first, the idea that God was unknowable and incomprehensible; the second one was that there was an inferior God who was looking after this creation; the third one was that the world was God; and the fourth that God, having sunk down into the world, had to redeem Himself, and make Himself into a God again. These ideas were adopted by a great many of the greatest poets. The reason the lecturer gave for that was that there was a fundamental similarity between the poet's mind and the primitive mind, and essentially those beliefs were primitive beliefs. Monsieur Saurat gave some quotations from Shelley and other poets with the view of proving the fact that the same conceptions existed in the mind of the poet and in the mind of primitive people. The great reason, he said, was that both favoured the magic explanation of things instead of the scientific. The lecturer proceeded to trace the beliefs in their historical evolution. Spenser still kept the beliefs more or less in harmony with Christian beliefs, but in Milton they got beyond Christianity. Blake went even further, and got completely lost in occultism, but by the time the rationalistic movement had come forward Shelley brought together the two things—rationalism and occultism.

"Lloyd's Sunday News" last Sunday contained a further instalment of "The Adventures of a Spiritualist in America," being the record of the recent lecture tour undertaken by Sir Arthur Conan Doyle and written by himself. Visiting Buffalo, Sir Arthur delivered a lecture of which the Press stated in big headlines, "Large Audience Profoundly Impressed." His visit to this city called to his mind the fact that it was here the famous Davenport Brothers first became known. Sir Arthur writes: "For some reason unknown, this corner of the world was a scene of great psychic activity in the middle of last century. If the experiences of the Foxes had not established Spiritualism in Rochester in 1848, those of the Davenports would have done so in Buffalo, only ninety miles away, in 1851. Indeed, phenomena had appeared in the Davenport household as early as 1846, taking the usual forms of raps and knockings. In this case the centres of activity were two boys, Ira and William Davenport, whose ages corresponded very closely to those of the Fox girls. Any theory that the phenomena were caused by mischievous children becomes untenable when measured by the actual facts as given in detail in Dr. Nichol's biography of the Davenports. The father was an official in the Buffalo police force, a solid, tenacious man, who refused under great pressure to retract his accounts of what he had seen and experienced. Levitation was a common phenomenon in the household, and hundreds of neighbours were ready to testify to having seen the boys in the air, and even to the fact that Ira was raised with such force that his head broke the plaster of the ceiling. It was found that no ropes could confine the two lads, and eventually this remarkable fact was made the subject of a stage performance, and was exhibited by the brothers all round the world, reaching England in 1864, where they caused a great sensation, and the truth of the phenomena was tested and supported by many men of eminence, working in their own drawing-rooms and under their own conditions. Among these inquirers were Lord Bury, Charles Reade, Admiral Inglefield, Chambers, the publisher, Carter Hall, William Howitt, and Dion Boucicault, who all agreed that after the closest inspection there was no evidence of trickery or collusion. The instant solution of all bindings was accompanied with signs of outside intelligences, voices, musical performances, and concerted movements. These phenomena were shown in various public places in England, but a disgraceful clamour arose, founded upon ignorance and prejudice, and the young men were chased from the stage."



## "RAYMOND REVISED."\*

REVIEWED BY STANLEY DE BRATH.

This abridged version of "Raymond" will be welcomed by those to whom lengthy and minute descriptions of mediumistic messages (so necessary to the student who needs to know exact conditions) are heavy reading. All the essential matter in the larger volume has been retained, and enough of the questions and answers to show just how the messages came. As would be expected from the highly scientific mind of the author, the detail is very clearly given, distinguishing what "Feda" translates, from Raymond's own words, and evidential from non-evidential matter. Most of the language of technical biology and physics is eliminated, and this change renders the book easier to non-scientific minds, while it in no way supersedes the high interest of the unabridged work.

Chapter XIX. (a selection of more recent incidents) and Chapter XX. (explanations and replies), are entirely new and contain some interesting experiences, including one of the "direct voice" (p. 172); but those who consider Raymond's identity proved will be more interested in his account of his progress and the instruction given him on religious questions and in the methods of spirit-communication in the Unseen. He illustrates in his own person the attitude of a simple and honest mind. "Feda" thus interprets his message concerning Christ:—

Raymond's met a lot of friends that have been to the same sphere, and it's wonderful how they look at it from different points of view. Some think one thing, some another. . . . Christ doesn't speak in words to them, but soul to soul, or mind to mind. If it were words, why should a thousand of us get a different message at once?

Raymond says, I know people try to prove that there are other great teachers; and there may have been; but when you get into the spirit-world, you will understand why there is no one like Him, no one. . . . I wanted to know wasn't Jesus God, or what we might call the embodiment of God. And they said: As you were taught on the earth-plane, He is the Son of God and the Spirit of God is within Him; not all of God, but such of God as He can contain. That is why He called Himself Son of God, not God Himself. . . . I wanted to get the psychical sense of it, I was so anxious to; and they told me I could not go immediately, but must attend special lectures before I could go to see.

So many persons who would readily admit that without a knowledge of physics they cannot even begin to understand a wireless station, yet imagine that despite the far greater difficulties in the way of intellectual comprehension of spiritual matters, these can be explained to them without preparation.

A very curious part of Raymond's experience is that before being taken into higher conditions, he was told, "No, don't ask questions, think of yourself as something small. Mind only, power of perception only." This is very pregnant, and means the attitude of pure receptivity—true humility.

I was in the presence of Something that my mind could not grip, but my soul saw and understood that I was in the presence of Infinity . . . there was nothing that our finite minds can grasp. I knew it while there, but not now.

A guide . . . said "Keep small." . . . I didn't say to him: What is this force? but he kept understanding my questions without my asking them. He said: "You are in the presence of the Infinite. What you feel is the Life-force that goes from God through all the spheres, and feeds the earth-plane. Without this, there would not be a person physically alive on the face of the globe."

I wished it was something I could define, some shape. The guide said: "Don't you understand that things only take finite shape on the earth-plane so that your finite minds can grasp a little bit of what belongs to this . . . ."

But I must not yield to the temptation to quote. Two points, however, in Chapter XX. must be alluded to. Sir Oliver says, with reference to the common objection that bereavement makes people credulous:—

I have not usually found bereaved people too ready to be convinced. Some are; some are foolish enough to give things away in a careless manner; but as a rule it is a mistake to suppose that people who are really seeking for evidence are ready to be misled. They are often quite critical and reasonably cautious. Their anxiety makes them sometimes even excessively anxious not to be deceived in so vitally important a matter. . . . Many years of experience were needed in my own case.

The second point is the reality of Our Lord as the Living Ruler. There is unfortunately a certain section

\* "Raymond Revised," by Sir Oliver Lodge. Methuen. (6s. net.)

of Spiritualists who are unable to dissociate the actuality of Christ from the theological definitions from which they dissent, and more especially from the notion of Vicarious Sacrifice. They seem unable to realise that He is the only Teacher who manifested in His own person that very truth of Survival for which they profess to stand, and exemplified this in a unique and complete manner by His own power, without any medium.

They are now confronted with a distinct dilemma: If the experiences of Raymond are referred to his (or the medium's) subjectivity, then all other communications are similarly unreliable; if, however, Raymond's experiences are genuine, they are not opinions but facts that cannot be set aside.

The chief reason for their attitude is, perhaps that religious instruction does not usually admit any grade of being between Man and the Absolute; but if there are stages of evolution which St. Paul symbolised as Thrones, Dominions, Principalities, and Powers; and Modern Spiritualism symbolises as "spheres," a great light is thrown on many things, and we may share Sir Oliver's conviction:

I am reasonably convinced of the existence of grades of being, not only lower in the scale than man, but higher also, grades of every order of magnitude from zero to infinity. And I know by experience, that among these beings are some who care for, and help, and guide humanity; not disdaining to enter even into what must seem petty details, if by so doing they can assist souls striving on their upward course. And further it is my faith—however humbly it may be held—that among these lofty beings, highest of those who concern themselves directly with this earth of all the myriads of worlds in infinite space, is One on whom the right instinct of Christianity has always lavished heart-felt reverence and devotion.

