

# LIGHT

A JOURNAL OF SPIRITUAL  
PROGRESS & PSYCHICAL RESEARCH

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# LIGHT

A JOURNAL OF  
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,173.—VOL. XLII. [Registered as] SATURDAY, SEPTEMBER 2, 1922. [a Newspaper.] PRICE FOURPENCE.

## What "Light" Stands For.

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

## NOTES BY THE WAY.

WISDOM excelleth folly  
As far as light excelleth darkness.  
ECCLES: II., 13.

### MR. SYDNEY T. KLEIN AND THE VICTORIA INSTITUTE.

Much interest has been expressed in the remarkable paper entitled "The Invisible is the Real, the Visible is only its Shadow," which we reprinted recently by permission from the "Beacon." Replying to some enquiries we have received concerning Mr. Klein and the Victoria Institute, before whom the paper was read, we are able to give the following particulars. First, as to the Victoria Institute, this was founded at the instigation of Queen Victoria nearly sixty years ago, when the great battle had been fought between Materialism and Idealism, to try to bring Science and Religion together; and for the past twenty years the late Lord Halsbury was President. Mr. Klein has for many years been a member of the Council, and during the last twenty years has given three demonstrations at intervals of ten years. The first was on "Our Conception of the Great Reality," the second on "Our Real Personality, or Transcendental Ego," and the last, this year, on "The Reality of the Invisible." All these demonstrations were illustrated by physical experiments, as Mr. Klein has always realised that under our present conditions of consciousness on the physical plane, it is easier to bring fresh aspects of the truth home to finite human minds by simple experiments which can be seen, heard or felt, rather than by dogmatic metaphysical statements which to most minds have to be taken on trust.

### THE REALITY OF THE INVISIBLE.

Mr. Klein, it will be seen from the foregoing particulars, has been doing some valuable work in arresting the materialistic tendencies of the age not only on the plane of high thinking but of practical demonstration. He tells us that he has always prefaced his

addresses by the statement that his object was not so much to teach as to help others to think to their advantage, and the discussions which have followed each demonstration have shown clearly how averse are some minds, even of high intellectual capacity, to think for themselves or to accept any new aspects of truth when they seem to modify those old beliefs of our forefathers, which were based on the verbal inspiration of the Bible. Mr. Klein, as some of our readers will know, is the author of a remarkable book, "Science and the Infinite," published in 1912 by Rider & Son. This book was followed by a sequel called "From the Watch Tower" in 1917 (Methuen). Both books are full of scientific and philosophical interest and contain some original thinking.

### HEAD AND HEART.

The movements that capture the world are seldom or never based on an appeal to the Reason. Logic can make short work of the great religions, but the great religions remain, for they appeal to something higher and deeper than logic. "The heart has its reasons of which the head knows nothing" said a French philosopher with admirable insight. It reminds us that Spiritualism, which has been killed over and over again, and to-day is stronger than ever, has probably survived for just that reason. As a purely intellectual doctrine it could not have lasted a week. But in this matter we want to see the heart and the head united. The principle of Love, mightiest of the Universal powers, must always be justly balanced by reason, otherwise its powers, while accomplishing much, are likely to lead to chaos and destruction. The intellect must be allowed its part. Too often at present we see Emotion shrinking from the chilly presence of Intellectualism, while the latter looks contemptuously on its undisciplined and uninstructed neighbour. "No heart!" sighs the one. "No brains!" sneers the other. While the hostility lasts each will fail. United they may rule the world.

### LOGIC.

Unless you have the logic of the schools,  
'Tis said you cannot with precision think;  
In reasoning it gives the needed tools  
To hammer link by link.

"Not so," says Swedenborg; and argues he,  
"It were as necessary to advance  
Through certain studies in anatomy  
'Ere you can learn to dance."

Methinks that both are right and wrong; that he  
Who thinks by logic will be more exact  
Within his rules, but often fail to see  
The truth beyond the fact.

While he that treads with unconditioned sight,  
Though sometimes lost within the mist of thought,  
Will often reach the all-redeeming light  
The other vainly sought.

—ROBERT LEIGHTON.

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## THE PROGRESSION OF MARMADUKE.

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

(Continued from page 531.)

February 29th, 1920.

### THE GREED OF POWER.

"I want, if possible, to show you how the desire for power is growing both amongst individuals and nations, and what a dangerous thing it is. Power, like other things, can be rightly or wrongly used. A man is said sometimes to be 'a power for good,' but alas! how often may he be a power for evil. A minister can do good from his pulpit if he gives of the best that is in him, but he can do harm if he becomes slack and careless, for he makes religion tedious to his hearers and drives them away from public worship. The politician who uses his position to gain wealth or social standing, is a danger, for he may oppose all reforms which would rob him of personal advantage. One cannot make old ideas do service for new times. With nations it is the same. The people of a nation may have seen that their ways are out of date, and possibly barbarous and harmful, but they do not want any change, because that would mean alterations which would put more individual responsibility upon them. Free trade is anathema in some countries, and they would rather let the population starve than admit the principle. How can all these evils, mostly based on selfishness, be remedied? There can be no quickly-acting panacea for them, because they depend, in the first instance, on individual effort, which will finally carry its will with parliamentary and other organisations. If there were not this world-wide selfishness to contend against, we should find it much easier to help those who pass over to our world, for the selfishness of the life here would agree with their previous convictions, whereas at present they have to undergo a complete readjustment of ideas before they can assimilate the life here or even comprehend it. They cannot understand all self being put aside, where the interests of another are concerned, and it is difficult for them to undergo the mental change which is required. It is for England to lead the way, and be the pioneer in all that will improve the world, yet how lamentably she at present lags behind! Progress can never exist hand in hand with selfishness, but once that is eradicated, the way is prepared for the sowing of the good seed which will produce the nourishing food of the spirit in time to come."

March 7th, 1920.

### THE TREND OF THE AGE.

"There are good and bad factors in this age in which you live. I say you, because here we are not dependent on the times we live in, since the conditions remain the same in the various spheres from age to age; and we only change our surroundings by going to a different sphere. This is a great safeguard in keeping up our standard of conduct, because should that deteriorate we should have to sink back into a lower plane. But how different it is on earth. You are at the mercy of factions, of the restless, the agitators, the unscrupulous, all these can mar the lives of their fellow-men and often render it almost impossible for them to improve, because of the hindrances put in their way by the low standard of morality which prevails around them. But in spite of drawbacks and everything that makes life difficult for those who have higher ideals than the majority, I still believe that the trend of the world is towards good. We have seen that man could rise to almost inconceivable heights during the war; and although the tide has turned, and people are for the most part ready to again rush into luxury and extravagance, we, from here, do see signs of improvement in many ways. The continuity of life, and the possibility of communion between the two worlds, are now being considered as a science, and by thoughtful people are discussed as such. It is perhaps the most ancient branch of science there is, but the popular belief is that it is a new one, and so it meets at first with the disbelief which every new discovery has to fight against. Then my next point is that there is more true philanthropy than formerly, though we should like to see, in time, institutions of many kinds abolished, and personal service substituted, and we want each citizen to take upon himself the care of someone who, through misfortune or ill-health, needs assistance and sympathy, and we think this feeling of personal duty is growing. People on earth have been

too apt to judge others by what they are, and not take the time or trouble to investigate the causes which have made them fail in life. Ill-health makes a man apparently indolent; constant rebuffs make a sensitive person morose; and that man is never seen as nature made him. But from here he is differently judged, and the failures of earth are often the successes in the spirit-world. It is very touching to see the amazement of one of these 'failures' when he goes at once to a fairly high sphere, and finds that he can not only equal others there, but after a time can even become a leader in any work for which he may be specially fitted. On earth the trades unions press out a workman's individuality, and make him a machine; but in years to come, the unions will cease to exist, since they will be recognised as cumbrous, and an obstruction to individual progress. We look forward with confidence to the influence of women in the work of the world; and they will endeavour to mother and help all who are now suffering, by obtaining better laws, better conditions, and they will give love and sympathy not bounded by the needs of earth, but stretching out to the world to come and the life eternal."

March 14th, 1920.

### THE EGOISM OF A BELIEF.

"In attacking creeds, I do not want to belittle any belief which is based upon a broad moral standard, but only those which are narrow and condemnatory of others. You cannot blame a man for holding to the religion in which he was brought up, but only when he judges others for not being of the same faith as himself. To have a narrow creed a man must be an egoist, because he tacitly says: 'I hold the only right belief' and thinks that his sect alone will be saved, and all others eternally damned. It must take the most selfish of men to believe such a doctrine and yet be happy in it. If the tenets to which many people subscribe were truly realised, the world would be a most unhappy place; yet people think they believe in eternal punishment, and yet can see a friend die and hardly give a thought to his ultimate fate, but only regret the personal loss. There are other egoists in religion who have been 'converted' to a new faith, and who are as stiff-necked and arrogant in this as they were formerly in their old belief. A really religious man cannot be an egoist; for he cannot and does not believe that because he had a father and mother who taught him that creeds do not count with God, but only the life a man has led on earth, therefore he is singled out for salvation, and others who did not have his advantages are condemned. He pities those who embrace a narrow creed without seeking a broader one, and is only anxious to bring them to a wider point of view. There is a sort of 'vested interest' in creeds which it is hard to break through. A church has been built by people professing a certain form of belief; that church is henceforth dedicated as the temple of that form of dogma, and of no other. Some of the sects are growing broader in their views, but even now there are few churches that would admit a preacher from another denomination into their pulpits. This is rank egoism, and all sections of religion should unite in one broad basis of belief, and one wish to do the best they can for humanity, and future generations; then alone will there be the spreading abroad of real religion. People are now keen to learn facts about the future life; they are seeking the true bread of life and will no longer be put off with stones; yet from how few pulpits do they get anything but vague generalities. Those ministers who know and will spread the truth are indeed the salt of the earth, and pioneers of freedom of thought. This is growing, and will increase and mould men's lives in a way that the dead creeds of past generations have been unable to accomplish. May that time come speedily!"

March 21st, 1920.

### HOW WE APPROACH PERFECTION.

"Not that we do approach perfection until we have risen much higher in the spirit world than I am at present; still I feel that progress is steady, if slow, and that in the end all that is now imperfect will be made perfect, as the whole plan of creation is towards something higher and better. You may argue that this is not true as regards inanimate nature, and that trees, plants, and food supplies



would not increase in quantity or size and quality without man's ingenuity came to their aid. That may be so, but this fertility of resource in man is called forth by the struggle for existence, for which man alone amongst animal-nature can find remedies. Yet how has mankind lagged behind in this most necessary branch of science! If he had only devoted as much thought to it as to the invention of instruments and methods of destruction in warfare men would be richer, healthier, and more contented than at present. There has been advancement during past generations, certainly, but not as much as there should have been. There is less open cruelty, for instance, but more torture of animals under the guise of 'science'; there is more extended education, but not of the most needed kind, in my opinion; it is said that the so-called working-classes are awakening to a desire for better housing, better opportunities, and a higher standard of life. But is that standard really a higher one? Does it not generally amount to a desire for more amusement, and for pleasures which, although not absolutely harmful, do not raise the moral standard or teach a higher standard of responsibility as true citizens, and helpers of their fellow-men? Yet with it all, I still say, that mankind is tending towards perfection. What men do not choose to learn on earth, they will have to learn in the ante-chambers of Heaven, but all will finally pass their examinations, and even those who now seem the most vicious and depraved will have time, in the great eternity, to amend their ways and set forward on the right path; for we cannot and dare not say that any are too degraded for final redemption, bought through remorse and suffering. Finally, to see the onward march of progress we must look back not centuries, but thousands of years, which to eternity are but a moment."

March 28th, 1920.

#### THE END OF A TANGLED SKEIN.

"I want to show you that all the trials through which the world is now passing, can and will, in God's hands, lead to a happier world and a happier people than has been hitherto the case. But to this end all must unite in one grand policy and aim: the putting down of war, the doing away with oppression, greed, and covetousness, and the bringing all men to a knowledge of the future life and its conditions. Men must be taught that the only true path to happiness is to put all their energies into their appointed tasks, and to bring more light into the corner of the world in which their lives are cast. If all did their duty, what a different earth they might make of it! All that men now strive for as benefit to themselves in a material sense, is often only harmful to their own progression. You may think the skein is too tangled ever to be straightened, but we do not see it so. Little by little, knot by knot, it will be parted and pulled asunder till the long smooth thread lies undone, which can now be used with safety and profit. And so I say to you, do not despair but help where you can to free others from the web in which they have entangled themselves. Selfishness is men's worst enemy. That overcome there will be faults remaining, no doubt, but none so hard to eradicate. The more you can get mankind to realise that his acts, words, and even thoughts, have a powerful effect upon his future life in the new world, the sooner he will abandon his trivial aims and selfish pleasures in the world of earth. Why is it that people are usually afraid to face facts, and would rather stumble on blindly towards a world of which they know nothing—nay, of the very existence of which they are uncertain—rather than gain the knowledge which it lies with themselves to acquire, and which would make of their earth life a thing of beauty and profit? Why is man so blind? Because he grasps at what appears present good, casting away the real gold of life for dust and ashes. No one need be in ignorance unless he chooses, and the man who casts aside the opportunity of learning and does not profit by it, is worse than foolish—he is mad!—and not until he rises to a sense of his responsibility for what he makes of his own life can he be called sane."

(To be continued.)

#### DECEASE OF DR. JOHN H. GOWER.

The transition of Dr. John H. Gower took place last month at Denver, U.S.A., after a long illness. One of the world's greatest organists, he was born at Ealing on May 25th, 1855, the son of the Rev. H. Gower, the vicar of that place, and at the age of eleven was appointed organist of the Princess Royal Chapel at Windsor by Queen Victoria. After obtaining the degree of Mus.D. (Oxford), he accepted the invitation of Dean Martyn Hart as Musical Director of Trent College, Denver. A student of psychical research, he received evidence of survival on the death of his daughter Betty, and his writings on psychic phenomena are known to the thousands of readers of the Denver "Post," as well as to societies on this side of the water. Keenly interested in the subject, he became the host of Dr. Hyslop, and also Sir Oliver Lodge when the latter visited Denver two years ago. We recall Dr. Gower, who visited this office on several occasions while in England, and wish to offer our condolences to Mrs. Jean Taylor Gower, his widow, and also his son, Mr. J. H. Lewis Gower.

#### SPIRIT MESSAGES VERIFIED.

##### THE GUIDING HAND INVISIBLE.

We have received a letter from Captain Frost, of the Indian Army, written on the P. & O. steamship "Narkunda," between Bombay and Aden, and dated August 8th, 1922. After reminding us of a visit to LIGHT office last year, when he was accompanied by the Rev. G. Nash, Capt. Frost proceeds:—

I left you to return to India to my military life, and am now returning to England, I hope for good, and I am positively dazed with the way it has all happened.

Before seeing you last September I had been staying with my friends of the Cornish Circle, and had received my first introduction to Spiritualism. Through the hand of the Rev. Geo. Nash came a message one evening from a spirit communicant called Gerontius, telling us that our circle would soon be extending itself to a great distance, two of our number (my wife and I) going to India, but the circle would be reunited again in two years. As this would mean my return from India with my wife within two years, and my earliest leave could only come in three or four years, I naturally queried the statement. The reply to my query was short and to the point. "You will go first to the centre of India—then to the North and return South again and home to the reunion of the circle." I could not possibly see how I, a young man with only seven years' service, could possibly leave India within another twenty years, when I would return on my retirement. Then came my visit to you and—prior to my sailing in October (1921), I went to a meeting of Christian Spiritualists at Invicta Hall, Plumstead. I had not been there previously, and sat at the end of the hall. The clairvoyant on that evening was Mrs. Prince. I feel sure that she will remember this occasion. She came at last to me and tried to describe some spirit form which "refused to build up." After the meeting something compelled me to go to the ante-room and see Mrs. Prince. Immediately she saw me she commenced a clairvoyant description of many things, amongst others telling me that I would leave the Army very soon and would not be in India in 1923. This gave me less than a year to be back in India and sounded ridiculous, though it agreed with the prophecy of Gerontius. Mrs. Prince added the news that it would be money which would bring me out of the Army, together with an offer of employment in England. A lady whom I met during the following week was a clairvoyant. Her description of my return from India was the same as that told by Mrs. Prince—clairvoyant descriptions also being given me of numerous events which had happened in the past—all true.

So much for the prophecy—now for its fulfilment. I went first to Jubbulpore in the Central Provinces of India on November 17th, 1921; then to Rawalpindi, on the Frontier on March 17th, 1922. Then south to Bombay on July 26th, 1922, and then sailed in the good ship which now is bearing me homeward to a partnership which I have been offered in the West Country. The cause of my leaving the Army is "money"—offered by the Indian Government to induce officers to retire prematurely, and enabling me to look elsewhere for employment.

My wife, who writes automatically, wrote in Rawalpindi, prior to any orders for my return to England arriving, and a spirit communicant called Constantine stated the name of the vessel and the date of sailing from India—both correctly, viz., "Narkunda," sailing 5th August. This, at the time, seemed impossible, but it occurred. Constantine also said that the reunion of the circle and the commencement of its united work would be in a very short time. This at present seems impossible, as we are scattered over England just now, but what seemed impossible has happened. I am confident that the remainder of the prophecy will come true.

Personally I feel sure that our ways are guided by Higher Powers, and that all is well and all will ever be well with our world provided we listen to the guiding voice of the heavenly messengers.

EACH spirit sees other spirits according as their thoughts are, and if these are foul, the thinker appears foul in his body, for the same reason, as we before explained, that the garments of the thinker appear unclean if his ideas are so. Again, if he is miserly, i.e., having thoughts engrossed with material instead of spiritual things—he appears to us (i.e., to those more advanced than himself) as a man who is poverty-stricken in regard to spiritual advantages, simply because he has never "laid up treasures in heaven." Hence, you see that a man whose thoughts have always been "of the earth earthy"—however rich he may have been with you—is a pauper in our world, because material possessions are of no avail to the spirit. He may have been clothed in purple and fine linen when he died, but he will rise up in the eyes of the spirit world a miserable creature, clothed in rags.—"Life Beyond the Grave."

We bade adieu to love the old;

We heard another lover then,

Whose forms are myriad and untold,

Sigh to us from the hearts of men.

—A. E.



# A CRITICAL EXAMINATION OF THE ALLEGED FRAUD WITH THE CREWE CIRCLE.

BY THE "LIGHT" INVESTIGATOR.

(Continued from page 533.)

Our investigation into the case of the alleged fraud with the Crewe Circle, claimed to be proved by the officials of the Society for Psychical Research, has reached a stage now where we and the S.P.R. are agreed on one very material point, viz., that substitution of plates was made by someone. Price and Seymour declare that the substitution took place in the dark room at the British College of Psychic Science, and that Hope carried it out by changing the dark slide containing the two X-ray test plates for another dark slide containing his own two plates and by the simple method of putting the first dark slide into his pocket under the nose of Price himself. The S.P.R. appear also to accept this explanation of the alleged substitution by Hope, and there the matter, as far as they are concerned, seems to end. For our part, however, the act of substitution is not confined to the likelihood of its only being possible to have occurred during the actual test. It must be remembered that the packet of six plates was in the hands of others twenty-four days before the actual test, and we have as yet had no particulars of its history during that time. For this reason alone we can only commit ourselves so far to say that substitution was made by someone connected with the experiment. It must be remembered that the S.P.R. report states "the move was as good as seen to take place" (Hope's alleged exchange of slides in the dark room). When we asked Price to give his reason why the S.P.R. put the matter this way, he replied, "Because the exchange of slides being verified later showed that what I suspected in the dark room as an exchange of slides, was actually the case." It will be seen from this reply that Hope's alleged method of substitution in the dark room was only a supposition by Price, arrived at after the test was over.

As someone obviously did perform the act of substitution, we will now consider the question of motive. On the one side we have the Imperial Dry Plate Co., Mr. Moger, Mr. Price, Mr. Seymour, and Mr. Dingwall, the research officer of the S.P.R. The question of a conspiracy between these parties to trick Hope can be ruled out at once. Is there any motive, however, that could prompt Messrs. Price, Seymour and Dingwall to trick Hope? These three gentlemen are expert conjurers. It must be admitted, in view of their known qualifications, that they could easily have substituted plates. They had many opportunities for doing this. But what possible motive could have prompted them to have done such a thing? It is true that should they have desired to bring a false charge against the Crewe Circle they had Hope at their mercy all the time, and the possibilities of their ever being detected were remote. But would the research officer of the S.P.R., no matter how sceptical he may be of Hope's mediumship or distrustful of the past records of the Crewe Circle, stoop to such dishonourable acts, merely, let us assume, to justify his past public criticisms of the results of the Crewe Circle's mediumship. Mr. Dingwall has, we feel, a lot to learn yet of the new science arising out of the facts of psychical research. A knowledge of conjuring is not the only qualification required by an investigator into psychic matters, and the subtleties of mediumship, but we cannot attribute any motive that would prompt him, at the outset of his career in this great field of research to play, or condone, a paltry trick on a medium. As to Messrs. Price and Seymour, these two experimenters might have acted in collusion without the knowledge of Mr. Dingwall. But again, why should they? It is true Price, after his experience with Hope, published a pamphlet entitled "Cold Light on Spiritualistic Phenomena." This pamphlet was broadcasted throughout the country. It was very bad taste on his part we will admit, and the act of a man who, at that time, had no apparent sympathy for psychical research, and whose object was publicly to declare the whole thing a fraud. Price has evidently since changed his views considerably, as reference to the last paragraph of the letter published by us last week will show, when he, with the other gentleman who signed that document, admitted the possibility of the genuineness of Hope's mediumship. If Price did play a trick on Hope, then the only motive that could possibly suggest itself would be that of notoriety. We have seen a good deal of Price lately, and we do not think, from our observation of him that such a motive would prompt him to use his knowledge of conjuring and photography to gain

such an end. Of the other experimenter, James Seymour, we do not know very much except his frequent declaration that in every experiment he has been associated with in connection with investigating supernatural photography either the plates have been, so he says, substituted, or the packets tampered with. This, we must admit, is most unfortunate for him, as according to his statements to us, it still leaves the whole question of mediumship in respect to psychic photography suspect. Seymour was selected by the research officer of the S.P.R. to assist Price in his test experiment with Hope for the reason that Seymour was an expert conjurer and also possibly because this gentleman was a member of the Occult Committee of the Magic Circle. We have very good reason for stating that Seymour had already arrived at certain conclusions respecting the genuineness of Hope's mediumship. How he had arrived at this we do not know. Of Price and Dingwall and their object in conducting this test we feel we can safely say that in the case of Price he was prompted largely by curiosity and a natural inclination to dabble in occult matters. In respect to Dingwall, as research officer of the S.P.R., this test was an opportunity offered to him to justify his newly acquired appointment to the S.P.R. But with regard to Seymour, we have no definite line to work upon in our search for the motive that prompted him to investigate supernatural photography. We are still in the dark as to whether he was endeavouring to prove or disprove its claims. It will be seen, therefore, that Hope unknowingly was on the morning of February 24th in the hands of two expert conjurers, and with another standing by. When the full story of the "mystery" plate is made known, if it ever will be, then perhaps some light may be thrown on the motives underlying this case. We feel that it is futile at present to suggest any motive for trickery on the part of Price, Seymour or Dingwall. Their method of preparing and handling this test showed that they were determined to catch Hope if he gave them the chance, and the report shows they took no chances of being fooled, even going so far as to act a part before the two mediums and deceive them as to their true intentions at every step of the experiment. Further, Price and Seymour, in conjunction with the S.P.R., maintained great secrecy regarding the whole matter, it being nearly three months after the experiment before the public announcement was made of their findings. We can only say that if they were so sure of their conclusions within an hour or so of the experiment, why on earth did they not notify the Principal of the British College of Psychic Science at once and face the Crewe Circle with their findings right away. No good purpose has been served to psychic science by the holding up for such a length of time such evidence, and in view of the honourable position held by the British College of Psychic Science, we think it would have been, to say the least of it, etiquette on the experimenters' part to have placed their case before the principle of that College. If this course had been adopted an investigation would, we are certain, have been made at once and many of the issues of this case been cleared up which are now rendered impossible owing to so much time having passed since the events took place. Someone substituted plates at this test. We have asked our readers the questions: Who did this? Many at once say, "It is proved that Hope and no one else did it." Others are still in doubt. If Hope did it, what motive prompted him to do such a deplorable thing. Next week we will conclude this investigation with a review of the case from Hope's standpoint, and an examination of the possible motives that could have prompted him to substitute plates in view of the fact that the genuineness of his mediumship has been proved over and over again.