## DOG AS GHOST SEER.

Miss I. L. Buckingham encloses the account of a "ghost" which appeared to her and was evidently also seen by a dog which was present at the time. The episode was published in the handbook, "How to Save Our Dogs," from which the following account is taken. Miss Buckingham, who tells the story, is the nurse mentioned therein:—

"Have dogs a sixth sense? Does their vision pass beyond the veil which divides the natural from the supernatural? The following experience of a canine nurse during a case last year may throw some light on the subject. A certain lady living in the country was called to London for a few days, and as her pet dog was then recovering from a serious illness, a canine nurse was sent for to take charge of the pet, who for the purpose of this story we will call 'Petit,' during his owner's absence. The nurse duly arrived, and in order that 'Petit' should not miss his beloved mistress too much, agreed to sleep in that lady's room in order that her pet might have his accustomed couch by her bedside.

"Night came, and 'Petit' and his nurse retired to rest. Quite soon, however, the nurse, who was not at all sleepy, became aware of a mysterious coldness, and a rush of icy air in the room—although the door was fast shut, and there was no draught. Then a faint luminous haze in the form of an egg-shape or oval became apparent quite close to the bed. This haze gained gradually in strength, and developed into a blueish white light, misty towards the outer edge, and in the centre of this light a figure began to form—that of an elderly lady clad in a long white garment, who appeared to be reading a book. This figure stood gazing at the nurse, for what seemed to the awestruck girl several minutes. Then, turning, the apparition moved still in the circle of hazy light towards the opposite wall—through which she passed—the light becoming dimmer, and gradually fading away as she disappeared.

"Some minutes before the vision had first manifested itself 'Petit' had become uneasy, moving restlessly on his couch and shivering. As the light grew in density, he moaned piteously, and as the figure of the lady began to form he crawled from his couch and took refuge under the eider down quilt on the nurse's bed, where he stayed till morning.

"It may be mentioned that 'Petit,' more from nervousness than from actual bad temper, was by no means a dog to seek caresses or comfort from the human. In fact, except with regard to his mistress, he was very apt to snap at the hand which sought to stroke his head. Therefore it was quite opposite to his nature to seek comfort and protection from his nurse.

"The nurse in question afterwards discovered that a lady relative of 'Petit's' mistress was lying dead in the same town, although the funeral had not taken place."

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 INDIAN JUGGLER'S PERFORMANCE."

To the Editor of LIGHT.

SIR,—I was very interested in Captain Frost's account of his experiences with the Indian juggler, recorded in the current issue of LIGHT (page 647). I can assure your gallant correspondent that all the effects were produced in a normal manner, there being much more of the psychological than the psychical element in the execution of the tricks. I could explain exactly how all the "experiments" were done, but that would hardly be fair to my dusky brother-in-deception—to say nothing of robbing your contributor of his very evident interest in the performance.

Captain Frost tells us that after some "very ordinary" conjuring tricks (for "very ordinary" read "familiar"), the magician did an experiment with a pencil that an "Indian officer" by his side told him was done by "will-power." Will it surprise your correspondent to hear that this identical pencil trick, done in identically the same way, was the "rage" in London last season, and could be bought at any conjuring emporium for half-a-crown? Any pencil can be used in the performance. Less than three weeks ago, I caught Mr. George E. Wright, of the L.S.A., producing this same effect with a match-box, and very well he did it, too.

The next effect (I will not dignify it by the name of "trick") with the "nervous recruit" I have produced scores of times, and it always raises a laugh—as Captain Frost states it did when he was present.

It may have been coincidence that brought the native juggler on the footboard of the Captain's car. In any case, he was alert to the opportunity of once more showing his skill and earning a few annas. I will grant that the stoppage of the car was really accidental (and that our magical friend did not produce the requisite *mise-en-scène* by slyly puncturing the tyre!); but I must state also that the surrounding country had nothing to do with the tricks. Captain Frost informs us that the juggler knew no English. This sounds extremely improbable, as of course the native jugglers depend largely on the English-speaking residents and visitors for their livelihood. Also, I cannot imagine a conjurer of any nationality continually performing to British audiences, with playing-cards of British design, and not picking up the British names of those cards. Granted that the English name of only one playing-card was known to our friend the performer, the effect of the goatherd finding the "mentally-selected" card was undoubtedly ventriloquial. The black cloth was thrown over the head of the goatherd, so that the audience should be unaware of the fact that the man was not moving his lips. The working of the remainder of the trick is known to every conjurer.

The next trick Captain Frost mentions is very similar to one I performed quite recently at the opening entertainment of the L.S.A., except that I used twenty-five different picture postcards. It will be remembered by those who were present that I rightly discovered five "mentally-selected" cards chosen by the audience. The "finding" of the card under the boulder was a trick of the simplest description.

If Captain Frost was startled by the "telepathic" trick that he describes, I wonder what his impression would be of the following "miracle" which I include in my entertainment, "Half Hours with the Mediums." I hand a spectator a pack of playing-cards, with the request that he mentally selects one of the fifty-two cards. We then gaze into each other's eyes for a minute or so, and I inform him that I have managed, by the aid of "telepathy," to get the name of the card of which he is thinking. I then startle him by saying that I will attempt to convey my thoughts to a friend of mine, fifty miles away. Another person in the audience is then requested to go to the telephone—perhaps a trunk call—and to ask my friend the card I am thinking of. He does so, and astonishes the audience by telling them the name of the card the original spectator thought of. Every conjurer knows the principle of this trick, in which there is no collusion or confederacy.

There has been much twaddle written about the alleged miracles of the Indian jugglers. The late Charles Bertram spent two years in the East, and saw nothing but very ordinary tricks and illusions. The "miracles" turned out to be myths, and the majority of the magicians third rate. Captain Frost is to be congratulated upon witnessing a performance decidedly above the average for India. In my collection of magical literature, I have an old Burmese manuscript on conjuring, inscribed upon palm-leaves, in which are recorded descriptions of some really good illusions. One in particular is worth mentioning: A native magician, surrounded by his assistants, apparently consumes the contents of a ninety-gallon cask of water, in the centre of a field, with spectators all round him. This trick has been published, and is quite workable.

Should this discussion lead to the publication of more records of the marvellous, do please implore your correspondents to let that hoary canard, the Indian Rope Trick, rest in its uneasy grave.

Yours faithfully,  
HARRY PRICE.

## PHYSICISTS AND THE MIND.

To the Editor of LIGHT.

SIR,—A person ignorant of Telephony would learn nothing of it by examining the switchboard at an exchange, and one ignorant of wireless would be left equally in the dark after the most minute and exhaustive examination of (say) a coherer. Thus Science, by the foolish expectation of finding the Mind, or its primary impulse, in the physical body, is always left in the air—and always will be, and for this reason: The physical brain is simply the "exchange switchboard," so to speak, just as the nerves are the wires conveying messages to the sensory organs of the physical body. The primary impulse, or the motive force, is outside and independent of the body—it is the Immortal and Indestructible Spirit in which modern materialism does not believe. But here I must warn you not to confuse "soul" with "spirit," for the soul is the etheric body, which is invisible and intangible, but in which the ego will continue to function after the death of the mortal body, at a higher rate of vibration, *bien entendu*, which explains why it is not cognisable to the physical senses. To the spiritual senses, where these are developed or unfolded, it is cognisable. And such spiritual vision is latent in us all, and merely shrouded by the grossness of the matter amid which we function for an earth life of longer or shorter duration. By some schools of philosophy it is held that the brain is the "switchboard" for impulses destined for the voluntary functions of the body, but that the involuntary, or automatic functions are controlled by the Solar Plexus.

A simple "short circuit" will temporarily paralyse the telephone, and the lack of oxygen, or the inhalation of anaesthetics, will, in like manner, temporarily paralyse the machinery of the brain and nerve centres.

Some may ask what analogy there is between the telephone and the machinery which interprets the spirit upon a lower plane? The answer is simple. The motive power behind each is identical, viz., Electricity.