(To be continued.)

## LETTERS ON THE HOPE CASE.

To the Editor of LIGHT.

SIR,—Your anonymous investigator very wisely does not ask for an opinion of his protracted effort, or he might learn that at least one reader considers it a miracle of intellectual dishonesty. It has read throughout as if, though the heavens should fall, Hope must be cleared; Hope must



be cleared at the cost of evasion, *innuendo*, suppressed but evident vilification of Mr. Price, and (was it never of value?) his own probity. Not for a moment do the readers of *LIGHT* believe that your investigator will let the plain evidence against Hope stand. You have, however, asked for those who have followed the case with interest to write, and I am happy to obey. "Who did it?" (substituted the plates). Hope did, and your investigator is as convinced of that as I am. Will you, if possible, find place for my protest in the forthcoming issue?—Yours faithfully,

IDA WILD.

Dalwood, Kilminster, S. Devon.  
August 26th, 1922.

To the Editor of *LIGHT*.

DEAR SIR,—I have had many years' experience in glass work, particularly the manufacture of electric lamps. To identify a lamp part produced by a particular operator, a tiny dot of "French enamel" (glass of a very low melting point, coloured) is fused to the glass part, but this requires practice and skill to do it, and beyond the power of Mr. Hope to imitate, probably; at any rate he could not carry an annealer and a blow pipe with sufficient gas up his sleeve.

Better still have a small hole drilled (it costs very little) in a corner of the plate, and take a slightly tapered brass (not iron, or damage might occur) rod and mark the rod to match the diameter of the hole made, also at another corner etch, by sand blast machine, some simple design and a number. This marking by sand blast is better for this purpose than etching by liquid, and is different and more coarse. Now, Mr. Hope could not conceal a drilling machine and a large sand blast machine, with its air blower and motor, up his sleeve, and a connection to the electric mains.

This drilling is very cheap, about 3d. per hole, and the sand blasting is only a few pence. As a check on any imitation of the sand blast, cut out a design in a piece of stout paper, rubber sheet very thin is best, and the sand blast people will stick it on the glass sheet; the sand will only mark the glass at the exposed part; in fact it is a stencil; then when you get the negative back from Hope, put the stencil on and compare the sand blast marking. Of course this work is done before the photographer's solution is put on, and the solution may cover the sand blast marking as a further check. Mr. Hope could not possibly substitute a plate with the marking under the film coating. At a small workshop near Hatton Garden there is a man who does glass drilling. Teileghman's sand blasting place is near Grays Inn-road; a directory will give it. I

will lend you a micrometer reading  $\frac{1}{500}$  millimeter = 500 x 25.4 = 12700.0, i.e.,  $\frac{1}{12700}$  part of an inch, or to check the

diameter of the hole use a microscope with a millimeter gauge in the eye-piece. For all parties concerned a cast iron check is best. Perhaps it is best not to use a rubber stencil, as it might be distorted on checking. I can give other accurate ways of checking if necessary.—Yours faithfully,

Rochester Cottage,  
St. Lawrence, Ramsgate.  
August 22nd, 1922.

F. HARRISON.

To the Editor of *LIGHT*.

DEAR SIR,—As a beginner in psychic photography myself I am naturally very interested in the Hope case.

On reading it over I can only at present think of two suggestions which probably have already occurred to you, viz., supposing Price substituted the plates, might he not have had the mystery plate in his pocket during the sitting; and the spirits have impressed the child's head and cloudy effect on it. Then, no camera needed.

Why not have the mystery plate psychometrised? it might throw light on where the fellow, missing plate is to be found.

It will be very interesting if the spirits take a hand in unravelling this affair.

Yours truly,  
MARGARET LAMB.

Vale House, Langham-road,  
Bowdon, Cheshire.  
August 25th, 1922.

#### OTHER WORLD MUSIC.

Miss E. P. Prentice writes:—

I am greatly interested in "Marmaduke's" "Organ Music in the Next World" (p. 515), because having been in the music profession for many years, I can, from personal experience, endorse his statements. Every man, woman, and child expresses his own soul unconsciously, even the touch alone shows individuality, and I find some who seem to give one the idea of an awakening soul, as if joy and sorrow were conflicting elements, striving for expression. Someone (unknown) said that Music is the language of Heaven. It may be; it is certainly the bliss of earth.

#### "OF ONE ACCORD."

By ELLIS G. ROBERTS (M.A., OXON.).

"Sympathy plays a most important part in the life of an eleven. It is impossible for a team to be successful without goodwill between the players. The grouser is a hindrance."

The paragraph above summarises the views not of an occultist but of that genial giant, Mr. Warwick Armstrong. And he was speaking not of a circle of sensitives, but of that supremely stalwart team of Australian cricketers which he led to such a brilliant and consistent series of victories. Cricket teams, according to a past-master of the game, require harmonious conditions if they are to do their best in a game which they have played since childhood, but in the opinion of Sir Bryan Donkin these must be denied to a band of explorers feeling their way along a path which is almost entirely unknown. "How's that, umpire?"

I have a neighbour than whom no man is more worthy of esteem. A Crichton of common life, he is full of profound and varied misinformation, possessed of untiring energy and invincible self-confidence, and burning with zeal for the public welfare. Yet if he is present at Vestry, Parish Council, or Managers' Meeting the minutes of the assembly may be epitomised as "Nothing done." It was, as it were, but yesterday that a lady lecturer came down to our village to spread the light as to turnip and mangel-wurzel. And Crichton was in his glory, for had she not invited question and debate? He tested and again he tested, he examined and he cross-examined until the very hatpins of the lecturer writhed and quivered in harmony with their owner's mood, and had thoughts really been things—as our wise men say—those of the assembly would have materialised as turnips and hurtled at the great one's head.

Yet in many ways Crichton is an able man, and his intentions are good: to use an expression of his own, "Whenever he sees a dog in low water his wish is to help him over the stile!" Although he brings confusion wherever he comes it is not because he is an Ate—a Fury of Discord—but simply because he is an ass. Only this, and nothing more.

Perhaps the leaders of the S.P.R. would care to secure the services of Mr. Crichton as one of their investigators? He might be relied upon to obtain the negative results which they evidently desire to procure. On the other hand, I should warn them that he has a soul above meanness, and that the stereotyped methods of our Sanhedrim, as illustrated by Mr. Bush and Mr. Price, would to him be quite repulsive. Still, as the employment of such methods by their agents can only bring into disrepute the character of the Society itself, the latter would be well advised to secure the services of Mr. Crichton.

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

Those who have given their experiences of going temporarily out of the body do not generally appear to have been conscious at the time of going. As I am quite conscious when starting on these interesting expeditions, I think it may be desirable to add my bit of evidence.

With me it is entirely managed by spirit friends, I do nothing but keep as quiet, mentally and physically, as I possibly can. There seem to be several people round me; on the one occasion when I saw them there were six at least. Then there comes an extremely rapid vibration all over my body, and after a moment or two of this, I seem suddenly shot out through the top of the head with tremendous rapidity, going for a considerable distance straight on and then curving in one direction or another. The air is quite still, but rushes past my face from the speed at which I am travelling. Generally I sweep along like this, still in a horizontal position, until I reach my destination when I stand up, walk about and see many interesting things. Any people I come across do not seem to see me as a rule, though those of the spirit world do so.

When the adventure is over (for what reason it finishes just then I do not know) I lose consciousness for a moment or two, and come round again gradually to find myself back in my physical body.

On one occasion I did not lose consciousness at all and so I was able to observe the process. I did not return to the body in the way I left it; but the spirit body surrounded the physical as it lay, and then permeated it all over at the same time so that in a few seconds my consciousness seemed to be once more in the body and I was able to open my physical eyes and look out of them again.

A. L. B.

#### SIR ARTHUR CONAN DOYLE'S EXPERIENCES IN THE UNITED STATES.

Under the title of "Adventures of a Spiritualist in America," Sir Arthur Conan Doyle will tell the story of his recent tour in the United States in "Lloyd's Sunday News," commencing on Sunday next, 3rd inst. It will consist of a series of articles dealing with his American experiences and recording the latest developments in psychic science.



## THE SOUL, THE SPIRIT AND HUMAN SURVIVAL.

MR. DE BRATH ANSWERS SOME QUESTIONS.

A distinguished medical man recently wrote to Mr. Stanley De Brath sending him a list of questions to which he desired replies to assist him in the writing of a book on the evidences for human survival. Thinking that the replies made by Mr. De Brath would be of interest to many readers of *LIGHT*, we give them here by his kind permission.

### THE NATURE OF THE SOUL.

**QUESTION:** What do philosophers and psychologists mean by "the soul"?

**ANSWER:** They don't know what they mean, and they shirk this fundamental question. Sir William Hamilton is, as far as I know, the only metaphysical writer who ventures to define the soul. He calls it "the subject of thought," using the word in its technical and logical sense as contrasted with the "object." The essential question is, *Has the soul a substantial existence?* Kant implies that it has, but that it is unconditioned by Space and Time. Myers implies the same, though I am not aware that he affirms this; for he places the Self and identity in the faculty of memory, which implies a being that survives and remembers; sub-liminal in this life. But this is precisely the question that Spiritualism has to answer *experimentally*, and, as I think, it *does* answer, by affirming that the soul stands in the same relation to the body as energy does to matter in ordinary physics.

**QUESTION:** Are "soul" and "spirit" synonymous?

**ANSWER:** No. The word "soul" is often used as if it were synonymous with spirit, but this I think is loose. The spirit, as I understand it, stands in the same relation to the soul proper as the soul stands to the body. I will develop this later on.

### THOUGHT PHOTOGRAPHY.

To a question concerning "thought photographs" Mr. De Brath replies:—

Richet casts much doubt on the photographs of thought (Baraduc's experiments and others). I do not myself consider that adequate proof has been given that thoughts are objective living things. I can understand that they may be objective in the sense that they are *influences*, even when unexpressed in words, but I have not seen any proof of any further objectivity. I doubt very much that they can be projected to a distance. Telepathy as a *fact* is one thing; as an *explanation* it is more difficult than the fact itself. I agree with Hyslop that there is no proof at all that a thought travels from England (say) to South Africa and finds a percipient there. Richet shows that the idea that a vibration in one brain and molecular or cellular changes in it can induce similar molecular changes in a distant brain has no shadow of proof and is very difficult to conceive of. His "cryptesthesia" is a faculty of the soul, or, as he puts it, of the intelligence.

### MAN'S SURVIVAL OF DEATH.

**QUESTION:** What are the proofs of survival?

**ANSWER:** This is a tremendous question, and to it the whole of Spiritualism is the answer. The proofs of survival are to me: (1) That in the absence of survival the universe is meaningless as far as we are concerned; (2) the universal instinct of mankind; (3) the parallelism between physics (Conservation of Energy) and biology; (4) the proof that there are faculties independent of time and space; (5) the experimental proofs of survival that satisfy Lodge and Hyslop; and (6) psychic portraits and signatures. Intuitionally, Plato and Aristotle arrived by pure thought, at the conclusion that the human being consists of body (soma) soul (psyche) and spirit (nous), being linked to the Supreme Reason that makes the universe a Cosmos and not a chaos, by the Logos or Spirit in Nature. The East, by a similar intuitional method, arrived at the same conclusion, though expressed by different symbols—prakriti (inert matter) vitalised by Purusha (indwelling spirit). The Kabbalist Jew reached a more developed form of the same idea. See the extract on p. 192 of my book "Psychic Philosophy." Modern science as exemplified by Wallace and Geley reaches a similar conclusion by a different road. Wallace shows in his "World of Life" that Darwin's theory of pangenesis was elaborated to render the strange facts of inheritance more intelligible, "but even if it were proved to be an exact representation of the facts it would not be an *explanation*, because, as Weismann and others admit, it would not account for the *forces*, the *directive*

agency, and the *organising* power that are essential features of growth." Therefore the origin of growth and the direction of evolution must be referred to a psychic cause.

Geley, working from physiological instead of geological and biological data, shows that the human being is a representation in matter of a psychic power and a directive Idea. On top of this Richet shows that the faculties of cryptesthesia (shown by "telepathy" and precognition) are independent of Time and Space. He also shows that ectoplasmic and telekinetic phenomena show a power of acting directly upon matter.

From experimental evidences (of which I think the strongest are the death-bed vision by *children* of deceased parents and others, and certain psychic portraits) I infer that the soul is a real being—an astral body (I greatly dislike the word "astral" which seems to me meaningless) and that it has faculties independent of space and time as we know these, the occult faculties manifest as cryptesthesia being the foregleams of those faculties, subliminal while still incarnate.

The solution seems to me wrapped up in the fact that chemical matter, mechanical energy, and undefinable Mind are the objective conditions under which we live here. Space and Time are strictly linked to Matter. Space is merely the relative position of masses or molecules of matter. Time is rate of change in Matter, known by our mental and physical changes and measured by the movements of the planet or the swing of the pendulum. So that time and space are both indissolubly linked to matter, *i.e.*, to chemical matter as we know it. This is quite independent of the electric theory of matter, for even if the atom is composed of electrons, once the atoms are formed (however that came to pass), they are chemical matter and a distinct category in Nature.

Now let us for a moment consider what this means. It is not a mere philosophical plaything. It means that all our normal interests, our food, drink, sports, dress, amusements, arts, crafts, businesses and sciences are constructed on this basis, Matter moved by Energy to purposes directed by mind according to its moral character. Even our language is all based on material experiences with the single exception of emotional (psychic, or mental) experiences.

If now the soul survives the body it passes into a new relativity, and this mathematically involves new notions of Time and Space, and an entirely new set of interests, sciences, and arts.

This gives a complete answer to the objections currently raised that "the spirits" do not give us leads into fresh scientific insight. These material sciences are no longer in their purview, and those interests have disappeared for them. Nor can they tell us much of their new surroundings, for there are no words in our language whereby those new surroundings could be described. All that can be done is to give images and figures of things which would in our present relativity give us similar emotions to those that they wish to describe. Everything must be symbolic.

Let us adopt as a convenient working hypothesis that the spirit—that portion of the mind that discerns good and evil and directs energies according to its character—inhabits a new body, of astral, or etherial substance. This is what the spirits say is the case (Allan Kardec). We have some gleams of knowledge of the physics of the ether. It transmits vibrations at a speed that no Matter can rival. Light and electric waves travel at 186,000 miles per second. Matter is transparent to one or other of etherial vibrations. Electric charges determine the chemical nature of the atoms of which all material things are composed, *i.e.*, they can act directly upon Matter. There is no reason to doubt that just as chemical matter can be organised to be the vehicle of life and intelligence, so etherial substance can be organised in like manner. This, of course, is a hypothesis, but it is a likely one; the more likely that all our scientific investigations deal with the transformations of matter and energy, so that our notions and language are framed on a relativity that takes no account of any other possible relativity. If this be so, it is quite likely that the sub-liminal perceptions manifest as telepathy, pre-cognition, cryptesthesia, telekinesis, materialisation and de-materialisation and the like are all of them foregleams of a new order of being; our present stage may be likened to a larval existence of the human being.

This fits with Wallace's idea, it also fits with all the fundamentals of Religion, which has always maintained that this life is a schooltime for the life to come and that

(Continued at foot of next page.)



## CAMEOS OF SPIRITUAL LIFE.

THE MESSAGES OF ANNE SIMON.

(Continued from page 534.)

Emphasise and tell each mortal to believe and know that I tell them all. Often this element is received before the soul has left the dying and fading body. It was so given to me. Do you remember my last pressure? I told you before in this writing, I felt the presences, and knew that all would be beautiful. And in my mortal life I so often spoke to you of the guardian angels that were about me. Do you remember, too, how I so frequently spoke of the banishment of fear from the world, that no harm could come to one except through one's self, and how I dwelt on the neglected faculty of will, to do and to conquer? So heaven is sent earthward to the soul about to be released from bondage. There is no groping to heaven, a blessed thought to mortals. Happy itself, often, so very often, the very last look of happiness and serenity (that is one beautiful earth word!) on the features that remain, is the soul's last seal of affection and farewell for the body that has been its home. Maybe a little broken and weak in places, but it has been our abode for the mortal life and we touch it tenderly with our spirit fingers as we leave (Yes, that is what I want to say!).

## "THE BEYOND."

You ask about "The Beyond"? It is a place of many activities where each one is shining, as it were, by the light he created, and which is always growing. Love greets love here, and talent is happy with kindred talent. There are helping influences about us, spirits still higher and more radiant that lead us onward. There is love here, such as in mortal life one only caught a gleam. It is continuous and omnipresent. The love-element abides and overwhelms. This is what mortals express, when they say, but do not understand, "heavenly bliss." We are radiantly happy, and this life awaits all mortals.

## THE SPIRIT-AWAKENING.

The light came, the spiritual eye by which I could visualise. My spiritual hearing awoke, and what combination of undreamed harmonies came to me in a peculiar wave-like continuity, and the odours were like those in the freshness of the awakened spring from wild flowers, every sense quickened to a degree not to be expressed in the words of mortal life. I saw! Can you think of one blind on the earth suddenly given sight to the beauty-suggestiveness of an early evening in a far southern tropical land, fading colours from a recent richer opulence, a mystical light hovering over vast spaces? Can you imagine the awe and wonder to such a one to have the mortal eye opened for the first time in such beauty, and the realisation of the tenderness of such love that would so lavishly feed the hungry soul with the spiritual significance of beauty and faith? Then imagine, in mortal language, a millionfold. So this vision came to me. Weighted, weighted, we are on earth by the senses, by dominant sex, by perversion, by trouble, toil and care. Sometimes we catch the gleam. Do you remember how we used to say: "Follow the gleam," and how humble and grateful we were when we perceived it, yes, maybe through the shadows? Tell mortals to follow the gleam and nurture it in their hearts, for it is of God, and bursts into a richness that appals, overwhelms, prostrates, transfigures when it unfolds to us for the first time here. The mortal earth-race is striving upward. Little by little the dross will drop away. Help each other and look for the spiritual symbols. They quicken. But the long earth-career must continue. The individual is soon given release. A few duties well done! Tell them to love and be kind. And

(Continued from previous page.)

moral character is the one thing of the highest possible importance.

There is really no "problem of evil." It is quite obvious that as soon as the average larval man is thoroughly comfortable he pays no attention whatever to the evolution of his spirit or to anything but the gratification of his desires. But as his destiny is to evolve into high character, and as Righteousness is part of the constitution of the universe, any acts that traverse that evolution must inevitably work out in suffering, or "evil."

This, to my mind, is the secret of the Government of God. The Supreme Power gives us the power of choice with all its consequences, material and spiritual. This is Determinism, not fatalism.

The New Era has Self-determination for its watchword! Well and good! The purely material aims of what is usually called Socialism lead straight to destruction, as it is in Russia and Ireland to-day: not that their catchwords are wholly false in the mouths of men of high character, but that as mere catchwords in the mouths of men of low character, they work out to national suicide, because such men ignore all spiritual significance, and even at their

best when not individually selfish and ambitious (as the vast majority are) they seek to produce the peace and prosperity that can only come through high character, by material means that ignore the essential causes of peace and prosperity. And as the bulk of mankind have to progress whether they will or not, and as they shut their eyes to spiritual facts and refuse to learn by love and good will, they have to learn by their own self-inflicted pain.

The use of Spiritualism or the psychic facts is to show those who refuse to learn by admiration and reverence for Truth, Beauty and Goodness, that there are undeniable material evidences within their own relativity for the existence of a spiritual world into which they must pass at death of the body. If unprepared by character (not knowledge), that transition is to pain till they accept realities; if prepared by high character it is the fruition of joy. I daresay much of all this is well-known to you and I do not write in any didactic temper, but merely to put down the thing as I see it. If we have a repetition of the events of the last ten years, that means the suicide of European civilisation and the rise of an Asiatic civilisation on its ruins; and that is what some Asiatics in India, and probably in Japan also, are anticipating.

STANLEY DE BRATH.

## "AND WHAT ARE WE, AND WHO IS HERE?"

We are Radiance with Identity, a spiritual Essence! We are many. There is no earth-word for the number. We have the soul-qualities of the earth clarified by this nearer and overwhelming God-life. Our senses of sight, hearing, and the sense of fragrance are exquisite for enjoyment. The instruments of the higher medium are adequate for the enjoyment and acceptance of the new spiritual environment. On the earth-plane we groped towards love and beauty. Here it is as overwhelming as inspiration. The marvel and ecstasy of it all! We have our mental perceptions, our senses are more acute, our logical and analytical tendencies are brilliant in processes. But it is love, beauty, sympathy that seem to hover over these sterner faculties, as we thought of them on the earth-plane. We can reason out if we wish to, but through intuitive processes all is easier, and these seem to be the universal medium. The individuality of those about me is marked. I recognise them through visual identity, which I have explained, and I sense their personality through the emanations they throw out, which is their language and an expression of their spirit-consciousness. We sense, too, the improvement in the quality of these emanations in any spirit-identity. If a permanency of quality exists for too long a time such a spirit-identity is stimulated by us, and through the love that abides here.