In a quite recently published book, "Philosophy and the New Physics," Professor Louis Rougier has just enunciated a theory which has long been recognised as a demonstrated fact by all who have broken away from modern materialistic ideas, and who know the futility of looking for the personality in its temporary casing—the mortal body. The theory advanced is that the ultimate atom of all matter, whether animal, mineral, or vegetable, is electricity. Yet this is no new discovery, for anyone may see diagrams of what he calls "vortices" in "Light and Colour," a monumental work by an American physicist, written over half a century ago! Poor despised Babbitt will yet be elevated to his rightful place among the great thinkers. He preached in the wilderness, but he is now coming into his own.

It may be asked, "What directs the movements and impulses of the 'lower animals,' who have no directing or controlling spirit?" Have they not? How do you know? Their rate of vibration is other than ours, that is as far as we dare venture to say. In the Qu'ran it is written: "There is no beast on earth, nor any bird which flyeth with wings, but is a people like unto thyself—unto their lord shall they return."

We know they do not return in their bodies, *ergo*, they will return, like us, in spirit. It is a great pity science has not yet learned to think *cosmically*.

However, we are making progress, if slowly.

Yours, etc.  
BLANCA UNORNA.

HELPING THE BLIND.—E. S. (Oxford) writes: "I shall be very pleased to give any help I can to anyone in Oxford wishing to learn Braille for the purpose of assisting the blind in the direction indicated by Mr. Heathcote."

### THE MESSAGE OF ANNE SIMON, AND THE SECOND MESSAGE OF ANNE SIMON.

(Two Volumes.)

PUBLISHED BY RICHARD BADGER, THE CORHAM PRESS, BOSTON, U.S.A.

To be obtained from STANLEY PHILLIPS, Publisher,  
45, Brondesbury Road, London, N.W.  
Price 9/- per Volume.

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

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



## CAMEOS OF SPIRITUAL LIFE.

(Continued from page 652.)

### HEREDITY.

Heredity! An influence of the past comes into future life and generations to mock or to mar, or again to carry through life on waves of prosperity and ease and buoyancy. Each mortal on earth is born with some such inherited tendencies, that burn deeply and are stamped firmly into his plastic organisation, and so the baby comes into the world with its smile of innocence and its gradual wonder-awakening of world-influences, already impregnated with tendencies and traits, with passions and with slumbering tragedy. It is for man to arouse himself to this fact, to seek his weakest links and to make them strong by will and prayer, so that the entire chain may not be severed. The weakness of a link may be long hidden, but the corrosive spot does not disappear, except by the necessary application of the efficacious remedy. If each individual will seek the weakened links of his chain and work at his own forge, making the sparks laboriously fly as he hammers the metal into a condition of perfection and strong resistance, heredity will be God's greatest blessing to man, for then, only the golden traits will remain to be perpetuated.

And so this will be another means of hastening God's Kingdom on the mortal earth.

### OPEN THE HEART TO SERENITY.

I have spoken of the spirit-emanations to the mortal life of different worlds and systems. These are the powers that elevate and prepare for the future spiritual planes, but also the powers that sweep in a mighty progress the world-laws for regeneration and outward fulfilment of God's supreme purpose. Again, I give the message: Open the heart to Serenity. The emanations of all-happiness on the earth and other world-planes are encircling the mortals of these places. The will is a glorious endowment of man, but the realisation of those supreme influences of spirit-emanation for guidance is the illuminated goal toward which the mortal is now drifting. It is God's wish that he should not arrive at this through the slower but inevitable supreme law of progress which will be, even without man's effort or volition, but that he should hasten that glorious moment of the mortal awakening by taking to his inmost heart the deeper calm and profound serenity, as preparation for the entrance of the heavenly forces of spirit-emanations.

### BANISH FEAR!

I send the message with strong spirit force: Banish fear! And again I repeat, banish fear from the earth-plane. As we go on in mortal life the shadows often seem to grow heavier and the hopes less buoyant, not encircled, as in the time of youth, by iridescent colours. The infirmities creep in one by one, surreptitiously, thieves of the night, until they hover over memory and consciousness like the black-massed and menacing clouds of a cyclonic storm-upheaval. Fear, deadly fear of an unknown future lurks near. Men of the mortal world drift often towards the great chasm of death, trying to forget, through little fictitious joys, and close their eyes from this last, for them, mortal catastrophe which means, for so many, the unknown and the fearful. Faith is weak because the great inner calm is not encouraged, which will permit it to nestle there, and be sheltered and exalted. The manifold duties of life are welcomed, not so much from the sense of doing, but as flimsy devices, a sombre garment that will cover doubt and weariness and deaden fear. The baby and the child simply close their eyes in a gentle sleep. It is precious in its simplicity. For others there is a deep and beautiful faith of the everlasting life and happiness. But to many the last sleep is the dreaded and final calamity, the night of oblivion, maybe with little light-gleams here and there, soon obliterated, a hopeless end, through doubt and fear.

### THE MESSAGE OF COURAGE.

I give the message of courage to mortal man. He should nurture and encourage this sublime daring through the struggles and obstacles of life, the keen uplifted sword of conquest in the tense and circling fingers, the body lithe, active and alert, the eye opened wide in wonder and fearlessness, and the face uplifted to the crested mountain peaks beyond, not seeing the impenetrable and tangled forests between. Superb is this trait of courage, and supermortal, when the canker of self is not corroding the inner heart. When there exists the inspirational realisation that courage and its spoils and conquests must be shared, that tyrannical usurpation must not exist, that its purpose is to be a flaming beacon to lighten and to make light the path for others, a lash to flagellate the laggards, a stimulation for myopic vision, and a precious hope for those who sit by the wayside, discouraged, weary and weak and unrewarded. Virile courage is the life-stimulation for mortal man. Its freshness sweeps in wild contagious ecstasy through the entire world-race. The spirit-emanations scatter the seeds of lofty courage among the worlds' mortals. It is for these to find them and to plant and to nurture, so that the brilliant flower of virile conquest may spring from the mortal heart.

### KINDNESS.

If the mortal would try to understand kindness, he

would soon understand love. It leaves its gifts at the heart's door of another, and quickly goes away before the door is opened. It is tender and forgiving, and does not see the outer garment, but thinks only of the inner need or distress or the keener suffering. Those who have given kindness on the earth-plane freely, like the spontaneous waters of a gushing mountain-spring, have a spiritual Mansion prepared for them of unique happiness. For, as they have given, so will they receive. It is a beloved home among the Mansions here, and sends its emanations to all other Mansions, and the spiritual windows are opened wide to receive the spiritual florescence. So tell mortals again to be kind to each other, and to the other creations on the earth. Kindness! Let them say it often! Some of its spirit-essence will remain in their hearts and the flowers of kind deeds and thoughts will blossom. . . . I see the blue, thin smoke of kindness rising from the earth-plane!

### CHASTITY.

I am here. White! The pure heart! I give the message: Cleanse the mind by one will-impulse, and for ever after, guard! Be watchful. There are many doors of entrance, secret, some, and some of invisible minuteness. Seek them and find them, and bar them with the bars of will and prayer. Keep the mind white. No evil can then come. An impure line will leave its mark, and then others stealthily creep in and take their places. They know! And even, too, will breed a nest! No, keep the mind white. If there be a question, the baby will answer.

(To be continued.)

## SPIRITUALISM AND WAR.

To the Editor of LIGHT.

SIR,—In your leader on this subject (page 632) you say, "But whether the doctrine of 'non-resistance' is wise and right in all circumstances is a question on which even the followers of the Prince of Peace are not in agreement. We cannot hope to settle it here." I cannot agree with this spiritless "sitting-on-the-fence" attitude on the part of a journal representing a movement which vehemently proclaims "all war is murder" as part of its training for the young. It matters not that the followers (?) of the Prince of Peace do not agree—they do not agree on any one vital question affecting man's moral welfare—but it does matter that a movement which aims at creating an "enlightened and spiritually-minded people" should speak with so falteringly uncertain a voice on such a vital question as the righteousness or otherwise of "non-resistance," if by that term the implication "conscientious objection" or "passive resistance" is also conveyed.