There is Identity here! You will know me, and give the message: There is no death, but there is life, a new life, which mortals will understand when they know love. The veil is thin (use gossamer; it is beautiful!). Love will rend even this.

## THE "MANY MANSIONS."

So there are innumerable such communities. These are the "Many Mansions," not selfish mansions, for all who seek us are welcome; only some may be happier elsewhere. Not every husband is here in the Mansion of the earthly wife. You can understand why. In the communities of this place of heaven, love, kindred affection, interests, intellectual and from the heart, all bind us together. This is the marriage of heaven. Sure, sure, each one will find his own dwelling-place, and if he realises well, he will build well in the earth-life. Many of those with me have lived my sheltered life; others have seen the struggle and the flame. In the spirit-land there are not only our world's precious souls that have toiled through duty and care of earth-life, but others. Myriads of worlds they come from. What man with his little magnifying glass of vision has discovered, and from untold systems of undreamed creation. On many of these God's soul-creatures live that correspond on the earth-plane to man, and these come to us, too, when they pass out of mortal life. To some of them the span of years is less than ours; to others, many, many times longer. An incident! Where we came from does not disturb the spirit-life. The butterfly forgets his chrysalis, and so the exalted spirit-life of this spirit-world does not concern itself with past experiences. It does help the struggling mortal, though, to higher conditions, but the world-environment, as we know it in mortal life, is of little interest. The spirit-influences here are so constant and virile. There they are weak. The world is a place of early discipline. The colours are dull and grey. But love draws us to love that is there, and to genius that looks skyward. We are always tender with these.

(To be continued.)



## LIGHT,

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## THE LIGHT OF REASON.

Sure He that made us with such large discourse,  
Looking before and after, gave us not  
That capability and god-like reason  
To fust in us unused.

—SHAKESPEARE.

"Many men, many minds," said the ancient philosopher, concentrating much wisdom into a few words. We may leave the applications of the proverb, which are many, and treat only of a few of the things on which Reason will enable us to form generally acceptable conclusions.

We have been told, for example, that it is impossible for the human mind to conceive of infinity. Our reply is that it was conceived of ages ago—the word infinity is there to prove it. It is really the other way round. What we cannot conceive of is any limit to space, any boundary beyond which our thought and imagination cannot soar. Similarly with eternity. We conceive of it because we cannot think of any cessation of time. Of course we cannot comprehend either eternity or infinity. That is obvious. To assert it is merely to utter a truism.

A critic tells us that how we can talk of anything concerning a life for human-kind after death, he cannot imagine. That is of course the difficulty; he cannot imagine. Some of us whose minds are not bounded by the conditions and possibilities of the purely physical order can quite easily understand something of the conditions which prevail in a supra-physical life. We have that life within us here and now. It is our only explanation of experiences which defy all physical explanations—experiences which may range from high mystical illuminations to those visions, premonitions and supernormal happenings of all kinds which are classified under the name of psychical phenomena. We are told also that it is of no use arguing about these things with those who have no knowledge or experience concerning them. That seems to us as self-evident as the proposition that it is useless to try and explain poetry or mathematics to a Bushman. This also is a point which, being apparent to the general civilised intelligence, can be accepted without serious question.

We know of few matters which Reason cannot clear up for us, either to the extent of solving the problem or determining that it is a problem not to be settled, one way or the other, by the fiat of either party to the controversy.

We know of no final and utterly conclusive proof that there is a life after death except that a man having lived on earth shall find himself in conscious existence after the death of the body. At present those of us who have studied the matter closely and comprehensively have every reason to hold that human personality persists beyond the grave. We are faced with a multitude—a dwindling multitude—who deny that position with much vehemence, and fight for the idea of extinction as though it were some treasured principle like Freedom or the Right of Minorities. They say, for example, that mediums have been discovered in cheating or that psychic phenomena are all illusory. We are not perturbed by these assertions,

because we know at first hand of genuine mediums and genuine phenomena. But a larger reason for our composure exists in the fact that we have never based our conviction of the truth of immortality, or the persistence of human life after death, solely upon mediumistic evidences. It is true that for some people these things are all-sufficient. But, reasoning our way through the question, we have found that mediumistic faculties—psychic evidences—are in the nature of corroboration of the idea of the spiritual principle in man. They clinch the question for us: just as the lightning and the wireless telegraph illustrate and prove the existence of the electrical principle. We may discover the principle by a study of the facts, or understand the facts by a perception of the principle. When we have both, as in this question of the spiritual nature of human life, we may well stand secure.

But what of those who deny both the principle and the facts, having no perception of the one or any knowledge of the other? Can we approach them along the lines of Reason? That we can and do; but it is not a speedy process. Reason points us to experience, and we remember that all true teaching has stood the test of time—the only final test. Every year the delusions and errors of the past go one by one on to the rubbish heap. They have been tried by time and found wanting, although in their day multitudes, wise and simple, fought for them, prayed for them, and maltreated those who proclaimed them for what they were. There is no absolute proof of anything. We say confidently that the sun will rise to-morrow, and we have behind us the warrant of Reason and Experience. But not until the next day has come can we be approved as true prophets. Our position as regards the certainty of life after death is as assured as that the sun will rise to-morrow. We use experience, logic, intuition and imagination. That is to say we reason on the matter, and await the Test of Time with tranquillity.

## THE REV G. VALE OWEN'S FUTURE.

TO RESIGN FROM ORFORD FOR PLATFORM WORK.

The Rev. G. Vale Owen has informed us that during the last few days he has sent to the Bishop of Liverpool his official resignation of the living of Orford, Warrington, Lancs., where he has been Vicar since 1908. Mr. Vale Owen will leave Orford on November 30th, and early in January of 1923, he will start on a lecture tour in the United States under the direction of Mr. Lee Keedick. In an interview, with a representative of the "Weekly Dispatch," published on Sunday last, the Vicar said:—

"My leaving Orford has nothing whatever to do with my relations with my bishop. I am leaving of my own free will."

"My resignation has been brought about as follows. One of the first things that happened upon the publication by 'The Weekly Dispatch' of my 'Script' two years ago was the receipt of an offer from America inviting me to embark on a lecture tour at a fee of £50 a week. I declined the invitation."

"In the last two and a-half years I have received so many requests to speak in public, from all parts of England, and these have continued so persistent, that I can no longer disregard them."

"Sir Arthur Conan Doyle has brought me a definite invitation from the United States, where people are much interested in the subject. I had to choose between platform and parish work. I could not do both. I chose the former because, while there are many men who can fill my place in the pulpit at Orford, there are not many who are willing to do platform work."

In an interview with a representative of the "Warrington Examiner" last Saturday, Mr. Vale Owen, in expressing his grief at leaving Orford, said:—

"I need hardly say what this means to me. Since I came here twenty-two years ago, I have met with nothing but kindness; and since my views on psychic matters became known to the public, their loyalty to me has been such as will form as bond between us all my life. I love Orford. In it, I have found Lancashire at its best; and those who know Lancashire and Lancashire folk will be able to realise what that means."

Questioned as to his probable future place of residence in England, Mr. Owen said that at present he had no idea. It might equally be in the South, the North, or the Midlands. "But wherever I get to," he added, "I shall still hope to visit Orford frequently."



## THE OBSERVATORY.

## LIGHT ON THINGS IN GENERAL.

Over the name "Anxious" a letter appears in the current issue of the "Church Family Newspaper" as follows:—

I shall be much obliged if some of your readers will answer, as well as they can: (1) The state of the soul directly after death; if recognition, how can one spirit recognise another spirit? (2) Nature of body after the Resurrection?

It will be interesting to note the kind of replies "Anxious" will receive and whether any of them will emanate from the clergy who should be able to answer these questions that have long ago been dealt with in LIGHT. Perhaps some of our readers would like to supply the answers direct to the journal itself.

The "Observer" last Sunday published the following story from their correspondent in Rome:—

The pretty little Tuscan village of Lucignano, near Siena, has been the scene of a remarkable cure. A peasant woman, Pasqua Bruni, who had been desperately ill for over a year, with both legs paralysed, completely blind, and unable to articulate, has suddenly recovered her health through a vision of the Virgin Mary. Pasqua had seen any number of doctors, who were unable to assign a definite reason for her illness, or to hold out any hope of recovery. On the 25th of last month she was carried, as a last resource, to the hospital at Lucignano. On the night of the 27th she had a vision of the Madonna, who appeared to her clothed in blue and surrounded by a bright light. The apparition told her to have faith and pray. Next morning Pasqua felt much better and found that she had recovered her speech. A few days later, after a second vision, her sight returned, and she was able, with the help of crutches, to go down to the chapel and pray. Suddenly it was borne in upon her that she had got back the use of her limbs. She flung aside her crutches, rose up, and walked out of the chapel to the amazement of the congregation. Pasqua's happiness has been completed by the fact that her husband, who used to boast of being an Atheist, has been converted by the miracle, and says he will now go to Mass every Sunday and give up bad language. Pasqua still continues to have visions, always of the same nature, and the Virgin always tells her to pray for herself and others. A quiet, timid woman, she finds the notoriety she has acquired very embarrassing, for Lucignano is thronged with curious people and reporters who have come to investigate the case.

The New York correspondent of the "Pall Mall Gazette," in the issue of that journal for August 24th, tells a story of the appearance of a ghost that led to the discovery of a murder as follows:—

A "ghost" which farmers living near Paines Hollow, Ohio, say has been haunting them for seven years is at last "at rest." It disappeared with the burial of the body of Henry Lipenstick, found in an abandoned well. Lipenstick, a farm hand, disappeared seven years ago. Since then the farm is said to have had poor crops. A farmhouse was burned down, and the "ghost" was blamed for that. Owner after owner has come and gone. Carl Logies bought the farm about a year ago. Whenever he went to his barn at night Logies saw "a white wraith-like figure" walking about. At times, he declared, he followed it, and it always disappeared in the direction of the well. Determined to find out what caused the apparition, Logies cleaned out the old well, which had been filled with stones. He came upon the body of Lipenstick. The next day the sheriff ordered the body to be buried, and now the "ghost" is gone. The man who owned the farm at the time Lipenstick disappeared is in gaol awaiting trial for murder.

Mr. Maurice Moscovitch, the actor, informs the "Star" that he has another surprise for the theatre-going public, when he appears in his new production, "The Torch," which opens on September 12th at the Apollo Theatre. "I should be the unhappiest man in the world if I had to spend all my life playing one kind of part," he said, "and it is my greatest joy to create something new in every fresh character I play." Mr. Moscovitch told the reporter that a woman, whom he believes to be a spiritualist, came to him the other day and told him that every time she saw him act a little girl appeared to hover about his head guiding him. "She insisted that my success on the stage was due to this little girl spirit watching over me. My twin sister died when only eleven weeks old, and my spiritualistic acquaintance says that my twin sister watches over me when I act."

According to the "Daily Express" in its issue of August 25th, Mr. Howard Thurston, who is described as "America's foremost magician," has announced his conversion to Spiritualism, despite his many years duplication of mediumistic tricks and stage magic.

"Is Spiritualism a Delusion?" asks Mr. Robert Blatchford in the "Illustrated Sunday Herald" for August 27th. In returning to the subject of his guest, viz., "Proof of Life After Death," Mr. Blatchford, in his article writes:—

Evidence of an amazing kind and in enormous volume has been boldly and frankly offered by Spiritualists. I have studied that evidence, and I can neither believe it nor confute it. What is one to do when confronted with incredible testimony by unimpeachable witnesses? If men of intelligence, education, and honour tell us that something has happened which our reason decides to be impossible, and that they have seen it happen, what is one to do? . . . We must no longer pretend, or believe, I think, that Spiritualism is a mere craze or delusion, and that it does not matter. It is a question of vital importance to the human race, and we ought not to grudge trouble or expense in our efforts for its elucidation. Public interest, open discussion, and open experiment are what we require. There are tens of millions who want to know and there are millions who claim that they do know the truth about life after death. There is a whole library of psychic literature; there is a cloud of witnesses of all nations and all classes; the mass of evidence is stupendous and the nature of the evidence is startling. Is it not time the public began to take an interest? . . . If the testimony of only one out of tens of thousands of spiritualists is true in substance and in fact, then absolute proof of survival has been given. If one human being has seen a ghost, then ghosts exist. Though a million frauds be perpetrated and a million failures be registered, if one real message from the dead wins through, the spiritualist case is proven.

Mr. Blatchford, after reviewing the phenomena of such mediums as the Bangs Sisters, continues his observations on the Rev. C. L. Tweedale's book, "Man's Survival After Death," of which work he writes:—

It is about as useful a work as can be got for purposes of criticism and examination. Mr. Tweedale's wife is a psychic and ghosts are almost as ordinary and frequent visitors to the house as tradesmen. When I say ghosts I mean apparitions: "No grim, conventional, spectre pale, appalling, grim and tricky, with a turnip head and a ghostly wail, and a splash of blood on the dicky." No. Just human spirits, walking about the house, ringing bells, singing hymns, and giving messages. These appearances are seen and heard by the vicar, by his wife, by friends and servants. Many of the phenomena are attested by several witnesses. The visitations went on for many years, and the vicar tells us the records fill many volumes. It is the most amazing psychic history I have read, with the exception of Florence Marryatt's "There is No Death," which I read a quarter of a century ago, and attributed to hallucination. There is no hallucination in Mr. Tweedale's case. His book is skilfully constructed and well written. The author's style is clear and sane, his logic is sound, he gives evidence of scholarship, earnestness and humour. Having read his book, I cannot believe him subject to hallucination in any form, and were he ever so credulous or imaginative he could hardly inoculate his wife, his visitors, and his servants with his own frailties. I can only conclude after all I have read and heard that the hypotheses of hallucination and fraud must be discarded in thousands of these psychic experiences. To me there seems only one alternative: falsehood or supernatural action. Of many of the phenomena I will make bold to say that either they did not happen or they did not happen by ordinary human power. Turn where we will, there seems to be no escape from that dilemma. Either there are spirits and these spirits manifest, or the surface of the earth is simply crawling with liars. I cannot believe that the thousands of educated, gifted, honourable women and men who have testified to the truth of these amazing phenomena are wilful and unscrupulous liars. That is why I find it less difficult to believe in a winking picture than in a lying judge and admiral, backed by hundreds of deliberate perjurers and cheats. The Rev. C. L. Tweedale's book was published in 1920. The author is still alive, and is a vicar of the Church of England. Having read his book, I am satisfied that he is not the man to run away from any statement he has made or flinch from any test. The book can be bought and read, and the reader can form his own conclusions as to its credibility and as to the justification for my attitude of perplexed neutrality. My protest is against the contemptuous dismissal of the whole case, with a single exclamation of scorn, as Rot! Fraud! Preposterous! Impossible! Spiritualists are too numerous, their aims are too high, their case is too strong for their reasoning and evidence to be laughed out of court.



# FROM A VETERAN'S NOTE BOOK.

A SHEAF OF RECOLLECTIONS.

BY THOMAS BLYTON.

In the brief span of some sixty years have been crowded many pleasant reminiscences and associations connected with the Spiritualist movement, while a careful perusal of much of its literature and periodical publications has confirmed convictions derived from a somewhat extensive personal experience. As with the vast majority of Spiritualists, my interest in the subject was first aroused by reading accounts of spirit manifestations of so extraordinary a character as to induce me to obtain confirmation by personal experience whenever opportunity might offer. It was in this way a multiplicity of experiences, with close on a hundred different private and professional mediums of varied powers, enabled me to compare and check the recorded work of other investigators, affording ample assurance of their genuineness.

Of physical phenomena, demonstrated on a public platform, the most astounding were undoubtedly those given in presence of the brothers Davenport, witnessed by myself on several occasions in the east and west-end of London in the late 'sixties of previous century. Descriptions of these manifestations will be found in the "Biography of the Brothers Davenport," by Dr. T. L. Nichols, M.D., to which readers are referred. The Davenports were "mobbed," not exposed, in Liverpool. The phenomena both in light and darkness were inexplicable, the manipulating hands being frequently seen in the light; while the counterfeited exhibition by the conjurers were generally looked upon, by witnesses of both parties, as but a very poor and weak imitation of the original production. It is certain that, for a public demonstration of physical phenomena, there has been nothing to compare with it in this country either before or since the advent of the Davenports. Notwithstanding elaborate precautions in securing the two brothers both in the light and dark, when placed in a slightly constructed cabinet enclosure on trestles, phenomena of a very startling nature immediately occurred, to the wonder of the onlookers on platform and among the audience.

When darkness was required, the cabinet was dispensed with, and the two brothers were seated in chairs on the open platform; and, on one occasion, as the lights were being turned up, I distinctly saw the coat of one of the brothers being actually drawn up and removed from his body, while the rope fastenings about him were still intact. After being tied up, their hands were on occasions filled with flour or other material, so that any movement would spill it, but the phenomena continued notwithstanding all kinds of tests.

An experience in my own family circle with a medium (a relative of mine), after what satisfied me as a secure method of tying and sealing of the knots, showed that the medium could be liberated by unseen powers without difficulty or disturbing the tying and sealing nearly instantaneously in darkness. The *modus operandi* as yet remains a mystery, although it would seem as if some kind of dissociation of matter is involved. On another occasion, at a special séance of the old Dalston Association, a wooden ring was passed on to my arm between shoulder and elbow while firmly holding the medium's hand. This latter instance is somewhat similar to that of the iron ring passed on Mr. Husk's arm under like conditions, as well as other instances on record in our journals.

So-called materialisations (some of which have been photographed) are perhaps the most remarkable of physical phenomena within my personal experience, of which a few brief particulars may be of interest. "John King" and his band of spirit workers are familiar in many séances, even at the present day, but were most in evidence through Messrs. Hearne and Williams, Husk, Haxby, Mrs. Guppy, and others. "Katie King" (the younger), through Miss Florrie Cook; "Lily Gordon," through Miss Kate S. Cook; "Florence Maples," through Miss Showers; "Abdullah," through Haxby; "Katie King" (the younger) and "Lilly Gordon" being those with whom I have had the most opportunities for associating. While manifesting, they have been life-like in appearance from head to foot, appealing to sight, touch and hearing, similar to a human being. The regularity and frequency of their manifesting induced a degree of familiarity between them and the sitters, so much so that the wonder and marvel of it all did not strike the imagination as it did at the commencement. At first an indistinct appearance of the face, followed after a time by the shoulders and bust, with the arms and hands, and eventually the complete human form draped in flowing white robes. I have stood beside "Katie King" and, at my request, she has taken my arm and walked around the room. Looking through the venetian blinds of the window, she observed a light opposite and inquired as

to its object, so I had to explain the need for a lamp-post. She remarked that there were no such things when she lived on earth. Passing the pianoforte, I raised the lid and seating herself she played a few bars, and then desired me to take her back to her medium as the power was diminishing. On one occasion while facing and talking to her with her permission, she allowed me to pass my hand around her neck, when an opening was observed at the back to which I drew her attention. She desired me to remove my hand and, falling gently back in the direction of her recumbent medium, she again resumed her position facing me, and on her request I again passed my hand as before around her neck and found no opening, "Katie" saying she had been unaware of the incompleteness of the materialisation. On another occasion, while "Lilly Gordon" was manifesting, a lighted carriage passed rapidly in front of the house, momentarily lighting the interior of the room, with the effect of her suddenly collapsing to the floor level, but rapidly recovered her formed condition in full form. No untoward result was apparent to her medium, "Abdullah" was on another occasion showing himself to a circle at my residence at Dalston, one of the sitters at my side secretly pricking him with a pin, but at the moment he took no notice; yet, he came again opposite the sitter in question, and looking somewhat sternly, indicated with a dagger in his hand that the sitter had better not attempt the action again. The sitter explained his action to me after the séance, adding that he did not like the look of "Abdullah" on his second appearance in front of him. These few instances of materialisation phenomena will suffice as illustrations of some of these manifestations.

Amongst other mediums of good repute for materialisation phenomena with whom I have been privileged to come in contact are Mr. George Spriggs, D. D. Home, Arthur Coleman, William Eglinton, Mrs. Mellon (nee Annie Fairlamb), Miss Kate Wood, Mme. d'Esperance, Dr. Henry Slade, and the Wakeford family. In this connection reference should be made to such published works as "Shadow Land," by Mme. E. d'Esperance; "There Is No Death," by Florence Marryat; "Dawn of the Awakened Mind," by Dr. John S. King, M.D.; "Startling Facts in Modern Spiritualism," by L. N. Wolfe; and others accessible in the library of the London Spiritualist Alliance, Ltd., or other societies.

Other psychical phenomena more or less of a physical type which may be mentioned as part of my experiences include independent slate script through Dr. Henry Slade, experienced the day following his alleged exposure by Dr. E. Ray Lankester. My sitting with Dr. Slade was in full daylight, the slate script pertinent to the occasion and referring to a message purporting to come from his spirit wife and received on the previous evening at a séance with Miss Florrie Cook at Hackney, and of which Dr. Slade could not possibly have had any previous knowledge. While the slate script was in progress a materialised living hand was projected from under the flap of the Pembroke table at which I was sitting at right angles with Dr. Slade, and pulled my watch chain so as to attract my attention. Leaning slightly back in the chair, I was able to observe the hand critically and readily saw it complete as far as the wrist, where it became nebulous and invisible. The hand and fingers were beautifully formed and of the female type, and on calling Dr. Slade's attention to it he recognised it as that of his wife in spirit life. After sufficient time for observing the phenomenon, the hand released its hold on the watch chain, withdrew and became invisible while I looked at it. The sunlight was streaming into the room throughout the sitting, and nothing suggestive of deception was observable. Dr. Slade sat sideways at the uncovered table, his hands and legs being in my view all the time, fully satisfying me of the genuineness of the results of the sitting. In Glasgow an experience with David Duguid deserves recalling. One of a number of sitters, I tore off a small portion of a photo mount card for purposes of identification, the medium being securely bound hand and foot to his chair, painting materials being placed on a central table. In darkness, while singing a verse of "Auld Lang Syne" the sound of movements of the painting materials was noted, and light being obtained, oil paintings were found at the feet of sitters where the photo cards had been deposited, my own with the torn corner being identified by the piece reserved in my charge. Another similar kind of miniature oil painting was produced on another occasion, both being in my possession at time of this writing. At another sitting with David Duguid, this time in the light, and effectually blindfolded, he worked for about an hour on a large oil painting



while the sitters looked on commenting on its progress, he being at the time in a trance condition. There was not the slightest indecision in his mixing and applying the colours, some considerable work being put in on the canvas during the sitting. A few years back the Rev. Susanna Harris, of the U.S.A., gave a public demonstration of blind-folded painting at the Steinway Hall, in London, with the electric lights full on; and also a similar demonstration at the premises of the International Psychic Club in Regent-street, giving satisfaction in both instances.

Spirit photography I recall as far back as the seventies, with Mumler, Buguet, Dr. Ochorowicz, Chevalier Kirkup, Dr. G. Thompson, Beattie, Dr. Hooper, F. A. Hudson, W. Brooks, F. N. Parkes, J. Traill Taylor, Slater, Reeves, Rita, David Duguid, as amongst the exponents of the art. A fairly large collection is in my possession of representative specimens of these productions, together with some of later exponents: "Crewe Circle," W. Walker, W. G. Mitchell, Boursnell, Wyllie, H. Blackwell, Chas. J. Cooper, Fred. Barlow, W. Jeffrey. Special interest attaches to some of these specimens due to identification and circumstances under which they have been obtained, and also for the reason of their being permanent records of supernormal, or psychic, workings. This latter remark applies also to direct independent scripts, drawings, apports, etc.; and this feature will probably be more greatly appreciated as time goes on.

Transporting of living beings and inanimate objects must not be overlooked. I was present at one of the earlier seances with the Cook family at Hackney when Frank Hearne was suddenly and unexpectedly brought into the room from the West-end of London. The famous case of the transport of Mrs. Guppy from her residence at Highbury to Lambs Conduit-street, in Holborn, is on record. Other instances of Miss Lottie Fowler, and Florrie Cook, are recalled. Of inanimate objects being brought into seances there are innumerable instances recorded; on one occasion at Mrs. Guppy's, with some twenty or more friends assembled, each sitter was asked to select some object to be brought them. Although it was a dark seance, a variety of things were thus brought to the sitters; in my own case a flower which was deftly placed between my outstretched fingers, which I held up at the back of my head without saying anything of the action to those sitting on each side of me. One sitter had asked for a fish, when a live eel was given, not a little to the surprise of the recipient. On another occasion Mrs. Guppy had been in conversation with friends around the fire in the winter season, and, on a seance following, the first apport was a large block of ice dropped on the table. The most unexpected and astonishing things happened in those days through that lady's psychic powers, utterly bewildering in their nature and difficult to realise even by those who actually witnessed the phenomena.

The direct independent voice as experienced with such mediums as Mrs. Thos. Everitt, Mrs. Basset, Herne, Williams, Huxley, Husk, and particularly of recent date with Mrs. Etta Wreidt, Wakeford's Circle, and others, has brought us in close communion with the spirit people. Sitting at the residence of the Stead family at Wimbledon with Mrs. Wreidt, after a most convincing conversation with Mr. W. T. Stead, his voice and characteristic manner of speaking made recognition for me very convincing. The querulous voice of a family relation addressed me, that of an old lady who was by no means in my thoughts and so surprising me by her speaking in the old, well-remembered style customary with her when on earth. The "sound of a voice that is still," in the particular instance which I was desirous of hearing, was not manifest, somewhat to my disappointment; only one of many instances showing that our thoughts and wishes are not always gratified in seances.

Turning from physical to mental phenomena, it may be well to speak of the great intellectual feasts enjoyed through the trance and inspired addresses of such veterans as Emma Hardinge-Britten, Cora L. V. Tappan (Mrs. Richmond), Mr. and Mrs. E. W. Wallis, J. J. Morse, W. J. Colville, Florence Montague, Thomas Walker, and J. W. Fletcher, whose oratorical eloquence has scarcely ever been equalled. Many of these illuminating utterances are fortunately to be found in book form, or in the Spiritualist periodicals of the period of their delivery. An instance of script is found in that of the Rev. G. Vale Owen, publication of which in the first instance was extended over a year in weekly instalments in the "Weekly Dispatch," and subsequently issued in book form of three volumes. Clairvoyant and psychometric delineations are yet another feature of mental phenomena to be reckoned with, presenting features strongly bearing out the spirit source and identification with the loved ones who have passed "into the life more abundant." It is but a duty to express indebtedness for many interesting and satisfying experiences of this class to (amongst many others) Dr. and Mrs. Murray Spear, Lottie Fowler, Miss S. W. McCreadie, Mrs. F. W. Smith, Mrs. Foote-Young, and Mrs. M. H. Wallis.

These reminiscences are but a very meagre attempt to portray a few psychic experiences, which, if only considered collectively instead of individually, are valuable witnesses to the continuity of life. To myself they have given an assurance of reality, and corroboration of similar records in sacred and profane history, supplementing previous revelation concerning the future life.

## MR. VALE OWEN AND LORD NORTHCLIFFE.

WHY ORFORD LOST A BIG DONATION FOR WAR MEMORIAL.

The Rev. G. Vale Owen, Vicar of Orford, preaching at the evening service on Sunday last in Orford Church, spoke of the great loss the Empire had sustained in the death of Lord Northcliffe. The latter's great power and influence had invaded everywhere, even their little village of Orford. When he first came to Orford letters often went astray to the other Orford (in Suffolk), but since his script was introduced by the Northcliffe Press, Orford, England, was quite sufficient. Everyone looked up to Lord Northcliffe, who was all out to benefit his fellow men and for the good of his country. Two years ago he (the Vicar) sat with Lord Northcliffe in his office, and the latter referred to the beautiful war memorial which they were about to erect in their church, and he (the Vicar) replied that if he was contemplating giving a substantial donation he would like him to remember that although they were poor, hard-working folk in his little Orford parish, they were also proud Lancashire folk, and rightly regarded the war memorial as "their own tribute to their own lads." Lord Northcliffe, extending his hand, said, "Vicar, you're right." By his (the Vicar's) act that day Orford lost a huge donation (the actual amount he announced in confidence, asking the Press not to publish it), but he didn't want their memorial to be talked of and regarded as a newspaper memorial. Many nasty things had been said about Lord Northcliffe's treatment of him, but he could publicly testify that in all his dealings with the former he had acted throughout as a thorough Christian gentleman. By Lord Northcliffe's death he (the Vicar) and Orford had lost a true friend, and the Empire a great patriot.

MR. VALE OWEN AND ORFORD.

Born in 1869 at Birmingham, Mr. Owen was educated in that city at the Midland Institute and at Queen's College. In 1893 he was ordained by the Bishop of Liverpool to the curacy of Seaford; then was curate successively of Fairfield, 1895, and of St. Matthew's, Scotland-road, 1897—both of Liverpool.

It was in 1900 that he came to Orford, Warrington, as curate-in-charge. In that district he has laboured with unequivocal success. The present beautiful church was built in 1908; and, the new parish being then formed, he was appointed first vicar. The handsome vicarage was built in 1915. The living has recently been much—and permanently—enhanced; and at the present moment the population of the parish is rapidly increasing by virtue of a large housing scheme under private enterprise.

Although it has stood only fourteen years, Orford Church is world-famous by reason of Mr. Owen's association with it and the fact that he received his inspirational script in its vestry. "Orford Church's example and fame," said Sir Conan Doyle in a much-discussed address there, "will live on long after we have departed. Many thousand of eyes are turned northwards towards dear little Orford Church. We in the South regard it as the lighthouse to lead us to higher and purer realms."

Je dis que le tombeau qui sur les morts se ferme  
Ouvre le firmament,  
Et que ce qu'ici—bas nous prenons pour le terme  
Est le commencement.

—VICTOR HUGO.

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## COMMON SENSE AND THE COMMON SENSES.

HOW TO DEAL WITH THE MATERIALIST.

By "LIEUTENANT-COLONEL."

When a Materialist, discussing Spiritualism, says that the whole thing is absurd and impossible, and advises you to use your "common sense," he is making use of a two-edged weapon, which if properly used, can be turned against him, to his discomfiture. But the weapon must be skilfully used, and when the opportunity occurs, driven home without mercy.

The operation is like spearing an eel, for like that fish, he lives in the mud, and has no knowledge, or desire for knowledge, of the greater world around him: he makes the most of his element, and disguising his twisting and wriggling in a muddy cloud, cannot be kept to one spot, that is, to one point in the argument.

But he cannot always avoid the prong, he must come into the open sometimes (make a plain statement), and then he should be pinned down, and not allowed to wriggle free, but be, logically, skinned, stewed in his own juice, and served up for the diet of all sane and reasoning people. With the smaller fry this is not difficult, but the scientific conger is not so easy to handle, and yet he is not unconquerable; you have to hold him tighter, and remember that his bark is only empty sound, and his end will be the same, although he takes a lot of skinning, and retains a considerable amount of life, even after this operation.

But if you let him set the pace, and do the biting, the result will be uncomfortable for yourself, and you will never skin your (materialist) eel, but will go without your dinner. So I propose to show you how to spear and skin your eel.

To return to the opening paragraph, the absurdity and impossibility is an *a priori* statement, and cuts no ice; that is to say, the Materialist is stating a fact before he has proved it, which is not argument, and if that was all, it would only convince a class of people who wanted to be convinced, and are not worth bothering about. The sting is in the tail of his statement, but it remains to be seen whether the sting, like that of the scorpion, may not turn against its owner.

"Common-sense" has two meanings; one, the ordinary use of the senses, and the other, some more general one of "judgment." But our Materialist never intended the latter meaning, even though he may tell you he does; his judgment, if you like, but never your own, for that would be too dangerous: your fair judgment might see the flaws in his arguments, and the strong points in his opponent's, and might give the verdict against him, and that would never do. He never takes such risks, but only plays a game in which he makes the rules and decides the result.

That is why he wishes you to decide on the *evidence of your senses*. It sounds very reasonable, but first let us see what it really means. What is the evidence of the senses, on which he wishes you to decide such important points? How much evidence can be obtained in this way, and what is the value of the evidence when it is obtained?

Without raising the question "whether a man has a soul or spirit," there is no dispute that he has *something*, called Consciousness, which gathers evidence of the things outside himself by the use of parts of his body, which are called the five senses.

### THE SENSES.

You are not your body, or any part of that body, for it is a helpless thing without You, just a piece of cleverly designed machinery without anyone to use and control it. While You are using this body, you are entirely enclosed by a skin which comes between You and the outside world, and which has certain sensitive or tender spots which can feel the effect of some of the things outside itself. You know nothing of this outside world except from what these points in your skin can tell you. When you say that you see, hear, feel things, you are only forming pictures in your brain from what your skin has told you of these things, and your skin tells you by what are called vibrations.

We know that everything that exists, in this world at any rate, causes vibrations of some sort or other, and it is only from these vibrations that we know it exists.

Vibrations are shocks in the material surrounding or touching us; you feel a tap with a hammer, but if you hold one end of a rod while the other is struck by the hammer, you still feel the blow, although the hammer did not touch you; the vibration has passed to you along the rod. Most of our experience is from objects at a distance, the vibrations being passed to us through the air, or something

else which is in touch with us. If the vibrations are repeated slowly, we can feel each one in turn, but if the speed is increased, we no longer feel each one, but they are all combined in a feeling of pressure or something of that kind.

But we shall see that these sensitive parts of our skin only tell us part, and a very small part, of what is happening outside ourselves. It is like a large tank of water, the water being in different coloured layers which do not mix, while the tank has a few small holes up the side. You would only see the colours that came out at these holes, and would know nothing about the colours of the rest of the water. In the same way, our senses (the sensitive spots in our skin) may only be able to tell us part of the vibrations from "something," and we only know that part of it: or they may not be able to tell us any of the vibrations, and we don't know anything about the "something," we don't even know it exists.

Let us see what these senses are, and what they can tell us.

First we have the sense of Touch; this is nearly all over the skin, although it is better in some parts. If we receive a single shock (or vibration) it tells us very little, only that there is "something" outside which struck us, but if it is repeated more quickly, it tells us whether this "something" is hard or soft, from the kind of vibration; whether it is hot or cold, from the speed of vibration; and some idea of the shape, from the different points where it touches us, and we can feel the vibration. This has not told us much, for the thing must have been fairly solid and close to us, or have a big difference of heat to ourselves, before we know it is there, and even then we know little about it, for many different things may feel the same, and be the same shape, but we should not know the difference.

Then there is the sense of Taste; this tells very little, only if things are sour, sweet, or bitter, and very little else. It tells us nothing of things which are not touching us.

Then the sense of Smell; this is a little more useful, for it can tell us of things some distance away. It can tell us when we are getting nearer to these things, but there are many things it does not notice, and very little it can tell about the things it does notice.

Next there is the sense of Hearing; this is more useful, for it tells you the vibrations in the air, what we call sounds, and sounds differ so much, and such a little difference can be recognised by the ear. Consequently this sense tells us more than all the other three. But even then, hearing does not tell us all the vibrations in the air; we may hear a single noise or vibration, or if it is repeated faster than sixteen times a second, we shall hear it as a note, the sound a gong or stretched wire will make, and we can hear it up to about seventy thousand times a second, but not faster than that, for then the ear is deaf to it. But, and this is the important point, the vibration must be big enough, that is to say, the sound must be loud enough; if it is not, we do not hear it. On what we call a perfectly still night, the air is full of sounds too small for us to hear, and these unheard sounds are many more than those we do hear. So that to know anything about a "something outside ourselves," the "something" must make a noise, and the noise must be big enough and of the right kind, and then we only know there is something, and have a slight idea of the direction where it is; any idea of the size and shape would be pure guesswork, and probably entirely wrong.

Finally there is the sense of Sight; this is the most useful of all, and it tells you the vibrations in the ether. It would be too difficult to attempt an explanation of ether, but it will suit our purpose to imagine it as something infinitely more thin than air, no material can contain or stop it, for it would pass through anything more easily than water through a sieve or air through lattice work. Consequently vibrations are much faster in ether.

We cannot see the slower vibrations in ether, in fact they are invisible until they reach the speed of three hundred and ninety-two million millions a second, and can be no longer seen when they are faster than seven hundred and fifty-seven million millions a second. However, Sight can tell you the direction of this "something outside yourself," it can give you some idea of the shape, and it can show a difference in colours and shades; but it cannot tell you whether it is flat or thick or round, how far away, or



even its size, except that one thing is bigger than another, and it can only tell you that occasionally. While on the other hand, if the vibrations are slower or faster than the speed mentioned above, or the vibration or shock in the ether is not big enough, sight would tell you nothing about it.

So you see, the senses tell us a very little about a very few things, out of the many things that may exist without our knowing it. Fortunately, the Brain helps us a little more, it gives us a little more information about these few things that we can sense.

#### THE BRAIN.

The Brain is a sort of collecting and comparing machine, in which all that is felt by the senses, all the different vibrations, are compared and made into one result, as if one sense had felt them all. In an electric generating station, the engineer has what is called a "control board," to which the wires, both from the dynamos and the lighting circuits, are led; this board has a lot of instruments and handles of sorts, and from these he learns what his dynamos are doing, if anything is wrong with them, or whether the circuits are acting properly, or things are going wrong there. It is not left to chance if a dynamo goes wrong and your light goes out, or if a circuit breaks down and spoils the dynamo; by means of his control board, the engineer learns what is happening, in time, and changes the dynamo, shuts off a dangerous part of the circuit, or gives more current if your line is not getting enough.

This Brain is your control board, it shows you that you have seen "that something outside" a little differently with each eye and therefore it is not flat, but round or square, and it is a distance away; it shows you that you heard louder with one ear than another, so the "something" is more on that side; and it also tells you that it was the same "something" that you saw and heard, or touched, or smelt, so that you can get a better general idea of it. You know much more about anything when you are sure that two or more senses are measuring it instead of only one.

The Brain also gives you the means of altering things, just as the handles on the electrician's control board alter the supply. You have not to wait for things to come to you, but you can move to them; you need not wait to be touched, you can reach out and touch; or you can move the head and eyes to see more of the things round about you; which all helps you to gather more information about things.

But that is all the senses can do for you; you never know the real "thing" which is outside yourself, you only know some of the vibrations it causes in the air or ether, and there are a much larger number of vibrations which you cannot sense in any way.

And this is the information on which the Materialist tells you that you must rely, to know everything in creation. He admits nothing greater than the human brain.

Luckily for you, it is not all; there is the Mind, the real You, behind the Brain.

#### THE MIND.

The Mind is the same to the Brain as the engineer is to the control board; the control board shows the engineer what is wrong, and is the means by which he can put it right, but it does not tell him *how* to put it right; in the same way the brain tells you what is wrong, but it does not tell you *how* to put it right; your Mind, that is You, must decide that.

Of course the Materialist will not admit this independent Mind, he says that the brain makes thought, that *no* brain means *no* thought. But you will see the absurdity of his claim; he might as well say that the control board decides what is to be done with the engine, that *no* control board means *no* engineer. If the engineer were out of sight, and the control board went wrong, people watching the engine stopping might imagine that there was no engineer; but you know that the engineer still exists, even though all his machinery stops. In the same way, the brain may fail, and the body die, but the Mind, the real You, is still there, although out of sight.

The engineer still exists, and has other interests, although the engine, and those watching it, know nothing more about him; so your Mind still exists, although your body, and the world around, cannot see it. Your Mind, that is You, have other interests beyond the things in this world.

This Mind not only can make your Senses more useful to you, but it can tell you of things which are entirely beyond the Senses.

It can think out vibrations that the Senses cannot feel, arrange to alter them until they can be felt, and then as it knows what the Senses can now tell it, and how much it has altered the vibrations, it knows just what the real vibrations are. By this means we learn about a much larger number of vibrations than the Senses would ever teach us; and remember that vibrations mean things, or at least, as much knowledge of things as we are ever likely to know.

But the Mind can do far more than this; the Senses can only tell us about this world, and very little of that; but the Mind can think of things beyond this world, things that may have no vibrations, certainly none that we could measure. It can think of things which cannot be ex-

plained by words, for words were invented to tell each other what the Senses felt, and have not got much beyond that use.

When we get to the stage when Mind can explain to Mind without words, when we have no material body to bother about, we shall know far more about each other, and all around us, than we can ever hope to do in this life.

Now I hope I have explained to you what the Materialist claims, and how he is wrong. You are armed with an eel spear, and you can pin him down. He will wriggle, but it is your fault if you let him go. He is in the mud and loves it, he does not want to see the sky, and prefers to believe it is not there. But he wants to get you in the mud as well. Get him into clear water, and pin him down; make him look up and see the sky.

He says that the brain, and the brain only, makes thought, and wants to argue from that; stop him and insist on his proving that before he goes any further. You will find he can't!

He says that when you die . . . stop him at once, and ask him to prove you do die. You are alive, why should you stop being alive, it is necessary that he should prove that before going further.

He says you will no longer exist because he will be no longer able to sense you; ask him about the myriad things he cannot sense. You will always find that he starts with an assertion which he cannot prove. Don't let him get any further until he has proved it, which will be never!

Then when you have pinned him down at every point, you can leave him in his mud, if he still loves it, or if he wishes to see the sky, you can show him where it is, and how to see it.

#### HORACE LEAF IN NEW ZEALAND.

On Monday last we received a letter, dated July 21st, Wellington, New Zealand, from Mr. Horace Leaf, extracts from which we give below:—

We have been through Australia from Perth to Brisbane and then came over to New Zealand, landing at Auckland. Our tour has been successful, and we have had good audiences and excellent Press notices. We return to Sydney, N.S.W., in a few weeks' time, and then go to Melbourne again previous to sailing for Tasmania, so that we shall arrive there in fine weather. We struck Australia at 109fah. in the shade! It is no way inconvenienced us. New Zealand is colder as it is mid-winter here. The mornings and evenings are often very cold, but during the daytime it becomes quite warm.

We went to that place of wonders Rotorua, and saw the hot springs, boiling mud, and geysers. We had hoped to strike an earthquake shock, but were disappointed. It is impossible to convey an adequate idea of the marvels of Rotorua and its environs by voice or pen. One must really see them to properly appreciate them.

Spiritualism is not so advanced in Australia and New Zealand as in the "old country," as they call Great Britain. Nor are the people so numerous. A good deal of harm has been done to the Cause by inefficient workers, especially in regard to public speaking. I already realise that my visit is a mere "flash in the pan," as it were, although I have done my best to show something of the possibilities of the Movement from a spiritual, scientific, and philosophic point of view. Mere indications, of course, but a couple of weeks in a town permits of no more.

We do not expect to arrive back home in less than six months time from now.

Mr. H. W. ENGHOLM would be glad to hear from any reader of LIGHT if they know of a vacancy for a young, business man in whom he is interested and for whom it is urgently necessary that employment and a weekly pay day be at once found. The applicant is vouched for by Mr. Engholm as one who will certainly prove himself of value. He has qualified already in good business houses and has had a good school and business training. Like many others to-day, he is out of employment through serving his country during the war. Will all those interested please write to H. W. E., at the office of LIGHT, 5, Queen-square, London, W.C.1.

LITERATURE FOR THE BLIND.—Mr. A. M. Heathcote, of Home Close, Compton, Winchester, would be glad to communicate with anyone accustomed to writing Braille for the blind, who is interested in psychical research, and who would be willing to join him in transcribing books on the subject.

HAMILTON (SCOTLAND) SPIRITUALIST CHURCH.—Mrs. Jamrach, of London, occupied the platform for the first time on Sunday, August 20th. Her subject, "How are the dead raised and with what bodies?" was very ably treated. On Monday, Mrs. Jamrach delivered an address on "Spiritualism—What is it?" Questions bearing on both subjects were asked and effectively answered by Mrs. Jamrach, whose visit has had a quickening influence on the movement in Hamilton.—R. G.



## EVERYONE has something to say

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 which 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 been prepared by a well-known expert with the object of assisting men and women who are anxious to improve their speaking ability.

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## RAYS AND REFLECTIONS.

A correspondent tells me that if he wanted to learn anything of spiritual laws he would go to Emerson rather than to Psychic Science. I think I would go to both (to say nothing of Plato or Ruskin). It is certainly my experience that in psychical experiments one may pick up no little knowledge concerning the practical working of certain spiritual laws. We can see, for example, how "like goes to like," how the rich soul draws riches, the cheat attracts cheatery, and the vain soul vanity, all from the same spring. There is a great deal in the idea of "Character as a Factor in the Art of Communication," to quote the title of Mrs. Cadell's article in *LIGHT* last week.

At this point there has come into my head the idea for a fable on psychical research of a certain kind which, in the fashion of Mr. Barlow, in "Sandford and Merton," I will now proceed to narrate.