True it is a matter for the individual conscience, but I cannot imagine any Spiritualist (whom I consider a lineal descendant of the true, early Christian) trained and versed in the teachings of the Lyceum Manual, conceiving it his highest duty to fight in the trenches or on the sea after he had learned that he was a murderer did he contribute actively to the prosecution of war.

To say that "Spiritualism is against war—all war—as a means of settling quarrels" is to convey the idea that any other war but that which settles a quarrel—an "imperialistic land-snatching-by-force war," for instance—is legitimised by Spiritualism, and LIGHT should be the very last paper to convey such an impression. Of course, it is granted that Spiritualism does not enforce its teachings upon any man, and, bearing this in mind, it would be not only futile but illogical to assume that all who claim to be Spiritualists could, or even should interpret them all in the same terms, but this does not, by any means, imply that those who expound its teachings should weaken when called upon to pronounce a principle for which it—and, perhaps, it alone—stands unflinchingly firm in the face of unpopularity.

Spiritualism teaches "All War is Murder." Murder is undeniably wrong. If there is so much flexibility in this as to lead any Spiritualist to interpret it in any other way, then I agree that he should be allowed to do so, but an honest man like J. B., of Cardiff, does not deserve to receive only half an answer. I, at any rate, do not think Christ would say, "Well done, my good and faithful servant," were I to exhibit the point of a bayonet from which dripped the life-blood of my fellow-man.

Yours fraternally,

HORACE S. HAMBLING.

287, Hilltown, Dundee.  
October 9th, 1922.

To the Editor of LIGHT.

SIR,—Your leader in LIGHT of October 7th on "Spiritualism and War" is excellent—as far as it goes. Your views are apparently identical with those of the foremost minds in the orthodox Church—the Non-conformist part of it, at least—the Anglican Church seems to be fettered in this matter by its official connection with the State. But I wish that Spiritualism could go further than this, for



Spiritualism holds what the churches faintly declare but seem afraid to believe—the supremacy of the Law of Love.

Your correspondent, J. B., seems to be approaching the position which, after painful mental effort at a very painful time, I was compelled to take up—that a “great principle” needs no “defence,” that in itself it is universal and omnipotent, that, as Ralph Waldo Trine, I think, says: “If you trust the law, it will bear you.”

I am constantly told that war is sometimes necessary as “the lesser of two evils.” But what my mentors really mean is “the lesser of two disasters.” Now to me war is a moral evil, an absolute wrong, not to be tolerated in a universe whose supreme law is Love.

Of course, there is also the contention that one loves one's enemies even when fighting against them, but J. B., I fancy, thinks as I do that a bayonet would scarcely express adequately his love for his fellow-men.

Does J. B., I wonder, know of the “Alpha Union,” and Mr. J. Bruce Wallace's little periodical, “Brotherhood,” in which a very courageous position on this subject is taken, the paper also being very sympathetic to Spiritualism.

Yours etc.,

A. N. FAIREY.

A. T. T. states that at a séance the question of justification was submitted to the eldest son, who was a bayonet instructor, and passed over in 1916 at Etaples. The question was put in the wording of an excerpt from the letter of J. B., quoted in the leading article of LIGHT, October 7th.

Question.—“Would Christ have done that (i.e., taken part in the war) to show His love for humanity in the late war? that is my difficulty. Had you seen men in training with fixed bayonets running towards bags of straw, shouting and cursing, and on reaching the bags stab them, in training for what they were to do in reality, could you imagine a true Christian going through that training for the love of humanity?”

The answer received was: “He (the writer) would rather see women and children violated and tortured, the wish is rather to the thought. When the money changers used the Temple, Christ scourged them with whips; but that sort of thing, bayonet instruction, was instituted for the uneducated and illiterate; the cultured man should know why he is doing such a thing and that should steel him to his uncongenial task.”

#### SLAUGHTERHOUSE REFORM.

(FROM THE DUCHESS OF HAMILTON AND BRANDON.)

To the Editor of LIGHT.

SIR,—I read with much interest the leading article in LIGHT of October 7th and its reference to abstinence from meat. I, too, believe that a bloodless diet refines and spiritualises the physical vehicle and that the evolution of humanity will ultimately bring about the rejection of food dependent on the slaying of fellow-creatures.

But there is an immediate task suggested by your article in which all true Spiritualists will, I believe, help. I refer to the reform of our antiquated slaughterhouse system which permits cruelty that is entirely unnecessary. For in this country the ordinary method of killing large animals is by means of the pole-axe. This is to be condemned because it often happens that the slaughterman strikes the bullock several times before it is rendered unconscious. Pigs and calves are generally hung up alive by their legs, stuck and left to bleed to death. Sheep are killed by having their throats cut.

There is no justification for this, for by using a bullet-firing Humane Killer, death can be made instantaneous and painless. Such instruments are in general use in Switzerland and Sweden, and it has been proved over and over again that the meat is in no way deteriorated by their use. On the contrary, meat from animals that have suffered fright and great pain in the process of killing is apt to be poisonous and a danger to public health. To those who are sensitive and psychically receptive to inimical influences I feel sure such meat is particularly dangerous. Complete reform can never be achieved in this country until we have public abattoirs under stringent humane and sanitary supervision.

I remain,

Yours faithfully,

NINA HAMILTON & BRANDON.

19, St. James Square, S.W.1.

October 11th, 1922.

THE LATE MRS. JENNIE WALKER.—We have received an account of a meeting held at Mortimer Hall, on the evening of the 10th inst., in memoriam of the late Mrs. Jennie Walker, and to say farewell to Mr. H. J. Osborn on his early departure for America. We have not space for the full report, but learn that a good programme of music was performed, and that amongst the speakers were Dr. Abraham Wallace, Mr. James Coates, Mr. Craze (President of the M.A.S.), Mr. H. Pulham, of the N.L.S.A., Mr. M. Barbanell, of the London Central Society, Mesdames Podmore, Neville and Clements,

Works by JAMES COATES.

### SEEING THE INVISIBLE.

Practical Studies in Psychometry, Thought Transference, Telepathy and Allied Phenomena.

Cloth, 6/6 net, post free 7/.

### SELF-RELIANCE.

Practical Studies in Personal Magnetism, Will-Power, and Success, Through Self-Help, or Auto-Suggestion.

Cloth, 6/6 net, post free 7/.

### HUMAN MAGNETISM, Or HOW TO HYPNOTISE.

A Practical Handbook for Students of Mesmerism.

Cloth, 6/6 net, post free 7/.

### PHOTOGRAPHING THE INVISIBLE.

Practical Studies in Spirit Photography, Spirit Portraiture and other Rare but Allied Phenomena.

This work is the Author's latest contribution to the Scientific Aspects of Modern Psychic Research, and represents the results of his many inquiries and actual experimentations. In his former work, “Seeing the Invisible,” he touched—among other studies—upon thought and spirit photography. Sir Wm. Crookes, O.M., F.R.S., commended the book most favourably: “The incidents related in it and the arguments put forward are such as to demand the careful attention of thoughtful men, and the Author impartially points out some difficulties and discrepancies.”

In the present work a fuller and more complete record of Spirit Photography is given than was at all possible in the pages of “Seeing the Invisible.” In addition, the Author produces some remarkable evidence for Spirit Portraiture and Psychography, not dealt with systematically by any other writer.

Cloth, 10/6 net, post free 11/.

Catalogue sent free.

L. N. FOWLER & CO.,

7, IMPERIAL ARCADE, LUDGATE CIRCUS,  
LONDON. E.C. 4

NOW READY.

## FACTS AND THE FUTURE LIFE BY THE REV. G. VALE OWEN

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

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

Price 4/6 net.

POST FREE 4/10.

HUTCHINSON & CO., 34, PATERNOSTER ROW,  
LONDON, E.C.



# HURST & BLACKETT, Ltd.

NEW AUTUMN FICTION—7/6 net.

READY TO-DAY

A new Novel by the Author of "Honeymoon Dialogues" and "Guide Book to Women."

**THE BRUTE** by **JAMES JAMES**  
**SUMMER LIGHTNING**

by **W. E. B. HENDERSON**

Author of "The Sleeping Fire."