### THE FABLE.

A Persian philosopher, from Ispahan, once visited England, wishing to study the ways of the natives, their science and philosophy. In the course of his wanderings he came at last to be the guest of a certain professor of Psychical Research who, as the Persian visitor observed, spent much time in the company of several lively gentlemen of deft fingers and nimble minds. Inquiring into the matter, he was told that his host, the professor, gained much rare knowledge and advice from these persons in the practice of his vocation. One day, having taken up a study of the Arts, the Persian wrote down certain deep questions on the soul as expressed in Painting, Music and Poetry. These he submitted to his friend who confessed himself at a loss to reply. "May I not then," said the Persian, "take my problems to that company of sages to whom you so often resort?" At this his host laughed aloud, and explained that they were not sages but only jugglers and three-card-trick experts. "Bismillah!" quoth the Persian, "but are they not also your authorities on the soul?"

The parable may stop there, although I might have prolonged it by showing how the Psychical Research professor explained that his search for the soul involved "phenomena" of various sorts and that these were mainly or entirely due to conjuring, and how the Persian could not agree that a conjurer could be a greater authority on the soul than the true artist. Also, how he asked whether music was merely the nimble manipulation of fingers and strings, painting nothing but the deft handling of pencils and brushes, and poetry only a juggling with words? and how he claimed that the Arts related mainly to soul-faculties. Also how the Psychical Researcher could not see this, and suggested that the Persian was "begging the question" by assuming a soul which it was the object of psychical research to prove; and finally how the Persian eventually went back to Ispahan, having given up in despair any attempt to understand Western psychology.

The story of the passing hence of one of the greatest figures in the public life of to-day—journalist and millionaire—and of the subsequent pilgrimage to view his grave in suburban cemetery recalls to my mind a stanza from Gray "Elegy," to which it gives especial point:—

"The boast of heraldry, the pomp of power,  
And all that Beauty, all that Wealth, e'er gave,  
Await alike the inevitable hour:  
The paths of glory lead but to the grave."

That this is true enough even the Spiritualist will concede, though he will limit the application of it to the terrestrial side of things, holding that "character is destiny," and that in the great transition from earth, all that is purely of earth is left behind—character being all that endures and all that matters.

In some "howlers" from Ireland, the "Observer" quotes, amongst other gems, the following:—

Lord Raleigh was the first man to see the invisible Amada.

There is a suggestion of clairvoyance about that. Another given by the "Observer" is:—

Shakespeare founded "As You Like It" on a book previously written by Sir Oliver Lodge.

That is funny enough. It would be interesting to know if Sir Oliver is a descendant of the Lodge (Thomas Lodge, 1554-1625), to whom Shakespeare was indebted for the material of at least one of his plays.

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.

### "THE LUMINOUS AURA."

S. M. W. sends us a cutting from the "Middlesex Chronicle" of the 19th ulto. in which a correspondent, J. H. C., refers to an address delivered by Mr. Percy Mills at the Hounslow Spiritualist Society. Mr. Mills, it seems, stated that every human being is surrounded by a luminous cloud, which takes form and colour from the mental and moral condition of the individual. The question is raised as to what scientific warranty there is for the statement. It depends on what the questioner means by "scientific warranty." Official science may not admit the reality of the aura, but there is, none the less, ample warrant along the lines of Psychic Science, and the aura is undoubtedly seen and described by a large number of clairvoyants. It is an effluence or radiation from the mental and spiritual elements of human beings, showing form and colour as described. There is much literature on the subject, notably the book by Baron von Reichenbach, who made exhaustive and really scientific investigations into the subject of what he called "odic force." The book was edited with notes by Dr. Ashburner and published in English in 1851.

### MRS. HOWITT WATTS.

G. F. WATSON.—Your letter reminds us that we must some day try to collect short histories of the more notable leaders in the Spiritualistic movement in the past in order to keep their memories green. You ask concerning Mrs. Howitt Watts, who was almost before our time, for she passed away in July, 1884. You are right in supposing that she was closely associated with Spiritualism, but we have space here only for a few facts concerning her. Born on January 15th, 1824, she was the elder daughter of William and Mary Howitt, whose names still remain fragrant in literature. She published several books; one of them (issued in 1853) gave the first account of the

Oberammergau Passion Play. Another book was "Pioneers of the Spiritual Reformation." She also wrote for the Spiritualist Press several articles which were marked by much grace of style and intellectual power.

### THE SUBJECTIVE NATURE OF TIME.

G. F. OLDHAM.—Your enquiry was dealt with in our issue of July 22nd (p. 454) by "Lieutenant-Colonel." The spirit can function in Time to some degree independently of the body, but the body is confined to the *now*; it changes down to the individual atom, at each successive instant, and consequently does not continue as the *same* entity. Spirit does continue, and adds to itself by experience. Time is as much a dimensional measurement as length, breadth, and thickness, and things exist in it as they do in the other three. You know that the future already exists in space, for you have evidence of things before you reach them, but you do not expect them to remain stagnant, or inert, from the moment when you recognise them until they come into close contact. In the same way things are evolving in time, and you come into contact with them at some period in that evolution—they have not remained in a predestined condition, awaiting your "*now*." Your previous actions may have influenced that evolution, while who knows what other ex-terrene powers have been influencing the evolution, for your benefit, in the meantime? You do not arrange all your future beforehand, but neither is it entirely beyond your control.—H.

### THE QUESTION OF DESTINY.

E. ROBERTSON.—Your question is answered, to some extent at least, in a message quoted in "The Undiscovered Country," where a communicator says: "The great events of the earth life are fixed; they will inevitably be encountered at certain periods of the earthly existence, and they are such events as the wise guardians of the angelic spheres deem to be calculated to develop and educate that soul. How these events will affect the life of each soul—whether they shall be the turning points for good or ill, for happiness or sorrow—rests with the soul itself, and this is the prerogative of our free will, without which we be but puppets, irresponsible for our acts and worthy of neither reward nor punishment for them." That is to say, in short, that we have little or no control over the events that come into our lives, but our responsibility turns on the use we make of them.

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## THE JUDGE

By REBECCA WEST

Author of "The Return of the Soldier."

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"A brilliant story and a brilliant study of character."—*The Times*.

"'The Judge' is like the early history of one of those passionate women of Ibsen's . . . told with supreme power and poignancy . . . a richness of both sentiment and humour, a generosity of outlook and many snatches of wisdom; an appreciative understanding of the good and bad points in Scotch character that reminds us at times of Sir James Barrie."—*The Observer*.

"This splendid novel. . . I have read it with fervent admiration and with that gratitude which we feel towards an author who surprises in us thoughts and emotions which we believed to be our own secrets. . . There is no doubt at all that we have in Rebecca West a great novelist."—*The Star*.

"A very individual, very richly written novel—a novel far above a mere 'popular success.'"—*The Graphic*.

"A book of singular charm and remarkable power . . . certain of a warm welcome from all lovers of good fiction."—*Sunday Times*.

Published at 7/6 net.

London: HUTCHINSON & CO.



## A PHANTOM CAT.

Those readers of *LIGHT* who study the question of animal survival after death may be interested by the following. An aunt of mine has always had the greatest antipathy for cats, which is shared by quite a number of other people. Strangely enough, however, if a cat is anywhere near her it is bound to show quite markedly contrary feeling towards her. She is invariably kind to any cat she cannot get away from, but avoids the animal whenever it is possible. The following is from a letter lately received from her on the subject:—

"Many years ago we took a furnished apartment in Edinburgh, and as Kitty (then a small child) had a canary, I asked, when arranging to take the apartment, if there was a cat. 'Oh, no,' was the reply. We then took possession of our rooms, and the next morning I heard nurse swishing her broom about, as she said a cat was crying outside the nursery door, but she could not see it. I was annoyed and spoke to the landlady, who again absolutely denied having one. A few days afterwards, G. (another aunt) and I were in the sitting-room when two officers came to call; one of them wore glasses as he was so near-sighted. As he came into the room a large tabby cat ran across just in front of him, and G. and I both started up, saying, 'Take care of the cat, Major P.' I spoke again severely to the landlady, reproaching her for denying the possession of a cat, adding that we would not remain. She began to cry, saying, 'Well, you are the only people besides me who have ever seen the cat. It was ill-treated and killed by its owner, and I have often seen it, as you have, but it is not alive!' Well, as it was not alive I did not mind, but to the day we left I used to hear it crying in the night!"

CLAUDE TREVOR.

Florence, Italy.

## SUNDAY'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 8d. for every additional line.

*Lewisham.*—*Limes Hall, Limes Grove.*—Sunday, September 3rd, 11.15, Mr. Cowlam; 2.45, Lyceum; 6.30, Miss Violet Burton.

*Croydon.*—*Harewood Hall, 96, High-street.*—September 3rd, 11, Mr. Percy Scholey; 6.30, Mr. Geo. Taylor Gwinn.

*Brighton.*—*Athenaeum Hall.*—September 3rd, 11.15 and 7, see local announcements; 3, Lyceum. Monday, 8, healing. Wednesday, 8.15, Mr. A. Howard Hulme.

*Church of the Spirit, Camberwell.*—*The Guardian Offices, Havil-street, Camberwell Town Hall.*—September 3rd, 11 and 6.30, Mr. Alfred Vout Peters, address and clairvoyance, both services.

*Holloway.*—*Grovedale Hall, Grovedale-road (near High-gate tube station).*—Saturday, 7.30, whist drive in aid of Building Fund. Sunday, 11, Mr. James Coates; 7, Mr. T. W. Ella, inspirational address; 3, Lyceum. Monday, 8, developing circle (members only). Wednesday, 8, Mrs. Podmore, address and clairvoyance. Free healing classes are held: Thursday, 5-7, children; Friday, from 7, adults. New members always welcome; annual subscription, 6/-.

*St. John's Spiritual Mission, Woodberry-grove, North Finchley (opposite tram depot).*—September 3rd, 7, Mr. H. W. Engholm. Thursday, September 7th, address and clairvoyance, Mr. Dewhurst.

*Shepherd's Bush.*—73, *Becklow-road.*—September 3rd, 11, public circle; 7, Mr. T. Bond. Thursday, September 7th, Mrs. Stockwell, Senr.

*Peckham.*—*Louisa-road.*—September 3rd, 7, Mrs. B. Bell, address; clairvoyance, Mr. C. J. Williams. Thursday, 8.15, Mr. T. W. Ella.

*Bowes Park.*—*Shaftesbury Hall, adjoining Bowes Park Station (down side).*—Sunday, September 3rd, 7, Mrs. M. Maunders.

*Worthing Spiritualist Mission.*—17, *Warwick-street.*—September 3rd, 6.30 Mr. Punter. Thursday, September 7th, 6.30, Mrs. Curry.

*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).*—September 1st, 7.30, Mr. A. Punter. September 3rd, 7, Mrs. A. Beaumont-Sigall.

*Forest Hill Christian Spiritualist Society.*—*Foresters' Hall, Raglan-street, Dartmouth-road.*—September 3rd, 6.30, Mrs. Hall.

*Richmond Spiritualist Church, Ormond-road.*—Sunday, September 3rd, 7.30, Mr. and Mrs. Muspratt. Wednesday, September 6th, Mrs. Betts.

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.

## ANSWERS TO CORRESPONDENTS.

T. BLYTON.—You are right, and you will see that the misstatement has not escaped attention.

A. M. HEATHCOTE.—We will with pleasure insert the announcement. It is a good work.

## NEW PUBLICATIONS RECEIVED.

The Story of the "Venetian Virgin," by Guillaume Postel. J. H. Keys, Plymouth (1s. 9d.).

"Student's Hand-book, No. 2." British Spiritualists Lyceum Union. Price 6d.

"Reason" for August, September and October, 1922 (Quarterly). Austin Publishing Co., Los Angeles, Cal.

Mrs. JENNIE WALKER.—There has been, up to Tuesday, no material alteration in Mrs. Jennie Walker's condition, beyond the fact that she is reported to be nicely getting over the immediate effects of the operation itself. In this respect there was some slight accession of strength, and a somewhat firmer hold on life. But up to then it had not been found possible to modify the view held as to the ultimate result. We are asked to say that practically no visitors are admissible, and any communications must be addressed through, or under cover to Mr. H. J. Osborn, 41, Cartwright-gardens, W.C.1.

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## TO ALL READERS OF "LIGHT"

*I take this opportunity of drawing attention to the subjoined preliminary announcement of our programme for the Autumn Session.*

*The London Spiritualist Alliance needs the support of all Spiritualists. It provides unique facilities and advantages for a subscription so moderate as to be within the reach of all. It stands definitely for a non-sectarian presentation of the great truths of human survival and spirit intercourse, and, by virtue of this standpoint, it is able to exercise, if it is adequately supported by all convinced Spiritualists, a powerful and far-reaching influence in bringing home those truths to our fellow men.*

*We also appeal to all enquirers, to all those who have as yet reached no settled conviction on the reality of the great truths of Spiritualism, but who feel nevertheless that the subject is one which they cannot ignore.*

*To all such we offer—by the use of our library, our lectures, our facilities for private experiments, and our social gatherings for personal exchange of opinion—means by which a solution of the great question of human survival and spirit intercourse can be reached. The London Spiritualist Alliance demands no "credo" from its members, and the sole qualification for membership is a serious interest in our enquiries.*

GEORGE E. WRIGHT,  
Organising Secretary.

**Memorial Endowment Fund.**—The hon. treasurer, Mr. Dawson Rogers, regrets that he omitted to make earlier acknowledgment of a generous gift of £5 5s. received from Mr. Roy Holmyard on August 1st. He has also to thank Mrs. A. Gilden for 10s., "In Memory of George who passed over in France, September 1st, 1916." The total of the Fund up to date now amounts to £363 6s. 0d.

## Preliminary Announcements for the Autumn Session.

The Autumn Session will commence on Thursday, September 28th, with the usual social gathering. There will be a musical and dramatic programme, and a short address by the Organising Secretary. The Session will close with Mrs. Wallis's meeting on Friday, December 15th. The weekly programme throughout the Session will be as follows:—

On **Tuesday Afternoons**, at 3.15 p.m., the usual clairvoyant meetings will be held in the Large Hall. These meetings will be served by the following well-known clairvoyants: —Mrs. Cannock, Mrs. Jamrach, Mrs. Annie Johnson, Miss McCreadie, Mr. H. Dewhurst and Mr. Harvey Metcalfe.

On **Tuesday Evenings**, at 7 p.m., in the Members' Room, Mrs. F. E. Leaning has kindly undertaken to deliver a course of lectures on Psychical Research and allied subjects. These lectures will be generally on the same lines as those delivered by Mrs. Leaning during the autumn session of last year, which were so greatly appreciated.

On **Wednesday Afternoons**, at 4 p.m., a series of social and informal gatherings will be held in the Members' Room. These meetings have been specially arranged with the object of affording members the opportunity of discussing any difficulties they may have met with in their reading or private experiment, and also to afford a means for the mutual interchange of experience and opinion. Similar meetings will be arranged on Monday afternoons and Wednesday evenings should they be required.

On **Thursday Evenings**, at 7.30 p.m., in the Large Hall, the usual special meetings will be held. A number of prominent speakers in the Spiritualist movement have kindly undertaken to give addresses.

On **Friday Afternoons**, at 4 p.m., in the Large Hall, Mrs. M. H. Wallis will give addresses while under spirit control on various aspects of the spirit life, or will, by the same means, answer questions on matters of spiritual knowledge and philosophy.

These meetings will be preceded by conversational gatherings from 3 to 4 p.m., when light refreshments will be served.

**Private Circles.**—The new Experimental Room, which is fully equipped with all necessary apparatus for personal experiment in mental phenomena, will be available for members' use as heretofore.

**Healing.**—Mr. James Clark, who has developed strong powers of diagnosis and healing, and has practised with considerable success in Lancashire, has recently come to London. Arrangements have been made for Mr. Clark to give consultation and treatment at 5, Queen Square, where a room has been placed at his disposal. Correspondence should be addressed to Mr. Clark, c/o this Office.

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

**The Library.**—During the past few months considerable additions have been made to the Library, and it may confidently be asserted that it is the most comprehensive and complete collection of works on Spiritualism and Psychical Science in the Empire. The special facilities for the use of the Library by country members which have been found so convenient in the past will be continued.

**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.

GEORGE E. WRIGHT,  
Organising Secretary.



## Let Your Pleasures Pay To Keep Children Alive.

### A Great Holiday Scheme for Helping Starving Children of Stricken Russia.

While on your holiday by the Sea or in the Country, wouldn't it be nice to feel that without in any way spoiling or curtailing your own pleasures or enjoyment, you were proving to be the means of saving some of the lives of the Hundreds of Thousands of innocent little children who are to-day still dying of starvation and disease in Stricken Russia?



This illustration shows one of the many ways in which you can help to save the lives of Starving Children, at the same time adding to your enjoyment.

You are not asked to forego any of your holiday pleasures, only to give your help. Read this announcement and commence to help AT ONCE.

You can do this by participating in the Unique Holiday Life-giving pleasure Scheme outlined below.

#### HOW YOU CAN HELP.

The idea is to organise friendly sports, Garden Parties, Competitions, &c., making all of those who enter for such Competitions pay a legitimate entrance fee of say 6d. or 1/-. Half of the total amount of fees thus received should be expended upon prizes and the other half should be given to the "Save the Children Fund." Collections should also be made from those who derive pleasure by looking on.

You see, no one is inconvenienced! You are providing pleasure for others as well as yourself, and everyone participating in the competitions has a chance of winning a prize, in addition to which even those who lose as well as those who look on, have the satisfaction of knowing that that which has given them pleasure is also giving life to poor starving little mites in far-off Russia.

Here are just a few examples of what can be done:—  
Sand Castle Building Competition, Running Races on the Sand, Swimming Races, Sculling Races, Sailing Races, Fishing Competitions, Tennis Tournaments Gymkhana amongst friends and those one becomes associated with on holiday.

Other Life-giving Pleasure Competitions, will no doubt, suggest themselves to those who really wish to add to the pleasure of their holidays the joy of knowing that they have at least done something of a material character for those who cannot help themselves, and to whom holidays are joys undreamt of.

The "Save the Children Fund," "The Russian Relief Fund" and "The Society of Friends Fund," realising how stupendous the task of relief is, and the need for co-operation, have agreed to work together under a JOINT COMMITTEE of representatives of each Fund, with Sir Benjamin Robertson as Chairman.

#### TAKE THE FIRST STEP TO-DAY.

Will you not write to-day to Lord Weardale and tell him that you intend to do what you can during your holidays so that he can assure the gallant band of workers sent out to Russia to administer relief to the suffering little ones that the necessary further supplies they require will be forthcoming and thus have their anxiety in this respect put at rest.

If you cannot do this, you can surely send a small contribution to help these starving, suffering children. Every little helps, for remember it only takes ONE SHILLING to feed a Starving Child for one week, so send all you can NOW.

To LORD WEARDALE,  
Chairman of Committee of "Save the Children Fund" (Room 135B),  
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LIGHT," September 9th, 1922.

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# IS SPIRIT OBSESSION A FACT?

SEE PAGE 572

# LIGHT

A JOURNAL OF SPIRITUAL  
PROGRESS & PSYCHICAL RESEARCH

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By Frederick Stephens.

The Vale Owen Script and a lost  
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By A. J. Wood.

Spirit Obsession and Psychiatry.  
By E. W. Duxbury.

Cameos of Spiritual Life.  
(Continued from last week.)

The Progression of Marmaduke.  
Messages Continued.

SATURDAY, SEPT. 9th, 1922

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Tuesday, September 19th, 3.30 p.m. ... MRS. MARRIOTT.  
Friday, " 22nd, 8 p.m. ... MR. A. VOUT PETERS.

New College Magazine, "Psychic Science" (July No.), 2s. 8d. post free.

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### The London Spiritualist Mission, 13, Pembroke Place, Bayswater, W.

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At 11 a.m. ... MR. ERNEST MEADS.

At 6.30 p.m. ... DR. W. J. VANSTONE.

Wednesday, Sept. 13th ... 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.

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

The Bureau will be closed till the middle of September, when it will reopen in new premises. Particulars will be announced in due course.

### Wimbledon Spiritualist Mission.

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

Sunday, Sept. 10th, 11 a.m. ... MR. R. A. BUSH.

" " 6.30 p.m. ... "The Sin of Eve."

" " 6.30 p.m. ... MME A. DE BEAUREPAIRE.

Wednesday, Sept. 13th, 3 p.m., Healing Circle. Treatment, 4 to 5.

" " 7.30 p.m. ... MR. & MRS. LEWIS.

" " 7.30 p.m. ... MRS. A. JOHNSON.

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TUESDAYS ... 8.15 p.m.

THURSDAYS ... 3.15 p.m. & 8.15 p.m.

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" " Evening ... MRS. NEVILLE.

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# LIGHT

A JOURNAL OF  
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,174.—VOL. XLII. [Registered as] SATURDAY, SEPTEMBER 9, 1922. [a Newspaper.] PRICE FOURPENCE.

## What "Light" Stands For.

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

## NOTES BY THE WAY.

WHEN fiction rises pleasing to the eye,  
Men will believe, because they love the lie;  
But truth herself, if clouded with a frown  
Must have some solemn proof to pass her down.  
—CHURCHILL.

### THEN AND NOW.

Some scoffing remarks concerning psychic phenomena by a distinguished scientist in a London daily paper recently reminded us that he has been fighting against Spiritualism for considerably over forty years, and that others associated with him have also spent a great many years in the same futile campaign. Their attacks have been answered countless times, but the little band of Die-hards continue obstinately to deny the evidences for the supernormal, drawing for their chief weapons on the musty records of the past, when the problems of Spiritualism were not properly understood even by its foremost champions. Like the Bourbons, the followers of Materialism forget nothing and learn nothing. The most effective reply to their attacks is to be found in a comparison between the Spiritualism of the past and that of to-day. Those of us who can in memory span thirty, or even twenty years in memory, are conscious of vast changes in the position of things between then and now.

### SIGNS OF ADVANCE.

There has indeed been a great alteration in the attitude of the public and the tone of the Press. We have lived to see men who not many years ago found it wise to conceal their views openly proclaim the reality of a spirit world in the Press and on the platform. They had become conscious of a change in the "psychological climate." The Press opened its doors—hitherto barred against the matter—and the public listened respectfully to statements which in the old days would have provoked howls of derision. And

in the field of psychical investigation we have seen problems solved and facts discovered by the new generation of psychical researchers which to the old Spiritualists immersed in the subject were insoluble or unknown. Only those who have spent many years in the subject can adequately realise how vast is the difference between Then and Now. The old-time Materialist is only dimly aware of it, having, as a rule, seen only one side—his own. The later protagonists of Spiritualism do not fully understand it. They find the fight still a hard one. It was ten times harder in the old days—harder, that is to say, for those who spoke out. In those days the temptation to remain silent or keep in the background was almost irresistible. The Sadducees maintained without risk or difficulty a supremacy for which to-day they have to fight their hardest, not being too particular in their choice of weapons.