A remarkable study of a temperamental girl who, after years of unconscious repression by old-fashioned parents, suddenly comes to the breaking point; and how she comes to realize that for a girl any temporary union is a palliative and not a remedy.

**HOW MANY CARDS?**

by **ISABEL OSTRANDER**

Author of "The 26 Clues," "Ashes to Ashes," etc., etc. McCarty, who will be recalled by readers of "The Twenty-Six Clues" as one of the most engaging and human of detectives, is the hero of this new mystery story—one of Isabel Ostrander's best.

**TWO-GUN SUE** by **DOUGLAS GRANT**

Author of "The Fifth Ace," "The Single Track."

A rapidly-moving story of a girl's struggle to hold her property. Two-gun Sue, with her demure ways and boarding-school education, is not at all the person one would judge her to be from her soubriquet; yet she more than justifies it, possessed as she is of an indomitable spirit. A most attractive heroine.

**THE MYSTERIOUS OFFICE**

by **JENNETTE LEE**

"Miss Lee has an original and very subtle method of dealing with crime or supposed crime. Readers who appreciated it in 'The Green Jacket' will be glad to have another and even happier specimen in 'The Mysterious Office.'"—*The Times*.

**THE RUSTLE OF SILK** (5th Edition.)

by **COSMO HAMILTON**

Author of "Scandal" (12th ed.)

"A brilliant and fascinating story. . . . Lola has in her some of the qualities including the dazzling audacity of a French courtesan; and the daring and unusual manner in which she pursues her schemes forms the theme of an unusual plot."—*Truth*. "Mr. Cosmo Hamilton has never written a more entertaining story. Lola's never-failing delicacy of charm shines throughout it radiantly."—*Evening News*.

**THE SECRET OF THE SHADOW**

(2nd ed.)

by **GERTRUDE GRIFFITHS**

This absorbing new novel, by the popular Author of "The Wedding Gown of 'Ole Miss,'" is being widely read.

**THE REDEMPTION OF RICHARD**

by **MARGUERITE BRYANT**

Author of "A Courageous Marriage," etc., etc.

**ANNE AGAINST THE WORLD**

by **M. HAMILTON**

By the Author of "The Locust Years."

"A moving and profound study of post-war social complexities in England. The story is unfolded with convincing brilliance and with a note of real insight and passion. The character drawing is extraordinarily good. An undeniably powerful book."—*Daily Mail*.

**WATER AND WINE** by **ADRIAN HEARD**

A very human story of a man, his wife, and the other woman.

**THE KILLING OF A VOCATION**

by **AN EX-NUN**

A convincing and in many respects a pitiful account of an ex-nun's experiences, spiritual, mental, and physical. There is deep feeling behind this restrained narrative and much that is a revelation.

**THREE SOLDIERS**

by **JOHN DOS PASSOS**

"If ever genius stuck out of a printed page, if ever genius clawed at you, shouted at you, made itself felt beyond any possibility of mistake, it does so in this extraordinary book."—*Kebble Howard* in the *Sketch*.

**THIS MY SON**

A New Novel

by **JOHN FREEMAN**

Author of "Fan of Belsey's,"

[Ready To-day.]

**SHIPS COME HOME**

by **COUNTESS BARCYNKA**

Author of "The Honey Pot," "Webs," etc. [Ready shortly] If "Webs" reached the high water-mark of Countess Barcynka's literary power and versatility "Ships Come Home" will increase her reputation and add another picture to her long gallery of lovable heroines. Her readers will put a star against her portrait of Phyl Allison.

**AS THE WIND BLEW**

by **AMELIE RIVES (Princess Troubetzkoy)**

Author of "World's End," etc., etc. [Ready To-day]

In Crown 8vo., Cloth Gilt, 5s. net.

London: **HURST AND BLACKETT, LTD.**

## RAYS AND REFLECTIONS

I have in my time read many hundreds of thousands of words on the subject of spirit photography. Very little of it was much to the purpose, outside of the contributions made to the discussion by those who had actual practical knowledge of the peculiarities of mediums and the resources of photography. I watched it year after year, and concluded ultimately that it was likely to go on in *saecula saeculorum*. It was only natural. Some of the disputants knew all about mediums but very little about photography; others were familiar with photography but knew nothing of psychic faculty. As for the rest—the most vociferous and wordy of all—they were sublimely ignorant of both. I long ago made certain for myself of the reality of the phenomenon, whatever the explanation might be, and was content.

The controversy was a kind of representation in miniature of the general question of psychic phenomena. The disputants—or most of them—went round in a circle year after year, but the subject itself rose clear and its reality became more manifest as the time went on. That is seen by a comparison of past and present. To-day for every person concerned in the quest in the old days there are now a score, it may even be a hundred. The truth somehow manages to make itself apparent in spite of the best efforts of its enemies—and some of its friends.

A conversation recently with a visitor in search of facts concerning water-divining or "dowsing" brought up the question of the discovery of metals by the same power, and I was able to reply definitely that some diviners have the power of locating buried metals. The question has long been settled by experiment. One rather unusual test was undertaken by Mr. Foot Young, the well-known dowsler, some years ago at Caxton Hall, Westminster. Amongst other experiments he found a sovereign which had been carefully concealed by a person who was alone in the room when hiding it. Before actually finding it, the diviner pointed to a spot where he wrongly thought it was concealed, but the mistake was explained by the holder of the coin who said he had first placed the sovereign in that spot, but afterwards removed it to the place where it was ultimately found.

Some years ago I was visited by a diviner from South America, who, having been successful in discovering hidden metal there, had constructed an elaborate divining rod, and was anxious to patent it for general use. I was very sceptical of the utility of the instrument. It seems so clear that the power resides not in the rod but in the person using it. This, I think, is the general testimony of the diviners themselves, and Mr. Young rightly classes the faculty as a species of clairvoyance.

Referring to the leading article in *LIGHT* of 30th ult., on Bishop Fallows' new religion, Immortalism, it has been suggested that as the Bishop spoke of "well authenticated" cases of the supernatural, we are not justified in referring him to Biblical records. He may not regard these as well verified! I really cannot imagine a Bishop raising such an objection unless he was an extreme instance of the Higher Critic. But, in any case, we should reply that many of the miraculous or phenomenal occurrences in the Scriptures and other ancient records, have been amply verified by modern psychic science, as the late Dr. Powell, amongst others, has sufficiently shown.

I have been hearing of a method of reading character by the neck. It is practised I suppose by neck-romancers! Anyway, there is a good deal in the idea of neck-reading. The back of the neck in especial reveals a good deal of the nature of its owner. We all know the "bull-neck," but there are far more delicate indications disclosing hints not only of character but also of physical constitution and health.

THE NEXT WORLD AS THE INTERPRETER OF THIS.—The marigolds with their orange suns, the lilies' white flame, the corncockle's blue crown of many flowers, the honeysuckle's horn of fragrance—I can paraphrase them, name, class, dissect them; and then, save for the purpose of human intercourse, I stand where I stood before, my world bounded by my capacity, the secret of colour and fragrance still kept. It is difficult to believe that the second lesson will not be the sequence of the first, and death prove a "feast of opening eyes" to all these wonders, instead of the heavy-lidded slumber to which we so often liken it. . . . If the next state be, as it well might, space of four dimensions, and the first veil which will lift for me the material one, then the "other" world which is hidden from our grosser material organism will be open and declare still further to my widening eyes the glory and purpose of the manifold garment of God.—"The Raimenter," by MICHAEL FAIRLESS.



## 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.

### "MESSAGES FROM THE LIVING."

T. L. Rix sends us a striking example of these. He tells us that in 1907 a friend of his left England for Cape Town. A month after his departure, Mr. Rix's wife got a message from his friend by automatic writing as follows: "I reached Cape Town all right, but not having made that progress for recovery I just shuffled off the board." The statement was filed for verification with a gentleman well known in his day in Spiritualistic circles (we knew him very well) and was later proved to be correct. This included the reference to his progress towards recovery—he was taken ill at Cape Town. The allusion to "shuffling off the board" was an intimate touch, for he was a chess player. The writing in which the message came was small and neat, closely resembling his ordinary handwriting. We have known of several cases of the kind; many are on record. They show that we have still much to learn regarding the human spirit and its powers. Moreover, they correct the common tendency to regard spirit agency as entirely a matter of discarnate spirits, as though a man did not become a spirit until he had passed through the process of death. And they confirm our view that the study of the spirit incarnate may yield us even more knowledge than the investigation of spirits out of the body.

### ABNORMAL SOUNDS.

J. T.—We are always pleased to receive accounts of what appear to be abnormal sights and sounds, but such cases require close examination of the evidence given before deciding that they are not the results of ordinary physical causes. The taps you hear in a clock are probably the result of a slight variation in the mechanism, and when close attention is given, the effect of aural fatigue would make them appear to vary their location and even become inaudible after a time. Sounds of this kind can usually be traced to a normal cause by a little persistence. The other case is even more indefinite, and you give no reason to lead us to suppose that it was not the result of reflection, or possibly an internal effect in the eye from some nervous action. Whenever any meaning is attached to these episodes, there is usually distinct evidence of intention, and in the ordinary way, steady repetition always points to a natural physical cause. In dealing with cases of a supernormal or apparently supernormal nature, it is never safe to come

to any decision or make them public until the evidence is too strong to resist. Take the case of psychic rappings, for example, a very loud knock audible to several persons removes the phenomenon from the very doubtful position of a rap so slight as to be attributable to quite ordinary causes.

### THE ETHERIC BODY.

"CALLANDER."—You raise a question that can only be very imperfectly dealt with in this place. We cannot go into the subject of the nature of the ether further than to say that it is considered as a frictionless, indestructible fluid, or substance, permeating all space, furnishing the means by which light and power pass to the earth and the other planets from the sun. That is to put it very simply and baldly. As to the etheric body, this is supposed to be the kind of body in which the soul continues its existence after the death of its body of matter. There are some excellent reasons for the theory, amongst them being that ether is not subject to disintegration or decay; that it belongs to an order beyond the physical order, and that psychic phenomena by some of their peculiarities suggest an etheric basis. Sir Oliver Lodge has lent to the hypothesis the weight of his learning and experience, and it is quite permissible to speak of the world immediately ahead of us as an etheric or ethereal world and of spirits as "functioning" in etheric bodies, so long as we do not limit all after-death experience to that particular field.

### FEAR OF "THE UNKNOWN."

H. CROWTHER.—You ask "How does a Spiritualist view the unknown?" and from your letter we gather that you mean by "the unknown," the true nature of death. The reply is that although he may know little of the conditions of the life beyond, the Spiritualist is at least convinced that death is but a process of transition from the life of earth to another life equally as natural, and holds no terrors. To that extent, then, the true Spiritualist views the prospect of death without fear, but only, as a rule, with that natural reluctance which Nature has implanted in the race, and which only disappears when the soul is ripe for the great change. The only regrettable death is when the man goes before his time, before he has learned all the lessons which earth-life is designed to teach. The only really natural death is death from old age, but that in the present state of humanity is comparatively rare. But, in any case, while an untimely death is not desirable, the soul survives the experience and takes up its career in another state of existence, there to learn the lessons which it failed to master on earth. So much we know, and if your question concerning the "Unknown" relates to this part of the subject it can, as you see, be answered.

## DRAW FOR THE PRESS AND EARN BIG MONEY!

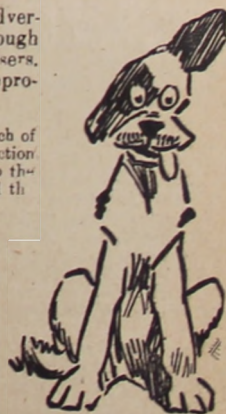
Practically every paper wants illustrations for stories, articles, headings, frontispieces, advertisements, &c. The field is UNLIMITED, but the supply is very LIMITED. There are not enough efficiently-trained artists to satisfy the enormous demand of editors, publishers, and advertisers. There is a great opportunity to-day for the man or woman who can draw well enough for reproduction purposes. Enter the field NOW and earn BIG MONEY.

Our Postal Tuition Course teaches you to draw in easy and rapid stages. A few hours' careful study on each of the twelve lessons will make you a highly-trained, efficient illustrator. The Course gives you thorough instruction in General and Commercial illustrating, beginning at the root of the subject and covering every principle to the most advanced stages. It enables you to EARN while you LEARN, and many of our pupils have earned the tuition fee long before they have completed the Course.

We are in daily touch with many London firms who purchase our students' work and who pay high prices for accepted illustrations.

Write at once for our illustrated ART PROSPECTUS, sent post free, and enclose a copy of this sketch or a drawing of your own for FREE CRITICISM.

**LONDON SKETCH SCHOOL,**  
(Studio L.) 34, Paternoster Row, E.C. 4.





## ANSWERS TO CORRESPONDENTS.

C. A. Cox.—Thank you. The story is interesting, but unaccompanied by any authenticating details. Again, it is better in these cases that the account should be at first hand.

## NEW PUBLICATIONS RECEIVED.

"La Vie Posthume." By Charles Lancelin. H. Durville. Paris. (30 francs.)

"Thinking: An Introduction to Its History and Science." By Fred Casey. Labour Publishing Co., Ltd. (4s. 6d. net.)

"When Half-Gods Go." By Letitia Withall. Theosophical Publishing House, Ltd. (3s. 6d. net.)

"Religion and the Future Life": (a Symposium of Opinions). Edited by E. Hershey Sneath, Ph.D., LL.D. George Allen and Unwin, Ltd. (12s. 6d. net.)

THE LOWER CRITICISM: A SYMPOSIUM.—Pressure on our space compels us to hold over the continuation of this article, by Mr. Stanley De Brath, until next week.

LEWISHAM SPIRITUALIST CHURCH.—The fifth anniversary of Lewisham Spiritualist Church was celebrated on Sunday, October 15th. The Lyceum service in the afternoon was an open session. The service was largely given up to group and part singing and it was very gratifying to see what progress the children have made in the short time (one year) the Lyceum has been in existence. The floral decorations were very beautiful. Mrs. Beaumont-Sigall gave an address on "Ancient and Modern Spiritualism," and the address was followed by most successful clairvoyance. The musical conductor, Mrs. Young, is to be congratulated upon the arrangement of the musical portion of the services. F. J. SYMES.

## 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, Oct. 22nd, 11.15. Mr. Cowlam; 2.45, Lyceum; 6.30, Mr. G. Woodward Saunders.

Croydon.—Harewood Hall, 96, High-street.—Oct. 22nd, 11, Mr. Percy Scholey; 6.30, Mrs. A. Boddington.

Brighton.—Athenæum Hall.—Oct. 22nd, 11.15 and 7, Mrs. Cannock; 3, Lyceum. Monday, 8, healing. Wednesday, 8.15, Mr. S. W. Roe.

Church of the Spirit, Camberwell.—The Guardian Offices, Havil-street, Camberwell Town Hall.—Oct. 22nd, 11, Mr. G. T. Brown; 6.30, Mr. H. E. Hunt.

Holloway.—Grove Dale Hall, Grove Dale-road (near High-gate tube station).—Saturday, 7.30, whist drive; proceeds to Building Fund. Sunday, 11, Mrs. Annie Boddington, address and clairvoyance; 7, Mr. G. Tayler Gwinn; 3, Lyceum. Monday, 8, members' developing circle. Wednesday, 8, Mrs. Edie. Free healing centre: Thursday, 5-7, children; Friday, from 7, adults. Saturday, the 28th inst., 5.30 p.m., gentlemen's effort, taking the form of a tea and social; tickets for tea (limited number available), 1/- each; purchase early and assure yourself of a happy evening.

St. John's Spiritual Mission, Woodberry-grove, North Finchley (opposite tram depot).—Oct. 22nd, 7, Mr. H. W. Engholm. Wednesday, Oct. 25th, 8, class for spiritual healing, Mr. Harold Carpenter. Thursday, Oct. 26th, 8, flower service, address and clairvoyance, Mrs. Anderson.