M. GABRIEL DELANNE AND M. PAUL HEUZE.

Mr. Frederick Stephens, of Paris, writes to us concerning the series of articles in the "Daily Telegraph" in which M. Paul Heuze attacks the evidence for psycho-physical phenomena. He tells us that these articles are merely a *réchauffé* of those appearing contemporaneously in a French journal and represent simply an attempt, under the guise of serious inquiry, to bring the subject into ridicule. That conclusion we had already arrived at by observing the general tenor of the articles. But our correspondent informs us that a very serious mis-statement concerning M. Gabriel Delanne has appeared, and that a correction of this having been made in the French newspaper, M. Delanne has sent a letter to the "Daily Telegraph" protesting against the offensive statement. The high standing and character of M. Gabriel Delanne are well known, and we hope that the *amende* will be made by the English journal as it has been by the French one.

## AFTER HARVEST.

The day is spent; the sunset sky  
Fringes with light its cloudy capes,  
Where autumn tints of purple lie  
Like the faint flush of grapes.

The orchard-ways with mist are dimmed;  
The stubble fields strange lustres cast;  
The barns are full, the garner's brimmed—  
'Tis harvest home at last.

A robin in the spinney sings;  
The rowans' scarlet berries gleam,  
Its tattered gold the bracken swings  
Across the murky stream.

Oh, dying days and darkened ways!  
A richer harvest still ye keep  
Than that the farmer's toil repays,  
And hold it close and deep.

Only to those the secret yields  
Who Beauty know in her own clime,  
Who wander in her fadeless fields  
Beyond the shores of Time.

D. G.

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



## THE PROGRESSION OF MARMADUKE.

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

(Continued from page 547.)

April 4th, 1920.

### THE CONFESSIONS AND EXPERIENCES OF ONE WHO HAS GONE THROUGH EXPIATION.

"I do not want you to imagine I am setting myself up as one who has endured more than the normal lot, nor do I wish to make out that what I had to suffer was unjustly dealt out: on the contrary I want you to realise that I believe no lesser form of suffering could have turned me from what I was at first even to what I am now. I am far from what I should be, God knows! I have hard work sometimes to fight down the old desire to hold aloof from witnessing pain and sorrow; but now that I am aware of my weakness I struggle against it. Should I ever give way to it I must then leave this sphere for a lower one, for no backsliding can be tolerated on the higher planes. So long as we overcome the faults we are fighting against we are allowed to remain, but once let us give way and we have to fight out the fight in a lower sphere, and then painfully rise again to that from which our own feebleness of purpose had cast us forth. You know the first blackness of my waking after leaving the earth life, and you know also how unregenerate I was until my dear friend broke the hardened casement of my heart and let in light and love to purify it. From then I rose steadily, buoyed up by his sympathy and help; but often and often have I despaired of ever reaching a point from which I could help others, instead of myself requiring help. Now in progressing upwards there is a strong tendency to think we have done enough and to remain in the first sphere that appears beautiful to us. This is generally the Third, and I must confess that I had hard work to tear myself away from it, but my friend Ambrose was at my side. 'What,' he cried: 'Let the struggle end here, and be contented with this lower plane while others are rising to higher ones! When you might in time reach the celestial plane and become a bringer of light to others! No, you shall not! I will never leave you till you have taken the decision to strive ever upward and onward.' And I obeyed. I used my will-power and set myself to check my selfish impulses and wayward desires, and little by little they tormented me less and less, till at last, rising from sphere to sphere I joined my dear wife and my faithful friend, her brother. But ever and anon the old apathy creeps over me and another fight has to be fought till the battle is won. I do not think I shall slip back now, for I have too many around me whom I love and who love me and would be grieved at such a terrible lapse on my part. But it is not always easy to conquer past tendencies, and long years of sloth and pleasure-seeking on earth are not the best preparation for the activity of the new world to which we go on the death of the body. Why am I telling you all this, most of which you know already? Simply because I want you to realise that these writings are not those of a teacher or master, but the feeble utterances of one who through bitter experience can feel for the erring and tempted, and wishes to point out to what misery in the future life indifference and sin on earth must and will lead."

[Did you go to one of the lower hells?]

"No; for a time I was in the sphere that is the abode of the selfish; but I had been so clearly shown in what my sins had their root, that I tried my utmost to cast off the net of self woven round me, and in a shorter time than you might imagine, I was able to rise to a higher state. Without Belle and Ambrose I might not have succeeded so soon, but their help made it easier for me. The scheme of ex-

piation, probation, and progress here strikes me as admirable, and there are few indeed who, having arisen to even the Third Sphere, fall back again and have to undergo the renewed probation which failure brings with it. I think I have now written enough about myself, but I felt that you were sometimes apt to estimate me too highly, and I have given this writing as a corrective. 'Watch and pray that ye enter not into temptation' is true in the first spheres here as it is on earth, but we have attained much, and look forward to further victories."

April 11th, 1920.

### THE GROWTH OF PRUDENCE.

"Why should prudence grow and how should it be defined? All depends on that. I should say that prudence was a judicious weighing of the factors and elements in life which make for true progress, and those which have a tendency to hinder development. We think that a really prudent man—taking the word in this sense—must be a man who endeavours to do his duty to his neighbours; to increase and produce all the good in his own nature; and to put aside and reject all evil tendencies which may spring up in him. Taken in this way, the prudence which shapes a man's character for good, will also benefit others. It is not easy always to say when a man should cultivate his own character at the expense, apparently, of another duty. Given a man with an impressionable nature, apt to follow where others lead, and say that he hears of a sad case of the drinking habits of a friend wrecking the home. Inclination and duty both urge him to go to his friend and try to reclaim him, but prudence steps in and tells him that his own fall might follow, as he could not be certain that he could resist copying his friend's example if tempted by him. But why should there be any growth in this quality of prudence? Because it is a forward step to recognise one's own disabilities, and when a man knows his weaknesses thoroughly, he has taken the first step on the ladder of progression. We think we can see signs that this growth is a real thing. There seems more self-knowledge than formerly, and we think that, terrible as this war has been, and dreadful as are some of its after-effects, it has at least brought people to recognise more responsibility on their part towards others, and more fellow-feeling for those who go astray or fall by the wayside. It has also, unfortunately, lowered the standard of morality, and made people condone what was formerly condemned. But war always tends to lower the standard of life and conduct, and no amount of seeming benefit that it ever does bring can compensate for this. A man who has had heavy losses, either personal or financial, by the war, is more likely to set a right value on the evils of war than he did before. At first this may be from motives only bearing on himself, but later on a firmer conviction may grow up in his mind that war in itself is wrong, and that no amount of specious argument can prove it otherwise. And so, through varieties of methods and experiences, prudence, in its largest sense, is more and more becoming a factor in men's lives, and making them weigh and balance all issues, first from a material, but afterwards from a more spiritual standpoint. I want you to discriminate between personal and impersonal prudence, yet even personal motives may lead to higher ones, so we must not discourage a man by asking too much from him at first if he has never before given thought to these things."

(To be concluded next week.)

AN APPEAL TO SCIENTISTS.—But fifty years ago Professor A. De Morgan, with inimitable satire, had already exposed the unphilosophical and illogical position still taken up on these questions by such honoured leaders of science as Lord Kelvin and Professor Huxley. Nothing more brilliant or amusing has ever been written on the whole subject than De Morgan's preface to his wife's book, "From Matter to Spirit," and I earnestly commend its perusal to the

scientific men of to-day. And to those who prefer Bishop Butler to De Morgan for their guide let me quote the following words from the "Analogy": "After all, that which is true *must* be admitted; though it should show us the shortness of our faculties, and that we are in no wise judges of many things, of which we are apt to think ourselves very competent ones."—SIR WILLIAM BARRETT in "On the Threshold of the Unseen."



## THE PROCESS OF DEATH.

In "Psychic Philosophy," now in its third edition, Mr. Stanley De Brath gives the following illustrative quotation from Mrs. De Morgan's book "From Matter to Spirit."

When we found that so many unexpected explanations came by the hand of the young medium (a child), who drew the sketches of spiritual impression, I begged for as clear a description of the process of death as could be given. Having myself read some American accounts of visions, dreams, etc., referring to this subject, I had a rather vague notion of the spirit breaking away from its earthly covering and floating at once on high in a body prepared to enter into the happy spheres. Reports of visions which had reached me confirmed this belief. I was, therefore, pleased and surprised when, by the drawing, a wonderful and systematic process, coherent in all its parts, and making no extravagant demand on our powers of belief, was unfolded.

The person by whom the drawing was made was too young to have thought on the subject, and his hand moved without (as in some cases) being touched by that of another person. The pencil traced a recumbent figure evidently meant to represent a dying person. From many points of this figure the hand of the medium formed long lines which met at a point carefully placed at a short distance above the figure. As the lines were multiplied the point was also increased in size till it became a small globe or circle, and from that circle other lines were drawn out to represent the body and limbs of another and smaller figure. The larger figure below and the smaller one above were then numbered, and notes to correspond with the numbers were written below. From this diagram it appeared that the process of death and the entrance into another state is as natural (in the sense of orderly) an event as the birth of a child. No more real mystery, nothing more supernatural (in the sense of miraculous) accompanies a departure from than an entrance into this world. . . . The lines drawn from the recumbent figure and meeting above represent the "spiritual fluid."

The "spiritual fluid," then, was represented as coming from every portion of the frame, its streams meeting near the heart—I think at the great solar plexus—and, having passed away through the brain,\* uniting again above the body, there to form the new body which is destined to form the future dwelling place of the spirit. These streams appeared by the drawing to carry from the material body each its own type of life, by which I mean that each minute current is adapted to fill one place and form one specific portion only in the new combination. . . . This is the teaching given by our invisible companions, by means of the involuntary writing. The clearest explanation came by the hand of a young person who had no preconceived ideas on the subject; but similar descriptions have been given by many seers and mediums, each one ignorant of what has been said by others."

## THE WISDOM OF SIMPLICITY.

"My mother used to say that anybody could bear the troubles of a day, in that day, and that we mustn't carry yesterday's troubles into to-day, nor reach ahead and pull to-morrow's troubles into to-day, or it would be like an overloaded boat, and would sink us."

"That's a fine way of puttin' it," Huldah agreed, "I never should have thought o' that, 'cause I've never been about boats and water much; but I used to have a thought, when I was a girl, back at home in the mountains, that meant a good deal to me. Our paths and roads all wound around through the bushes thar; and I used to think to myself that they was just like a body's life. You keep walking along; sometimes you say to yourself that you enjoy it, and sometimes you let yourself think you're pretty tired; sometimes it's hot for travelin'; and sometimes it's just pleasant. You can't see ahead, an' the best thing fer you is to enjoy the travelin'; but ef you're foolish you'll keep sayin' to yourself: 'I believe I'll like it better right around this here turn; ef I keep walkin' right brisk I'll soon git to the spot where it's awful fine.' We don't never set down an' look at the path we're 'bleeged to travel; but we keep a-thinkin' we'll like it better further along, er we keep a-dreadin' that we won't like it so well. After all, jest the path itself—an' the travelin'—is the thing; an' ef you 'arn to love that, to take each step the very best you know how, to think how sightly the little bushes and the grass by the wayside is, never to fergit that the blue sky is over your head; w'y, you've walked your path the way God meant you to."

—From "Aunt Huldah," by GRACE MACGOWAN COOKE and ALICE MACGOWAN.

\* This curiously corroborates some of the ancient mysticism which could hardly have been known to the writer, the translations referred to being published long afterwards. Vide, Khandogya Upanishad VIII., vii., 5, and Ait. Aranyaka, Commentary II., iii., 8. "Sacred Books of the East," Vol. I., 1879. Also Kabala Denudata: Ha Mra Rabba Qadisha, Chap. XXVII, (Mathers, 1887), p. 177.

## SIR BRYAN DONKIN AND ECTOPLASM.

To the Editor of LIGHT.

SIR,—In his recent controversy with Sir Arthur Conan Doyle in the "Times" of August 14th, Sir Bryan Donkin asserts that the phrase used by his antagonist, "being all of one accord," means that "no one may suggest any test for the medium's good faith," and he concludes that Sir Conan Doyle has now shown such credulity that at last some of his blind disciples will be restored to sight. But with all respect to Sir B. Donkin, we suggest that the blindness is in his camp. I do not see that Sir A. Conan Doyle's phrase bears Sir B. Donkin's interpretation. What these critics either cannot, or will not see, are the wide implications involved in the hypothesis that in this mysterious No-Man's Land belonging neither to the territory of orthodox psychology or orthodox physiology, we may be dealing with phenomena in which the rôle of mental suggestion, whether favourable or hostile is of capital importance. And suggestion may be just as real when hostile as the reverse. Hence the importance of the psychic environment. My brother, W. F. Stephens, an article by whom recently appeared in LIGHT (July 29th), recently wrote me a propos of the ridiculous attitude of the "S.P.R." investigators of "Eva C.," and it applies here:—

How people who pique themselves upon their knowledge of psychology (especially of the still unorthodox side of it such as suggestion, mental as well as verbal) can have really expected to reach the truth of the matter when they themselves, by their very action, their arrangements made (carried out in a slovenly manner, by the way) and by their thought, whether expressed or unexpressed, were suggesting the impossibility of the very phenomenon they were looking for—this passes one's comprehension. The truth is that nearly all these people are mortally afraid of being called credulous and especially unscientific; and in their fear of the latter dread epithet they really do become unscientific in their methods—as Dr. Geley showed in his criticism.

And this brings me to the Sorbonne experiments, whose completely negative results have so impressed Sir B. Donkin. Dr. Geley, in a careful review of these fifteen negative results, points out that the failure is probably due to several co-operating causes which he mentions. But the principal cause, he considers, is to be found in the psychical environment (*ambiance*), "in the total absence of all sympathy between the medium and the investigators." He concedes that this assertion will seem absurd to Doctors Dumas, Lapicque, and Pieron, but he considers it is none the less true. He knows that these three scientists entered upon the experiments already absolutely convinced that ectoplasm is "impossible." They only undertook the task through the urgent solicitation of a Paris journalist. So indifferent were they that Dr. Lapicque, who signed the report, only took the trouble to be present at one séance! Dr. Dumas was present at eight, and Dr. Pieron at thirteen! Exactly the same precautions were taken as regards the medium as in former investigations undertaken by Crookes, Richet, D'Arsonval, Morselli, and others—which yielded positive results. What interpretation is to be put on this difference? By no means that "we must believe in order to see," as our opponents so stupidly insist against us. What it does mean is that the state of mind of the investigators plays a very important part in all these psychical (or metapsychical) investigations. "This state of mind reacts upon the delicate organisation of the medium, and, in many cases, positively annihilates his faculties." This is Dr. Geley's conclusion, and it may be freely presented to our opponents to make of it such use or misuse as they see fit. If they will persist in representing the whole phenomenon as much simpler than it really is—well, we cannot help that. We are not here dealing with the precipitation of a salt from a solution, which will happen whatever your mental attitude is towards it, provided the conditions of saturation and temperature, etc., are favourable. When is Sir B. Donkin going to admit that this incalculable "psychism" of the environment should be taken into account? And yet the facts of everyday existence are constantly presenting us with broad hints of its delicate reactions. It only remains to add that Professor Charles Richet entirely endorses his colleagues' criticisms, and says that his friends at the Sorbonne, having obtained nothing, rightly report that fact. They looked, they found not. Many others equally exact in their observation have looked, and found much to give food for thought. He adds slyly that though he has much respect for the Sorbonne, he cannot forget that the excellent predecessors of Messieurs Lapicque and Piéron burned Jeanne d'Arc! So even the Sorbonne may sometimes be deceived, though this may sound rank blasphemy to little journalists, busily engaged in making "saleable copy" of these subjects, in the intervals of writing paragraphs and absorbing their daily *aperitif* at the café. But the equanimity of Doctors Geley and Richet remains quite undisturbed.

Yours, etc.,

FREDERICK STEPHENS.

27, Avenue Felix Faure, Paris.  
August 23rd, 1922.



## A CRITICAL EXAMINATION OF THE ALLEGED FRAUD WITH THE CREWE CIRCLE.

BY THE "LIGHT" INVESTIGATOR.

(Continued from page 548.)

In the concluding remarks of our examination of this case last week we expressed the intention of giving a review of Hope's standpoint and concluding our investigation in this issue. But this case, of its own volition, refuses to be concluded. We have been patiently, and we trust fairly, probing into all the circumstances of this experiment, which culminated on February 24th. This we have been doing for many weeks now, and quite likely our investigation seems interminable and trying to those who have already arrived at a verdict. But evidence is still forthcoming. We now have a long statement from Price, and another, though a somewhat shorter one, from Hope. We give these below just as they stand, and in view of the various points they raise and the contradictions arising, we feel that in fairness to all concerned, we had better postpone our own conclusions for at least a week, so that our readers will be able to properly digest the statements from Price and Hope, which if carefully examined will be found to be full of pregnant points of interest. Again, since last week we have come in touch with some evidence that appears to deal in a very direct way with the "mystery plate"; this evidence is of such a character that in consequence we are now seriously considering whether the officials of the S.P.R. know as much of the origin of this "mystery plate" as they state they do. Our readers will no doubt recall our frequent references to the "mystery plate" in the course of this investigation and our opinion that the disclosure of the true history of this plate will possibly determine the verdict in this case. There is, after all, a great deal at stake in this whole matter. True it is not a question of deciding whether on this test psychic photography is proved a fact or not, but whether Hope on this particular occasion for some motive, pious or otherwise, substituted plates of his own, or if the experimenters, or their associates, played a trick on the medium for some ulterior purpose. One, at least, if not all of the experimenters, have a reputation to lose. On the other hand,

so has Hope. Many hard things have been said about him and his mediumship on more than one occasion; that, however, is the lot of nearly every medium living. We cannot consider seriously for one moment these hearsay stories that invariably, when investigated, prove to be the outcome of hasty conclusions generally prompted by bias, ignorance of the subject, and a desire for negative rather than positive results. What, then, is really at stake is the word of a medium, who has satisfied hundreds of reputable and intelligent persons; that his words and actions have always been those of an honest man; against the word of his accusers, who declare him guilty of deliberate trickery. We must, then, as far as it is humanly possible, carry this investigation to a definite conclusion. This case, however, we feel is drawing to a close. Both sides, though, stand firm as yet; the evidence for and against continues to pass each week for careful review, but every week brings us nearer to the truth. History has a habit of repeating itself. It is recorded in more than one famous case that as the day was drawing to a close and the shadows of circumstantial evidence enshrouded the accused, the verdict of the jury became a foregone conclusion to all. But suddenly there was a stir in the well of the court. A hurried consultation, and Counsel rises and asks the permission of the Court to examine a new witness. In a few moments the whole aspect of the case becomes changed, some fresh and unexpected evidence is laid before the judge and jury, and the accused as a result goes free—and innocent. The alleged charge of fraud against the Crewe Circle may prove to be as yet another case where circumstantial evidence up to a point seems unassailable, and then at the last moment, when even the verdict of Not Proven that would leave all in that entirely unsatisfactory position is possible, will have to be discarded for the one of not guilty.

We know our readers will bear with us in our desire to reach a true verdict in this case, and to attain this end we will continue this investigation next week, when we hope new evidence will be available for consideration.

(To be continued.)

### MR. HARRY PRICE REPLIES.

The Editor having kindly given me the opportunity of recording my impressions of the examination of the Hope Case, which has been conducted by LIGHT, I gladly avail myself of his offer. The investigation I consider quite fair and impartial, though there are a number of points that require elucidating. The case itself has not been affected one iota by the "critical examination" or the various criticisms which have been levelled against the methods employed to detect the fraud. The case is still "cast-iron"; it is still "water-tight." And nothing will ever upset the evidence, *because it is the truth*. Consciously or unconsciously, William Hope changed my plates on the morning of February 24th, 1922.

In the issue of LIGHT for June 10th, 1922, we are told that "the Society for the Study of Supernormal Pictures has under its serious consideration the Report published in the current issue of the Journal of the S.P.R." on my sitting with Hope. In the Budget of the S.S.S.P., No. 84, dated July 1st, we have the considered Report of the Society, and most interesting reading it is. Mr. Barlow is "convinced" that "we acted in good faith and with the best of intentions." He also admits that the doubts connected with the Deane case do not obtain with the case of the Crewe Circle where the evidence is clear and concise. "Having been convinced of our *bona fides*, Mr. Barlow, who investigated the case for the S.S.S.P., states: 'I am inclined to think that Mr. Price is correct in asserting that the slide was substituted. This seems at present the only rational conclusion that can be reached after studying the whole of the evidence. . . . Accidental substitution is not an impossibility. Mr. Hope has three slides for this camera, one of which is practically useless. Of the remaining two he keeps one for his photographic sittings and the other is sometimes ready loaded for the purpose of photographing letters . . . and photographs loaned to him. . . . Mr. Hope cannot now remember whether or not he had this additional slide by him, ready loaded for the purpose men-

tioned, on the day of Mr. Price's visit.'" Mr. Barlow continues: "The remaining theory is that he subconsciously substituted the slides. That is, to my mind, the most feasible explanation of the three, and it represents the tentative conclusion at which I have arrived after examining Mr. Hope and very carefully considering the whole of the evidence." (All the italics are mine.) Mr. Barlow suggests that the mental attitude of the sitters has something to do with "these lapses," and mentions the "possibility of the sub-conscious Hope preparing beforehand a loaded slide and actually making use of this whilst the conscious Hope knew nothing about it." Mr. Barlow records his opinion that my "extra" was supernormal "in spite of the fact that it was probably obtained upon a substituted plate." If the above startling admissions are the considered judgment of the S.S.S.P. after carefully examining Hope, how are future sitters with the Crewe Circle to know where the subconscious Hope is playing tricks upon them? To a certain extent this doubt is removed by Mr. McKenzie, of the B.C.P.S., investing in several dozen pockets of Imperial X-rayed plates, which he requests the sitters to use. This in spite of the fact that so much metaphorical mud has been thrown at them!