Shepherd's Bush.—73, Becklow-road.—Oct. 22nd 11, public circle; 7, Mr. H. Bolton. Thursday, Oct. 26th, 7, Mrs. J. Hammerton.

Peckham.—Lausanne-road.—Oct. 22nd, 7, Mrs. Podmore. Thursday, 8.15, Mrs. B. Stock.

Boxes Park.—Shaftesbury Hall, adjoining Boxes Park Station (down side).—Sunday, Oct. 22nd, 11, Miss Maddison; 7, Mr. Vout Peters. Wednesday, Oct. 25th, Mr. T. Austin.

Worthing Spiritualist Mission.—17, Warwick-street.—Oct. 22nd, 6.30, Mrs. Redfern. Thursday, Oct. 26th, Mrs. Maunders.

St. Leonards Christian Spiritualist Mission (bottom of West Hill), St. Leonards-on-Sea.—To-day, Saturday, psychometry. Sunday, services at 11 and 6.30. Monday, 3, clairvoyance.

Central.—144, High Holborn (entrance, Bury-street).—Oct. 20th, 7.30, Mr. A. Punter. Oct. 22nd, 7, Mrs. Edey.

Forest Hill Christian Spiritualist Society.—Foresters' Hall, Raglan-street, Dartmouth-road.—Oct. 22nd, 6.30 Miss E. M. Maddison. Wednesday, Oct. 25th, Mrs. Deane, lantern lecture on Spirit Photography.

Richmond Spiritualist Church, Ormond-road.—Sunday, Oct. 22nd, 7.30, Mr. A. Trinder. Wednesday, Oct. 25th, 7.30, Mr. G. W. Sharp.

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 NEW EDITION OF  
(very limited)THE  
UNDISCOVERED  
COUNTRY

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

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

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

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

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

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

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

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

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

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

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

FOYLES, 121-125, CHARING CROSS ROAD, LONDON, W.C.2

## THE KNIGHT OF RAVENSWOOD.

A Romance of Richard Cœur de Lion.

By a Spirit Author—Maris Warrington.

Author of "The New Quo Vadis," and other tales.—Jarrolds, Ltd.

## "The Experiences of a Psychometrist and Clairvoyant"

By MRS. L. TREMAVNE.

22, Victoria Road, Southborough Common, Kent.

Attractive brochure cover, with gold lettering and design. 2s. net.

## HORACE BUSBY.

Builder, Decorator, Sanitary & Electrical Engineer.

Furniture Repairs, Upholstery and Polishing.

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

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

PERFECTED PLANCHETTE, on Ball Bearings, the most perfect instrument for obtaining Spirit messages. Beautifully finished, with full instructions, at 8s. each, post free, Weyers Bros., Scientific Instrument Makers, 50 Church Road, Kingsland, London, N.1.

Paying Guests received. Country cottage. Quiet, restful home. Glorious scenery.—Mrs. Le Cerf, The Haven, Cuckoo Hill, Braugore, Christchurch Hants.

"Luminous Slates for concentration and developing circles. Scientifically prepared with non-phosphorescent coating. No circle should be without. Framed complete, post free, price: 6in., 5s.; 8in., 7s. 6d.; 10in., 9s.; 12in., 10s. 6d.—LUMINOUS, 318, Westborough Road, Westcliff-on-Sea, Essex.

Doctor, specialising in Electrical Treatment, with complete installation in pleasant house in South Coast town, has vacancy for a Resident Patient. For terms, etc., write: Doctor, c/o "Light," 5, Queen Square, W.C.1.



## LONDON SPIRITUALIST ALLIANCE LTD.,

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

Telephone: MUSEUM 5106.

## AUTUMN SESSION.

## ARRANGEMENTS FOR WEEK ENDING OCTOBER 28TH.

**Tuesday, October 24th, 3.15 p.m.**—Clairvoyance, MRS. CANNOCK. 7 p.m., MRS. F. E. LEANING; the Fourth of a course of 10 lectures on "The Principles of Psychical Research" (Psychic Activities—Spontaneous evidence of—in Presentiments and Premonitions—in Clairvoyance (four kinds)—and in Telepathy.

**Wednesday, October 25th, 4 p.m.**—Discussion Class conducted by LT. COL. 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, October 26th, Special Meeting, 7.30 p.m.**—PROF. JAMES COATES, Ph.D., "Psychical Experiences of an Old Investigator."

**Friday, October 27th, 4 p.m.**—"Talks with MRS. WALLIS'S Spirit Control." Subject, "Homes and Home Builders in Spirit Life." 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,

GEORGE E. WRIGHT,

Organising Secretary.

## BOOKS ON SPIRITUALISM AND PSYCHICAL SCIENCE.

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

**NERVE CONTROL: The Cure of Nervousness and Stage Fright.**  
128 pages, net 2s., post free 2s. 2d.

**A MANUAL OF HYPNOTISM.** (3rd in press.)  
Cloth, 132 pages, net 2s. 6d., post free 2s. 9d.

**SELF TRAINING: The Lines of Mental Progress.**  
Cloth, 240 pages, net 4s. 6d., post free 4s. 10d.

**A BOOK OF AUTO-SUGGESTIONS.**  
Wrappers, 64 pages, net 1s., post free 1s. 2d.

**THE INFLUENCE OF THOUGHT.**  
Cloth, 238 pages, net 5s., post free 5s. 6d.

**THE HIDDEN SELF, and its Mental Processes.**  
Cloth, 172 pages, net 4s. 6d., post free 4s. 10d.

By STANLEY DE BRATH, M.Inst.C.E. (V. C. Deseritis).  
**PSYCHIC PHILOSOPHY AS THE FOUNDATION OF A RELIGION OF NATURAL LAW.**

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

By CAMILLE FLAMMARION, the great astronomer.

**DEATH AND ITS MYSTERY.****AT THE MOMENT OF DEATH.****AFTER DEATH.**

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

**JUST OUT.**

By THE REV. DRAYTON THOMAS.

**SOME NEW EVIDENCE FOR HUMAN SURVIVAL.**

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

Cloth, 8vo., 11s. 3d., post free.

This book includes the remarkable "Newspaper Tests," obtained through the Mediumship of Mrs. Osborne Leonard.

By E. W. WALLIS (Editor of "LIGHT," 1899-1914) and MRS. (M. H.) WALLIS.

**SPIRITUALISM IN THE BIBLE.**  
Boards, 104 pages, 1s. 8d., post free.

**A GUIDE TO MEDIUMSHIP AND PSYCHICAL UNFOLDMENT.**  
Mediumship Explained. II. How to Develop Mediumship.

III. Psychical Powers; How to Cultivate Them.

Cloth, 312 pages, 7s. 3d., post free, or in 3 separate parts, 2s. 2d. each, post free.

By J. ARTHUR HILL, M.A.

**SPIRITUALISM: ITS HISTORY, PHENOMENA AND DOCTRINE.**

Large crown 8vo. Cloth, 8s. 3d., post free.

By SIR WILLIAM BARRETT, F.R.S.

**ON THE THRESHOLD OF THE UNSEEN.**

Cloth, 326 pages, 8s., post free.

A cautious and comprehensive description of the evidence for Psychical Phenomena, by a great Scientist. Strongly recommended for *Sceptical Inquirers*.

Edited by HAROLD BAYLEY.

**THE UNDISCOVERED COUNTRY.**

With an introduction by Sir A. Conan Doyle.

270 pages, 3s. 6d., post free.

By THE REV. CHAS. L. TWEEDALE, M.A.

**MAN'S SURVIVAL AFTER DEATH.**

Or the OTHER SIDE OF LIFE in the LIGHT OF SCRIPTURE, HUMAN EXPERIENCE and MODERN RESEARCH.

Cloth, 5s. 2 pages, 11s. 3d.

The book which so greatly impressed Mr. Robert Blatchford.

By the late ELLIS T. POWELL, LL.B., D.Sc.

**PSYCHIC RESEARCH IN THE NEW TESTAMENT.**

A Scientific Justification of some of the Fundamental Claims of Christianity.  
1s. 2d., post free

By GEORGE E. WRIGHT, Organising Secretary, L.S.A.

**PRACTICAL VIEWS ON PSYCHIC PHENOMENA.**

136 pages, 2s. 9d., post free.

**THE CHURCH AND PSYCHICAL RESEARCH.**

A discussion of the implications of Psychical Research on the Christian Faith.  
Cloth, 147 pages, 3s. 9d. post free.

By LADY GLENCONNER-GREY.

**SYMBOLISM.**

The Significance of the Spiritual World as revealed to the Mind of Man in Symbols.  
41 pages, 7½d., post free.

Through the Mediumship of the REV. STANTON MOSES (M. A. Oxon), a Founder of the London Spiritualist Alliance.

**SPIRIT TEACHINGS.**

With a Biography by CHARLTON T. SPEER, and two full-page portraits.  
Ninth Edition. Cloth, 324 pages, 6s. 6d. post free.

By JAMES COATES, Ph.D.

**SEEING THE INVISIBLE.**

Cloth, 224 pages, net 6s. 6d., post free, 7s.

**HUMAN MAGNETISM.**

Cloth, 253 pages, net 6s., post free 6s. 6d.

**PSYCHICAL PHENOMENA.**

183 pages, net 2s., post free, 2s. 3d.

**IS MODERN SPIRITUALISM BASED ON FACT OR FANCY?**

95 pages, net 2s., post free 2s. 3d.

**JUST OUT.****FACTS AND THE FUTURE LIFE**

By the REV. G. VALE OWEN.

Cloth, 191pp., 4s. 10d. post free.

By H. A. DALLAS.

**OBJECTIONS TO SPIRITUALISM (Answered).**

128 pages, 2s. 2d.

A valuable little book for those who have religious and other difficulties in regard to Spiritualism.

By DAVID GOW (Editor of "LIGHT").

**SPIRITUALISM: ITS IDEAS AND IDEALS.**

Paper Covers, 2s. 3d., post free.

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



# "AN APPALLING CALAMITY OF SORROW AND SUFFERING."

—ARCHBISHOP OF CANTERBURY.

**100,000 Babes and Children in Deadly Peril.**

**SMYRNA REFUGEES MANSION HOUSE APPEAL.**

**GREAT BRITISH CRUSADE OF RESCUE.**

*"The cry of a distressed child must move the coldest heart. If they came standing before your eyes in even a tenth of that tattered and hollow cheeked distress of these refugees you would not have the heart to send them empty away."*

—THE LORD MAYOR OF LONDON.

An army of 100,000 little boys and girls in tattered rags, starving, homeless, and without parents is gathered around the Greek coast awaiting sentence of life or death. The little ones are the orphan refugees from the devastated regions of the Near East. The arbiter of their Fate to whom we now appeal is YOU, the reader of this advertisement.

Words cannot picture the misery of these unfortunate children who, through no fault of their own, have had to pay the penalty of being born in a place laid waste by fire and sword. As the result of fighting or in the panic flight from Smyrna these babes lost their parents and kin. The aftermath of what the Archbishop of Canterbury rightly describes as an "appalling calamity of sorrow and suffering" is that this huge army of children is threatened with a cruel death from starvation unless Britons will help in the great British crusade of rescue now in progress.

In this country there has been a sigh of relief at the thought that after all there is to be no war in the Near East, but for the little ones for whom we plead there is no peace. They have been through the Hell of War and now they can only turn their weary eyes to Britain—always the leader in every work of humanity and charity.

## INDESCRIBABLE HORRORS.

The terrible extent of this awful calamity is only gradually being recognised, but already officials in close touch with carefully checked information are positively stupefied at the fearful situation. To quote Mr. H. A. L. Fisher, Minister of Education,

"no words are adequate to depict the scale and horror of the events now proceeding in Asia Minor and in adjoining regions. The stories received from the Consular Agents in the Levant are full of horror of the situation. Fugitives arrived naked and starving. We cannot look on with folded arms while this calamity is proceeding."

In truth there is every reason for stating that these wretched children are doomed to a double form of suffering, the slow lingering torture of hunger added to the numbing cold of the inclement weather, before they die of starvation. The terrible cry of these children, in the words of the Lord Mayor of London, cannot and must not be ignored.

Now, as ever in our history, British men and women have not hesitated to rely on the never failing generosity of their fellow countrymen, and have begun as best they might the work of relief. The British societies concentrated under the title of the All-British Appeal are at work to-day and there is not the slightest reason why a single child should be left to die if YOU who read this will act at once on your resolve to help.

Remember that the "Save the Children Fund" has never made distinctions on account of the nationality, creed or class, and that the only test is whether a child is hungry, helpless and homeless. No child was ever refused by the "Save the Children Fund" on account of the accident of its birth.

## IT COSTS SO LITTLE TO SAVE A LIFE!

There is not the slightest room for doubt about the urgency of this appeal and the overwhelming necessity for immediate help.

Mr. Lloyd George, writing to the Lord Mayor, said, "No person who is capable of being moved by human misery can be deaf to the appeal made by this mass of suffering humanity."

You know that you can rely on the efficiency of the "Save the Children Fund" whose workers have added

glory to the name of Britain in every famine area in Europe since the Armistice. Sir Arthur Stanley whose wonderful work for humanity during and since the war can never be sufficiently appreciated says, "In dealing with the new catastrophe in the Near East the 'Save the Children Fund' will be continuing its admirable work, and I am here (at the Mansion House) to give the movement the hearty support not only of the British Red Cross Society but of the League of Red Cross Societies throughout the world."

You know quite well your money will not be wasted. Your shilling enables us to give a child substantial, nourishing, satisfying meals of 720 calories. It is based on our experience in Russia, where we have fed for nearly a year an average of 250,000 children.

**ONE SPILLING will Feed a Starving Child for a Whole Week.**

**£1 will Feed 20 Starving Children for a Week.**

**£5 will Feed 100 Starving Children for a Week.**

**£100 will Save a Whole Community of Helpless Little Ones**

The all-important thing is to send help to-day. Send or bring just whatever you can, and when you have done this, think how you can organise among the people you know some way of bringing further help. A dance, concert, billiard match, whist drive, special entertainment or football match, a collection among Church members, all will help to swell the numbers of children rescued directly by you from death.

**WITHOUT YOUR HELP AND CHILDREN DIE.**

But above all do not hesitate. Do not delay. Every day we receive frantic telegrams for help. We are availing ourselves of the enormous publicity of this paper because it is the easiest, cheapest and most direct way of approaching you. It is you who can make the appeal a success. It is only if you do not help us that our efforts can fail and innocent children will die. We know, however, that you will join the Crusade of Rescue. What is essential, however, is that you should give us this help to-day.

**REMEMBER THAT THIS APPEAL BY THE "SAVE THE CHILDREN FUND" (WHICH IS CO-OPERATING WITH THE IMPERIAL WAR RELIEF FUND AND THE FRIENDS' RELIEF COMMITTEE) IS ENDORSED BY THE BRITISH GOVERNMENT.**

Of one thing you may be certain. Whatever your creed, whatever your political leanings, whatever your point of view about the Balkans and the Near East, you will only be doing right in helping the "Save the Children Fund." We dare not take sides when the life of a child is at stake. Those desirous of earmarking their contributions for the Relief of any particular class of children can do so.

## "SAVE THE CHILDREN FUND."

(Registered under the War Charities Act, 1916.)

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

**BANKERS:** London County Westminster & Parr's Bank, Ltd. (Great Portland Street Branch).

To Lord Weardale, Chairman of Committee of "Save the Children Fund," (Room 83c, 42, Langham St., Gt. Portland St., London, W.1.)  
**SIR,**—I would like to make a gift to help the Starving Children in the Near East, particularly the refugees from Smyrna and district and enclose \_\_\_\_\_ as a donation to the "Save the Children Fund."

Name \_\_\_\_\_

Address \_\_\_\_\_

"LIGHT," 21/10/22.

The Appeal of the "Save the Children Fund" for relief in the Near East is authorised and cordially approved by Lord Curzon on behalf of the British Government, which recognises the splendid work of relief accomplished by the "Save the Children Fund" in Russia and elsewhere.

T. C. Bernal, Ltd.