Although every one is now agreed that my plates were changed at the *séance* of February 24th, a few words re X-rayed plates will not be amiss. Notwithstanding the fact that half of the scientists and pseudo-scientists on both sides of the Atlantic have been experimenting with X-rayed plates, and have recorded various opinions concerning them, plates X-rayed as used by me at the Hope test are still *absolutely infallible* if used in a way that photographic plates are intended to be used. The X-ray marks can perhaps be "exposed" out, or "fogged" out, or "over-developed" out, but of what use then is the negative? One may as well smash it up at once. No one wants a "fogged" negative, or an "over-developed" negative, or an "over-exposed" negative. What one wants is a negative



properly exposed and developed, and produced in a normal manner. Under these conditions, no X-ray marking like mine could ever be obliterated. It so happens that upon the two negatives that Hope made at my sitting, the images are particularly thin; slightly under-exposed; slightly under-developed. As a matter of fact, Hope used slow "ordinary" or "process" plates at my test. I have compared the emulsion of the plate I retained with the emulsion of one of the set supplied by the Imperial Co. These I examined under a microscope using a  $\frac{1}{8}$  inch objective, and the difference between the two is very marked. The emulsion of the slow plate is of a much finer grain than that of the "Flashlight." Dr. Cushman tells us on page 532 of *LIGHT* that X-ray markings "quite disappear on long exposures and over-development. What Dr. Cushman did not tell us is the fact that even if the plates are over-developed, the X-ray marks can be made to reappear by chemically reducing the negative, with hyposulphite of soda and ferricyanide of potassium. I can personally vouch for this method, but probably other reducers, both chemical and mechanical, would have the same effect. Another point the scientists have missed is the fact that the X-rayed disc goes to the extreme edges of the plates. A portion of this disc is therefore behind the rabbit of the dark-slide, and receives no exposure if the photograph is taken in the usual way. Therefore this disc will always be visible upon development. At our experiments at Reginald Haines' studio on August 10th, where we duplicated my sitting with Hope to the best of our ability (see *LIGHT*, p. 516), X-rayed "Flashlight" plates were given varying exposures from snap-shot to 88 seconds at f. 11., and all the x-ray markings came up vividly. It is interesting to note that the plates receiving the longer exposures did "flash up black," as they should have done at my sitting, within a few seconds of their being placed in a normal developer.

Concerning the difference in the thickness of the plates used by Hope and those I supplied, although an "engineer" (*LIGHT*, p. 500, armed with a micrometer gauge, stated that the difference was "very slight," on page 532 we are told that the plates are "so obviously thinner" that "the difference could be detected with the naked eye"—which is a fact; the plate I brought away from the sitting weighing about 100 grains less than the average of the plates forming the X-rayed set. Months ago the Imperial Company sent me a letter stating that the plate I had given me at the test sitting did not form part of the X-rayed set and was not supplied by them.

The spiked thumb-fake has also proved its efficacy. When using the "fake" it is almost impossible to hold a dark-slide without indelibly marking it. Mr. H. W. Engholm has tested this and can bear me out. Dr. Cushman says he is "unimpressed and unconvinced" (p. 532) by this method of marking. I daresay he is, as he has never seen it! I cannot help smiling at the people who naively tell me that Hope has showed them the dark-slide he used "and there are no marks upon it!" Evidently, Barnum's law of one "sucker" per minute still holds good, and these are doubtless the same dear simple souls who "go in for" memory-systems, will-power developers, character-builders, beauty-cultures and monkey glands! We are told on page 500 of *LIGHT* that there is only my word for the fact that I marked the slide. This is not quite correct, as Mr. Seymour saw me replace the "fake" in my pocket. Is it suggested that I should have shown everyone present the marks, pointing out the intensity of the indentations and the symmetry of their design?

It has been quite reasonably suggested that Mr. Seymour or myself changed the dark-slide, and an ingenious method of how it might have been done is outlined on page 485. Mr. Seymour could not have done it as he was never in the dark-room till after the exposures. If the official *Report* is carefully perused, it will be seen that my hands were fully occupied the whole time, and it would be a physical impossibility for any person, conjurer or layman, to change the slides and transfer two plates, without fogging, using one hand only, and without detection. Then again, to obtain a duplicate of an article pre-supposes a perfect knowledge of the original. As a matter of fact, before I entered the studio I had not the faintest idea what type of kind of camera Hope used or was going to use. The suggestion that any dark-slide purchased at random will fit any camera of the same make, type and size, is quite fallacious. Each set of wooden slides is fitted to its own camera, and although other slides of the same make and type should fit in theory, they do not in fact; they have to be eased here and there. The idea of such a wide-awake person as Mrs. Buxton handling strange slides without knowing it is ludicrous.

There still seems to be a curious discrepancy about the number of dark-slides that Hope admits having in his possession on the day of my visit. In his affidavit (p. 500) he says he only had one on him, the other being in his trunk, broken. But in his interview with Mr. Barlow, Hope says he had three slides for his Lancaster camera. One was "practically useless"; one he used for the sitting, and another one which he keeps loaded ready for photographing documents, etc. Hope "cannot remember" whether he had this third slide in use or not at the time of my sitting. And lastly, in a letter from Mr. Hope to a Mr. W. Gregory, published in the "Bristol Gazette" for July 15th, Hope says: "Again, he said he put indelible

marks on the three slides and I have submitted them to two gentlemen for their inspection, and no one can find such marks on them." It would be interesting to discover exactly how many slides Hope has for his Colley camera.

Mr. Hope should be strongly advised not to leave the séance-room before the sitting is over. It is a highly suspicious move, and I could not help thinking at the time what a fine opportunity he had for removing the substituted dark-slide from his pocket especially as I understand that his bedroom is only a few paces from the studio where the photographs are taken. Another point worthy of consideration is the action of Mrs. Buxton in directing the movements of the sitters. When I was asked to move to a different position for the second exposure, I turned my head to the right. That did not suit their idea at all. Mrs. Buxton deliberately asked me to look at her, which meant turning my head to the left. Why? Because in that position I should be looking towards the "extra," instead of away from it, thus making a much more pleasing picture. This can be seen from the illustration on p. 501 of *LIGHT*. Again, in the first picture I have been placed in the centre of the plate—a natural proceeding. In the second picture, I am pushed towards the left side of the plate, thus making room for the "extra" on the right. The inference is obvious. It will be noticed that Mrs. Buxton asked me to look towards her after she had ascertained from Mr. Hope the number of the plate he had exposed. "Is that No. 1 or No. 2?" said Mrs. Buxton. "That is No. 1," replied Mr. Hope. Then Mrs. Buxton asked me to change my position and look at her. Is it too great a stretch of the imagination to suppose that Mrs. Buxton knew the "extra" was on No. 2 plate, and asked me to change my position accordingly?

I do not know why this particular Hope case has caused such a commotion. Hope has been "exposed" before. If my readers will turn to their files of *LIGHT* for 1909, they will read of an experiment with Hope conducted by Sir Oliver Lodge and which proved eminently unsatisfactory. The case is worth reading in full. Again, there is the case of the ex-Indian missionary who had a sitting with Hope at Crewe. He got a local chemist to mark indelibly the plates with a glazier's diamond and the packet was resealed. The plates that had the "extras" upon them did not bear the diamond marks. Hope could only make the excuse that the chemist "forgot" to mark those particular plates.

I do not think it extraordinary that Hope should "help out" occasionally with a little sleight-of-hand work. Most, if not all, of the professional mediums of the past—and present—cheated sometimes. From Eusapia to Miss Besinet, and from "Dr." Slade to Eva (who once confessed to fraud), mediums have been caught red-handed, but I am not aware that they suffered for their delinquencies. I am very doubtful if there are any "pure white" mediums; their psychological make-up is perhaps the reason for the grey streak. I should not like to assert that Mr. Hope has never produced supernatural pictures, or that the "sub-conscious Hope" invariably takes a duplicate dark-slide to the sittings. On the contrary, it seems incredible that a medium could consistently cheat for twenty years and still be in the game. The time has now come for a definite expression of opinion as to whether Hope has supernatural powers or not. Mr. Pugh, of the L.S.A., has placed a generous sum at the disposal of the S.P.R. to test thoroughly the photographic mediums, Hope and Deane, and to determine, once and for all, whether they are capable of producing supernatural "extras." I understand that Hope has accepted the invitation on condition that the Council of the S.P.R. divulge the history of the X-rayed "mystery" plate in their possession. Hope's curiosity is very natural.

Practically everyone with whom I have discussed the Hope case has admitted to me privately that in their opinion Hope "switched" the plates "that once"—but they do not like saying so publicly. As I have already remarked, I should not be at all surprised to find that the test committee investigating Hope declare that he has power to produce some type of "extra" supernormally. But I should be astonished to hear that "extras" as good as mine, with drapery reaching the full length of the plate, can be obtained under scientific test conditions.

One other point is bothering me. I detect fraudulent phenomena, say so, and immediately my opponents rush into print and call me all sorts of hard names. I then go to Munich, see the most wonderful phenomena, absolutely genuine, say so, and all my non-Spiritualistic friends at once point the finger of scorn at me and tell me I have been "converted." I think Quarles must have been mistaken when he wrote: "There is more profit in a distasteful truth than deceitful sweetness."

### MR. HOPE ON HIS DEFENCE.

SIR.—Just a word in my own defence. Let us review the whole thing. Mr. Price, on his own admission, acted the deceitful friend throughout the whole séance, and undoubtedly meant to trip me up if he possibly could. In the first place, as to changing the slide in my breast pocket, I did not do so. From information received, I believe the mystery plate was given to someone by me along with



others in a box; some of the sitters took the remainder of their plates with them; others said they were no use to them, and gave them to me, and sometimes when others would come without plates we would give them one of those left-over boxes. At the time Mr. Price came I should think there would be at least half-a-dozen partly-used boxes on the table; my usual custom is to lead the sitter's hand in putting the plates in the slide, and on this occasion I led the hand of Price. I closed the slide before his eyes, and put it in my pocket, and at the same time I said, "Put the lid on the box, and I'll go and open the door," and, suiting the action to the word, I went, and then stood with the curtain in my hand, and I said, "Are you ready?" (for to my mind I could have put half-a-dozen box-lids on while he was putting that one on). Now I do not say he did this, but suppose he wanted to, he had all the chance in the world of slipping not one mystery plate but four or five into one of the partly-used boxes which were close to his hand. If he had done so, it is quite possible I might have given them to someone.

Now supposing it was I who *did* change the slides, is it reasonable to think that, when emptying the slide, I should have put one plate in the box without the other, as the slide holds two plates, and it is more absurd still to think I should have placed an extra on one plate and put it in a box and presented it to someone, is it not? Even had I done this, where is the other plate? In the past we have had people come to us with plates purposely spoiled and tampered with in various ways, until we are really sick of it; they seem to think we are eager to convince them, but, as a matter of fact, we do not care a brass button whether they believe it or not, and they do not always stick to the truth.

Take the Bush Case, for instance; he wanted to lead the people to believe that Mrs. Buxton painted on those beautiful spirit-plates with her own hands, and when I challenged him, he said he was sorry if he had made a mistake. Again, it is not long ago we gave a test to a gentleman, and I did not on this occasion enter the dark room, and, more than that, I allowed him to search me, and tie my hands together, and as he shook hands to go he said he was absolutely satisfied before the sitting. We were led to believe that if we obtained a result under the conditions he had laid down, that he would publish the facts as he found them. We never saw or heard of anything of the sort being done.

Again, it is only recently that a lady, commenting upon Major Spencer's test, suggested Mrs. Buxton might have tampered with the Major's camera, but failing to say how, even if it had been so—which it was not—how would it have been possible to produce an extra under the conditions?

Again, one of our critics found fault a little while ago with some words that were mis-spelt in the messages, and said our extras were smudges. A little later he asked us for a sitting. I wrote him back saying he ought to have asked for sittings previous to finding fault with our work. I have his letter now before me, as I write this, saying it was not our work that was being criticised but that of our friends, I suppose meaning our guides—and this from a prominent S.P.R. man.

Now I ask your readers, can they blame any medium for refusing to sit with such people? The fact of the matter is: they want the mediums to deliver their proofs in a splendid motor-car, and at present they are only able to deliver them in a wheelbarrow, and imperfectly at that.

In last week's *LIGHT* we see a lady has solved the mystery. She says, "It is Hope that changed the plates." She has my sympathy, for it is a well-known fact that those that know the least about it can always tell you how it is done, and it reminds me of the old song, when women get into Parliament they will bother the men.

Now our friend Price may be all that is good;  
He may like to fight fair, or might like to sling mud;  
So I'll stand aside, let him have all his say,  
But they can't stop me thinking, can they?

Bush may be all that you can desire,  
He may say some things that will rouse people's ire;  
He may be a saint or he may be a fool,  
But they can't stop me thinking, can they?

Then there is the lady, with wit quick and keen,  
Who thinks Mrs. Buxton is awfully mean.  
No doubt she fancies she's an angel herself,  
But she can't stop people thinking, can she?

And there is the man who as critic did boast,  
And said he'd found smudges and faults, quite a host.  
He thinks himself smart quite clever you know,  
But he can't stop us thinking, can he?

This kettle of fish is splashing about,  
And trying to make mincemeat of the poor little trout,  
The trout in return smiles sweetly and says,  
They can't stop us thinking, can they?

Yours, etc.,

WM. HOPE.

## LETTERS ON THE HOPE CASE.

The Rev. Ellis G. Roberts, M.A. (Oxon), writes:—

I much regret that Miss Ida Wild (*LIGHT*, p. 548) should have brought an accusation of intellectual dishonesty against a gentleman who is discharging a most delicate and probably a painful duty with marked ability and conscientiousness. He is unknown to me, but perhaps he will accept this little appreciation from an old logician whose delight, so far back as fifty years ago, was to listen to such masters of evidence as Cockburn, Coleridge and Thesiger as they summed up a case at the Assizes. I find no bias in his statement of the facts, though I do find, and I entirely sympathise with, his determination that the weaker party in the trial should have ample justice. To do the duty which he has undertaken he is bound to state the full case not only against the accused, but against the accusers. As a matter of fact, he has under-stated the case against the latter, but for the present let that pass.

*Parturiunt montes: nascetur ridiculus mus.* The S.P.R. has brought forth a report; let us consider now much has been achieved. We learn that at a certain sitting a plate was substituted. Had the plate in question happened to be of similar thickness to those brought by the agents of the S.P.R. nothing would have been proved. The X-ray tests fondly imagined to be infallible are shown to be of quite doubtful value so far as the experiment is concerned. But in the report they play a part which doubtless was not intended by its authors. They distract the attention of the reader from the real issue, which is as simple as can be. Substitution being proved, who is the author of the substitution? Here we are brought to a standstill, for we have nothing to go upon: we have simply the word of one man against that of another. We should be more disposed to accept the assurances of Mr. Price if he had not shown himself so great an adept at verbal jugglery.

The net result therefore of this ambitious enterprise has been to create an atmosphere of suspicion. Some will suspect one man; others will suspect another. Mediums will suspect all candidates for a sitting, and persons who find themselves possessed of psychic powers will hesitate to come forward—as a matter of fact, this is already the case. And above all, the fairness of the S.P.R. will be called in question. Honest men will ask why the Society does not choose as its agents men who accept the ordinary standards of veracity, why it postpones its accusations until it is difficult for the accused to reply to them, and why it reserves part of its evidence. The late Dr. Hyslop once wrote to me that the S.P.R. would accomplish but little so long as it remained "so everlastingly aristocratic." His accusation would hardly hold good at the present day, but I do not think that the Society has gained much in efficiency or prestige by the new departure.

To the Editor of *LIGHT*.

SIR,—In response to your invitation to the readers of *LIGHT* for their opinions in the case of alleged fraud by the Crewe Circle in connection with a sitting for psychic extras granted to Mr. H. Price: After having carefully gone through the case as far as my limitations will permit me, I would submit that, after considering the many loopholes prevailing whereby a substitution of plates could be made, the attitude of the investigator, his assumed affability, his pretended concern for the welfare of the health of the two operators and his demeanour throughout the whole sitting; his object in evading to sign the plates when he was requested, which was much more vital than marking the slide; his failure in taxing Hope when in the dark room of changing the slides, and his omission to do so when the negative was given to him in the presence of the other three; his failure to notify the College officials to enable a recovery of the marked plates to be made there and then before an opportunity had been given to dispose of them; his non-production of the instrument with which he marked the slide; his conflicting statements as to why he took the slide out of his pocket; his atrocious statement that during the time the plates were developing he was looking for the X-ray marking to come upon them after making the statement that he saw Hope change the slide before the exposure, and that the slide Hope had returned to him did not bear the marks made by his instrument; his failure to note whether the black card did or did not come out with the plates when they were taken out for development; the unrestricted movements allowed him in the proceedings; he had absolute freedom in every and any action he wished to take; his failure to watch Hope's pocket which would have been bound to have disclosed the shape of the slide in one position or another that Hope assumed. In face of all this, to my mind it occurs that the investigator walked into the Psychic College with the packet of prepared plates intact, plus a slide containing two plates which he had secured elsewhere and that he walked out of the College with one of Hope's slides containing the Nos. 1 and 2 plates in his pocket, and therein lies the solution as to how the mystery plate got into the hands of the S.P.R.

It was quite an easy matter to substitute slides. Hope's were of the ordinary kind therefore could be easily substituted. Price is a magician; a trickster; he is well versed

(Continued at foot of next page.)



## CAMEOS OF [SPIRITUAL LIFE.

THE MESSAGES OF ANNE SIMON.

(Continued from page 551.)

## A "MANSION" IS NOT CONTRACTION.

Do not think of a "Mansion" as contraction. It is expanse, a continent (little grovelling earth-word). It is filled with beauty, the essence of infinite beauty, emanations that remain for Eternity. We replenish from these, and then give out again. "Ages," "Eternities" (earth-words!) Time is not a spirit-word. And in this house of many Mansions we exist in an exquisite enjoyment of undreamed beauty and love, our earth-talents and spiritual propensities stimulated, receptive to waves of higher goodness and beauty, sensitive and recognising our blessings and progression. In that great happiness comes to us. Helping spirits of light that may need us, giving our emanations to the earth-men, seeking the soil for earth-genius and nurturing this, receiving the emanation of our spirit-kind, knowing the birds and flowers, grasses and trees as actual communicating spirit-creations (sensing even peculiarities of traits in the different flowers of a kind, just as two sensitive friends might be very lovable, but yet different and distinct), watching the little radiance-babies grow and lift their tendrils of love and affection towards us. All these are heavenly interests, and these are spirit happinesses.

## PUNISHMENT.

Some of these here in earth-life wavered from the little rules that man imposed on mortals for his own convenience, and that association may be more smooth. The higher stimulus of imagination is often a fiery, untamed and unwilling steed on the earth, and the filaments that we send of fineness and genius often awaken a counter-irritant of earth desire, in the sex especially. Destructive, destructive! Little erosive spots! They eat deeper often. Sometimes, yes, you are right, a gentle stimulation . . . but a creeping sickness! But if not too virulent they will find the home beautiful for the future, though the serpents may entangle and eat out the heart. And then their House is not beautiful, and the suffering at first is pitiful and overwhelming; for with the remnants of imagination left the memories of the flowers that might have bloomed remain. Such souls return to us and they become healed and revived, but first must suffer. This is punishment.

## THERE ARE NO "LOST SOULS."

From all spirit-consciousness of spirit-souls there flows the God-love for the bringing of every other spirit-soul to its finality of spirit-regeneration and perfection. I have explained the anguish of those of the lower spiritual planes. Memory of past deeds does not fade immediately, and regeneration is not immediate. This is remorse, which includes memory. The entire acceptance of the emanations of

love, that surround such a one, is not immediately understood, or maybe wished for, and so the realisation of earth-voices and conduct remains. But to each spirit-soul the light eventually comes in its completeness. There are no "lost souls."

## NO PLACE OF EVIL SPIRITS.

Ignoble impulses to the earth-mortals come through vitiating habit, and sometimes through obnoxious weeds that spring from heredity. Malicious impulses are not sent from the lowest spiritual planes. There is no place of evil spirits. The wave of partial regeneration has permeated the sinner of mortal worlds, when he passes the portals of the spiritual planes, even to the lowest. No malicious permeations for the degeneration of those on mortal worlds leaves even the lowest of spiritual planes. The faint glimmer of what love means becomes immediately a part of the consciousness of even that spirit soul, whose earth life has been most unclean and tainted. Malignity does not flow from the spiritual places!

## THE SIGNIFICANCE OF GOD-LOVE.

The mortal intelligence will know what affinity of soul-perversion is in these places; for each has about him, on mortal worlds, the temptation of such soul-erosion. In these lowest planes with their "Many Mansions," the God-tenderness and love are ever hovering and permeating, tendencies so strong and constant that by their own conquering power they reach the cognizance of those spirits lacerated by remorse and memory. The earth-mortal has not given sufficient weight and significance to God-love, and Man, through his imagination and the images of the Church, has designated these lowest places as the places of writhing souls beyond redemption. Tell them this is not so. God's love brings the most erring ones to the ultimate places of the higher happiness and redemption of the higher spiritual places.

## THE DIVINE COMPASSION.

The Divine Compassion (these are the hovering angels) lifts in all tenderness. You will never understand this tenderness on the mortal plane. Its impression is so marvellous and constant here. I cannot write of it. A great wave of personal clinging to you and enveloping you. It makes the joy here. So now you may understand that suffering is here, too, a mansion of souls with little gleams of gold yet in their hearts which arise often to taunt them and tell them their opportunities, their dreams had once been golden. But the little grains sink back into murkiness . . . drop . . . drop . . . gloom, remorse! We are all helping these. And so you see how another great iridescence of love is our work here to send to those who have passed over. It is to give them hope, and reconstruct, and take them when they are ready, to their great joy to our own mansion.

(To be continued.)

(Continued from previous page.)

in diverting suspicion—must be, otherwise he could not attain to be that. He had a good knowledge of how Hope conducted his sittings and laid his plans accordingly. None knew better than he that the surest method of diverting suspicion is to charge another with what he himself actually does, especially in such circumstances as prevailed in this charge.

His reason for obtaining a sitting was plainly not to get a psychic extra, otherwise he would not have left behind the plate that had his mother on. What was he there for, then? Most probably for that for which his nature and training pre-disposed him—trickery.

I trust I have made myself understandable, and thanking you for your privilege.—Yours &c.,

R. BETTS.

5, The Exchange,  
Upper Tulse Hill.  
August 30th, 1922.

From F. J. Sewells:—

To the Editor of LIGHT.

Mr. Price and Mr. Seymour took possession of the plates at Holland Park Tube Station. Why not at the College? Why so much show of not keeping them in their possession at first?

To the Editor of LIGHT.

SIR,—In reference to the Price-Seymour-Hope problem, it occurs to me that, equally with Mr. Hope, Mr. Price had the dark slide, at one time, in his pocket, and thus might have substituted another one for it. To uphold this theory is the fact that Mr. Price refused to initial the plates at Mr. Hope's suggestion, perhaps because those to be substituted were not initialed. Therefore Mr. Hope would have detected their absence and realised that a change had been effected.

The whole thing may be a ruse to bring Mr. Hope into discredit for some reason of a personal nature. I am not personally acquainted with those concerned in the ease at all, and there is no personal bias either way.

Yours, etc.

ROSE A. MARRIAN.

27, Westhere-road,  
W. Hampstead, N.W.2.  
August 30th, 1922.

To the Editor of LIGHT.

SIR,—With reference to the charges against Hope, even if it is assumed that the contents of the packet of plates were intact when they had been privately sealed by Mr. Moger, there is nothing to show that Mr. Moger's private seals were verified by him in the séance room as such, or, indeed, that they were even examined by Price before he handed them to Hope or put them on the table.

Yours, etc.,

C. F. FLETCHER.

The Cottage,  
Chiddingfold, Surrey.  
August 30th, 1922.

To the Editor of LIGHT.

SIR,—As the question of motive arises, I would like to suggest that either Mr. Hope or the guide, acting while he is entranced, may (wrongly) consider that under certain circumstances, in order to produce the best results, it is justifiable to substitute the sitter's plate for one previously magnetised, not faked as is the general opinion. The fact that it is the opinion of those competent to judge and who have examined the negative in question, that it is a genuine psychic result, seems to lend colour to this theory.

Yours, etc.,

CHARLES W. WOOD.

Lyndale,  
Berwick-road,  
South Shore, Blackpool.



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## CAN THE SPIRIT TEMPORARILY LEAVE THE BODY?

It is a cardinal philosophical dictum that in order to be exactly answered a question must be asked exactly. Many problems of thought remain unsolved and unsolvable because they are incorrectly stated. The question immediately before us seems, on superficial consideration, to be one of simple matter of fact, the answer merely yes or no according to evidence. But is this so? In a thorough procedure we should first have to investigate the concept *fact*—a task far too big for one article. Then a triad of difficulties would confront us, in the import of the terms *Spirit*, *Body*, *leave*. The first two are commonly thought of as opposites, absolutely different, detached essentially—only combined as one by association under certain conditions. The third implicates our concepts of space and time, which have long been problems of metaphysic and now are figuring conspicuously in science with its modern conceptions of relativity. "Action at a distance," a sort of metaphorical rope in many a scientific "tug-of-war" contest, is an illustration of the same kind of trouble. Failure first to deal efficiently with the concepts *action* and *distance*, naturally enough entails abortive discussion. Lotze, in considering "whether it is allowable to speak of forces which take effect from a distance, or whether those are not right who regard the possibility of anything acting where it is not as inconceivable," thus expresses himself: "It seems to me that *motion* can only be an effect of forces acting at a distance; to speak of action when the elements are in close contact, I regard as a contradiction."

This plunges us into the depths of Relativity—for what is distance, and what constitutes it? The right answer to these two questions, that are essentially one, would place us in the sphere of thought from which alone we may reasonably look for a satisfactory answer to the special question of this article. Another example of the same mode of thought was supplied by Faraday, and cited by Tyndall, regarding the constitution of matter: "Water," said the former, "is not two particles of oxygen and hydrogen side by side, but the two spheres of power mutually penetrated, and the centres even coinciding." In this view, matter is not merely mutually penetrable; but *each atom extends*, so to say, *throughout the whole of the solar system*, yet always retaining its own centre of force." He then asks what we know of the atom apart from its force, and continues: "You imagine a nucleus which may be called *a*, and surround it by forces which may be called *m*; to my mind the *a*, or nucleus, vanishes, and the substance consists in the powers of *m*."

Discussing the question whether the essential nature of the universe (and therefore of man) is material or spiritual, Spencer clearly showed that the argument for either is matched by an equal argument for the other. In a similar manner Kant dealt with

the problem of space—whether it is an objective reality or a form of intuition. In the latter view death is, positively, a change of *state*, and only negatively a change of *place*.

If space be a production of spirit, in every sphere of being, it would appear that consciousness may experience what may be called a cosmic change with or without the circumstance of death. The question of action at a distance would assume a new form, being in this case a problem of spirit, not of matter. Even the material case, as we have just seen, is of difficult enough comprehension to us as beings polarised positively to the material universe: how much harder must it be ever so slightly to understand things and relations of the spiritual universe, to which in the ordinary psychological state we are only negatively polarised?

For material atoms conceived by Bosovich and Faraday as local centres of force (whatsoever their new name, electron or other), with a solar-system circumference of action, we have spirit "atoms," or individualities—individualisations of Universal Spirit, with potentially infinite range of action.

Now, as all generative truth is *dual—in ordine ad universam*—and as we have been proceeding by the method of abstraction, it is perhaps time to turn to the concrete and comparative matter-of-fact procedure. A recent contributor has shown how "authorities" disagree on the subject of this article. We may supplement his remarks upon one of these, Dr. Andrew Jackson Davis, who, another contributor reminds us, in his early experiences of telescopic clairvoyance, erroneously supposed himself to be actually travelling (*in propria persona*) from place to place. It was some years before he solved the mystery of the fact that on those assumed journeys he was evidently invisible to the people he "passed" on his way. Hence arose the reports of his mysterious transportations through the air—"carried on invisible wings," etc. It was a great relief to his faculties of reason when increased experience enabled the seer to explain to himself and the world that what he had interpreted as travel was in reality a projection of perceptive power analogous to telescopic action. At the close of his marvellous consecration, in March, 1844, he was thus addressed by Swedenborg: "Thy spirit is now untrammelled—has experienced a joyful resurrection from the artifices of the social world without; therefore thou hast become an appropriate vessel for the influx and perception of truth and wisdom. *Spiritually, thou hast left the world where men reside; but physically, thou art there with them still.* Thy mission hath been shown thee. Great is the universe wherein thou shalt labour and do whatsoever thy most interior understanding shall conceive to be good, and true, and profitable."

Excepting the last of the words in italics, the others are thus printed here by way of accentuation of their bearing upon our present subject.

## THE PASSING OF MR. G. R. SIMS.

As we are preparing for press, we learn, with regret, of the death of Mr. George R. Sims. His career as journalist, author and dramatist was almost without a parallel. Much will yet be written concerning him and his work. For the moment we may refer gratefully to the interest he showed in the subject of psychic phenomena, to which he was no stranger, although it was only within the last few months that he gave the matter any serious attention. We last met him on the occasion of the Rev. G. Vale Owen's meeting at Queen's Hall, where he showed himself keenly interested in everything that was said. He did a great work in instructing and entertaining the world, and we part from him with regret, but with full confidence that he has passed to a higher and better world, to reap the reward of much fine service to his fellows.

CLOTHES, with us, are not worn to protect a physical body from cold or heat, but as a symbol of the spiritual condition of the wearer. Thus, clothes in the spirit world serve the double capacity of clothing the spirit body and indicating the spiritual state of the person wearing them.—"Life Beyond the Grave."



## THE OBSERVATORY.

## LIGHT ON THINGS IN GENERAL.

"Lloyd's Sunday News" published last Sunday the first instalment of "The Adventures of a Spiritualist in America," by Sir Arthur Conan Doyle. In an editorial reference to this series, that journal stated:—

"The announcement that Sir Arthur Conan Doyle would tell the story of his amazing American tour in 'Lloyd's Sunday News' coincides with a pronounced revival of public interest in Spiritualism. At one time it was the fashion to deride those who expressed belief in communication with the dead. But that era would seem to have passed. In the course of his story Sir Arthur remarks, 'Our claim to have pierced the barrier of death is either the greatest delusion ever offered to the human race or else the greatest achievement ever done. We do not wish to offer to our readers the view that all people who do not believe in Spiritualism are idiots. On the other hand, we can see neither rhyme nor reason in condemning any school of thought unheard. For that reason we welcome Sir Arthur Conan Doyle's contributions. He is one of a company which has included some of the world's greatest intellects—Sir Oliver Lodge, Sir William Crookes, Sir William Barrett, Lord Rayleigh, Dr. Zollner, and Professor Lombroso among others. The record of such men as these entitles them to demand that their contentions shall be examined with an open mind. He is the biggest fool who dismisses such a company collectively as fools."

In the opening paragraphs Sir Arthur states his position and attitude towards the "New Revelation" in these words:—

"At my age I am in a position where I have nothing either to fear or to hope for from any worldly source. I desire nothing further that the world can give me, and I dread nothing which it can either do to me or say of me. Therefore my one desire is to say exactly what I believe to be true, and there I have indeed a fear, for it would shock me greatly if ever I thought that others had been misled by me. But I examine carefully and I weigh my words, and if ever I have erred that erring, for which I mourn, must surely count as a small thing compared to the amount of truth which I can vouch for from my own experience, confirmed by the testimony of many who are wiser and more learned than I. Therefore, it is that I spend the span of life which is left to me in helping a cause which cannot fail—since truth can never ultimately fail—to influence deeply the future of mankind."

As soon as the "Baltic" entered New York harbour, the inevitable Press reporter boarded the ship, and Sir Arthur was at once seized upon and a volley of questions rained upon him. Respecting this ordeal Sir Arthur relates an incident with a real human touch in it. He writes:—

"The interviewer, and later the photographer, are familiar incidents, but the cinema man adds something new to the final difficulties of the traveller. It is a very real test of patience and temper when one is weary and unkempt. With the interviewer, one can help oneself by the reflection that one is advocating and advancing one's cause, but one does not hope to gain much on one's personal appearance. The cinema ordeal was once the occasion of a comic episode when my wife, seeing a machine erected before me, and thinking I was showing more curved waistcoat than was good, darted forward and readjusted me, unaware that the cinema handle was hard at work. Then when I shouted a word of warning she made matters worse by throwing up her hands and gasping. It was a delicious piece of natural comedy as it came out upon the screen, but I insisted upon a private performance, and carried off that part of the roll for my own use in the future."

Last week we quoted a letter published in the "Church Family Newspaper," over the name "Anxious," in which the writer asked to be informed on the following matters: (1) The state of the soul directly after death: if recognition, how can one spirit recognise another spirit? (2) Nature of body after the Resurrection? At the time we remarked that it would be interesting to note the kind of replies "Anxious" would receive. Well, here are two or three of them from this week's issue of the "C. F. N." :—

SIR,—May I commend to "Anxious" the words with which Dean Inge closes his essay on "Survival and Immortality": "A strong faith is not curious about details. Beloved, now are we sons of God; and it doth not yet appear what we shall be. But we know that when He is made manifest we shall be like Him, for we shall have Him as He is."—Yours, etc.,  
Hereford. J. W. B.

SIR,—In answer to the letter of "Anxious" in last week's "C. F. N." (1) It seems to me that the state of the immortal spirit five minutes before must be the same

as five minutes after death. The Bible knows nothing of a disembodied or naked spirit (2 Cor. v. 3, 4). The spirit must have a home of some sort: at death it passes from the mortal body, which has been its home on earth, and this mortal body which St. Paul calls (2 Cor. v. 1) "the earthly house of this tabernacle" only a temporary dwelling, "to a house . . . eternal in the heavens" no longer temporary but permanent.

This is what he means in I. Cor. xv., 44, by a spiritual body. We with our limited intellects cannot fully understand what is the nature of a spiritual body, but the Bible gives us hints. St. John tells us in I. John, iii., 2, we shall be like our Lord, i.e., in His spiritual or resurrection body. The gospels tell us that after His resurrection He was able to appear and disappear at will; that He was able to pass into the upper room, where the disciples were gathered, though the door was locked and bolted, and the disciples recognised Him though He was in a spiritual body.

As to recognition, mortal bodies are not all alike, neither are spiritual bodies all alike; at death the mortal body returns to dust, for flesh and blood cannot inherit the Kingdom of God (I. Cor. xv., 50), but the spiritual body perpetuates the likeness of the mortal body so that we shall be able to recognise our loved ones who are gone before. We learn from the parable of Dives and Lazarus that there is recognition in the next life.

(2) We may gather to some extent the nature of the body after death and resurrection, from that of our Lord.—Yours truly,

Hook Heath, Woking.

J. GEORGE.

SIR,—It may be taken as an axiom, that as a human being consists of soul and body, the soul without a body is in a very imperfect state, and has many limitations. It can almost certainly do no work, except such as the spirit can do, chiefly praying and learning; receiving enlightenment which leads to happiness or misery, according as the earthly life has been well or ill used. Probably the soul will be unable to move about, but will make up for that limitation by being able to see with penetrating vision far beyond the bounds of its habitation. Our Lord lifts the veil in the parable of the rich man and Lazarus. We see the rich man recognising Abraham, whom he had never seen, and Lazarus, whom he had despised in life. Both were in a distant home of peace beyond the great gulf. Our features will be buried in the grave. Recognition will be probably like recognition in a dream—a spiritual thing. We know to whom we are speaking, though we don't know how we know. There is a kind of spiritual insight—a recognition which leaves no room for doubt.

The nature of the body after Resurrection. I can think of nothing better than Nature's illustration, when a gorgeous butterfly emerges from a dead-looking chrysalis. We have our grub stage, our chrysalis stage, and our butterfly stage. Every atom of the butterfly's glory was latent in the former stages of development. So our spiritual body will not be an independent thing, but a product of all our life, our actions, our spiritual for, and the character we have built up here. It will be spiritual, i.e., invisible to fleshy sight, and free from the laws of matter; but it will have a very definite form in the eyes of those who can see it; and every good action and spiritual grace will be a glory and beauty blowing in the heavenly light. It will be perfectly fitted for some great work, which it will love to do, and weariness will be unknown by these thoughts.—Yours, etc.,

FRANCIS P. SYNGE.

Pitcombe Vicarage, Bruton, Somerset.

We do not think any better example could be given, than the above three replies, of the absolute lack of direct knowledge on matters that thousands of laymen to-day could supply. It is not to be wondered at that the people, when perplexed on such vital questions as "Anxious" required information upon, enquire of Spiritualists and those with some knowledge of Psychic Science instead of the clergy, whose business it is, after all, to be acquainted with these matters. We wonder when the ministry will realise that after-death conditions are not matters of theological speculation, but rather of biological facts in Nature, of which Psychic Science is only another name for an extension of our knowledge from material to spiritual conditions.

"The Barnet Press" for August 26th relates the following incident under the heading, "Oh My Poor Bones":—

The two human thigh bones left at the "Barnet Press" office last week, with an anonymous note stating that they were dug up on an allotment, were made the subject of a report by the Barnet police to the district coroner. A "Press" reporter, who professes a belief in Spiritualism, says that two or three nights ago he was visited by a mysterious being from the spirit world, who wrung his hands and cried piteously, "Oh! my poor bones." The reporter can give no explanation of his strange experience, except to declare that his visitor must have been the ghost of the person of whose corporeal body these thigh bones formed part.



## THE VALE OWEN SCRIPT AND A LOST SCIENCE.

By A. J. Wood.

There are many and various problems in the world waiting to be solved; some of them new; some of them old. Merely to enumerate them would fill columns. Some of the old ones were solved by our forefathers; but are again problems for us to-day, because the key to them has been lost. There are others which are problems for us, but were not such to them, because they were the common things of their everyday life, and it is the meaning which these things had for them that we do not understand, which constitutes the problem for us. We are introduced to one such in the Vale Owen Script—a problem of Spiritual Science—and are given a hint as to its nature. It is the purpose of this article to state it, and then to see if we can throw any further light on it from other sources.

Our attention is drawn to the problem in the following cryptic utterances; the communicator being "Zabdiel."

"There was a time when science did not mean what it means to men to-day; when there was a soul in science, and the outer manifestation in matter was of secondary interest. . . . It was known in those days that the world was ruled from many spheres, and ministered to by countless hosts of servants, acting freely of their own will but within certain strait limits laid down by those of greater power and higher authority. Men studied to find out the different grades and degrees of those spiritual workers, and the manner of their service in the different departments of Nature, and of human life. They found out a considerable number of facts and classified them. But inasmuch as these facts, laws, and regulations and conditions were not of the Earth sphere, but of the Spiritual, they were fain to express them in a language apart from that of common use.

"When another generation grew up whose energies were directed in other ways, these, not considering well what manner of knowledge was contained in the lore of their ancestors, said the language was allegorical, or symbolic; and thus doing they also made the facts themselves assume a shadowy form until at last there was little of reality left. Thus it happened with regard to the study of the spiritual powers of varying degrees and race, and this issued in the fairy tales of Europe, and the magic stories of the East. These are really the surviving and lineal descendants of the science of the past; added to, substracted from, and distorted in many ways. Yet if you study to read these tales in the light of what I have said, you will see that, when you have separated the essentials from the more modern embroidery, there are to be found there embedded like the cities of Egypt under the sands of the ages, solid facts of Science or knowledge as spiritually considered."

Now spiritual science or knowledge is obviously concerned with spiritual things, or, as we read in the above extract, with the "facts, laws, regulations and conditions, not of the Earth sphere, but of the Spiritual"; and all these things being for us, on this plane of existence, of abstract quality, the genius of the men of those remote times enabled them to embody them in a language of such subtle and unusual character, that, although it seemed on the surface to speak of earthly things, yet it was of spiritual content—as the soul is of the body.

If I read the communicator's allusions to this lost science aright, what he is referring to appears to be identical with what Swedenborg calls the "science of correspondences," or the relation between things natural and spiritual; which science was lost to man in the remote past through his becoming immersed in things material and worldly to the neglect of things spiritual and heavenly—to his gradual falling away from a high state of spiritual wisdom and integrity, in which he was in communication with spiritual beings, to a state of naturalism in which all communication with the spiritual world ceased, and its very existence, except to a faithful few, was lost sight of.

But this state of things was long anterior to any we have historical knowledge of, although the prostituted remains of the knowledge of these ancients are to be found in the legends, fables, and myths which have come down to us from the remote past. Such is the story said to be enshrined in all its symbolic purity in the early chapters of Genesis, and which is not the story of some earthly Eden of 6,000 years or so ago—a mere fraction of time in earth's history—but a record in that strictly scientific language of the kind no doubt referred to by "Zabdiel" in the Script. These chapters deal in parabolic language with the spiritual state and genius of a people who lived in a past so remote that all records of them are obliterated, and whose memory alone is preserved in these ancient writings.

Indeed, old as the early chapters of Genesis are, they were, according to Swedenborg, copied from a still more ancient Scripture which has perished, but the remains of which are preserved in the first eleven chapters of the present Bible. They are historical in form, but in essence spiritual, and relate wholly to spiritual things—to the growth and development of man as a spiritual being in the image and likeness of God, and raised to a high state

of wisdom and intelligence, from which he gradually fell away through the ages. They deal, not with a solitary legendary couple, but with a community symbolised under the generic name of Adam, and the high degree of spirituality they attained to is symbolised by the "Garden of Eden." Thus, like a "locality" in the world of spirit, it was not so much a place as a state or condition of being. The same symbol is used elsewhere in the Scriptures to express the same idea; as, for example, in Ezekiel xxviii., 12, 13, where the prophet is commanded to utter a lamentation against the King of Tyre on account of his backsliding. In it he uses these words: "Thou wast in Eden the garden of God." These words obviously do not refer to any earthly estate, but to a high spiritual state from which the king had fallen. But to return to our more immediate subject. In speaking of these remote ancestors of the human race, Swedenborg says:—

"I have been informed that the men of the most ancient church, which was before the flood, were of so heavenly a genius that they conversed with angels, and that they had the power of holding such converse by means of correspondences; hence the state of their wisdom became such that, on viewing any of the objects of this world, they thought of them not only naturally, but also spiritually, thus in conjunction with the angels."

This no doubt was the "soul in science" to which "Zabdiel" refers in his message. Swedenborg proceeds to tell us that this particular science or knowledge "was not only known in many kingdoms of Asia, but was also much cultivated in Canaan, Egypt, Assyria, Chaldea, Syria, Arabia, etc.; and from thence it was conveyed into Greece, where it was changed into fable."

These words substantially agree with what "Zabdiel" says, in speaking of the loss of this ancient lore, and which eventually "issued in the fairy tales of Europe, and the magic stories of the East."

If the question is asked, What was the meaning underlying these ancient writings? the answer is that they embodied spiritual truths or ideas in a language which, whilst wholly incompatible with any physical happenings, was nevertheless representative of those spiritual truths or ideas, and embodied them. The external facts of the narrative may seem the veriest nonsense to our modern mind and culture, but they are the repository of spiritual facts. Like a fable, which is merely an agreeable and interesting story to a child, it conveys another and deeper meaning to the philosopher. But where, in the fable, the meaning rises no higher than the moral plane, in the sacred allegory, or language of correspondence, it rises to the spiritual, because its origin is there.

The long lost and forgotten writings of which we see the degraded forms and descendants in the legends and myths of antiquity were written in what Swedenborg calls the "language of correspondence," which was formed according to the law or science which understood the nature of the relation between things natural and spiritual—between natural objects and their proximate causes in the world of spirits.

Let us now enquire what the principle is which underlies this law or Science of Correspondence; and, in order that we may get as clear an idea of it as possible, approach it gradually.

Everything that man "creates" or makes is either for use or ornament—sometimes a combination of both. In the former case he satisfies his practical sense, or love of use; and in the latter, his æsthetic sense, or love of beauty. A certain motion within him, due to the perpetual influx of spiritual forces acting upon his nature and impressions received from without, awakens a desire; and this in turn is succeeded by thoughts or ideas thence arising, and calculated to effect that desire; until one such thought arrests his attention, and becomes, for that desire, its light or truth, or that which is seen to be its most appropriate form of expression; for affection or desire of itself is blind, and requires the light of the intellect to guide it to a successful issue. Hence, every desire or affection has its appropriate or corresponding truth or light.

So far, all these movements have taken place in the mind or soul, but it requires something else to complete them; and that is action, by which they are consummated and brought to fruition. "By their fruits ye shall know them." Nothing exists but what has come about by these processes, and in this order. Thus, all things visible are but the manifestations of the invisible operations of the soul or spirit, the visible thing being related to its invisible and spiritual cause by the Law of Correspondence.

The communicator "Arnel," in one of his messages, draws attention to this correspondential relation between things natural and spiritual in the following words:—

"Now this (i.e., matter) is the basic substance of which your planets are made. From what I have already said, you will see that this substance is continuously correspondent to the spiritual energy directed upon it from the inner or higher realms. This being so, then it follows that the whole of the planet Earth, in all its parts and details, is also continuously engaged upon displaying outwardly the effects of spiritual causes."



"So you have this diversity of display upon Earth in consequence of the response made by matter to the energising of the spirit."

It need hardly be pointed out that all this activity arises out of the volitional movements of spiritual beings, whether incarnate or discarnate—out of their affections and thoughts, these being the prime movers and true causes of all that exists, and to which these things correspond. This correspondence or relationship is not that of continuity of degree, but of *discreteness*. For example, the affection, the thought, and the act, or thing formed, are each discretely distinct on their own plane. The one does not merge or change into the other, although the one is the cause of the other; just as thought is not speech, though the origin of it; for thought is spiritual, and speech natural, and their relation is that of correspondence, each remaining distinct on its own plane. In this case, the spiritual substance of mind, out of which the thought force arises, acts first by correspondence upon the subtle material elements of the brain, and these again by various physical media upon the organs of speech. We may compare the operation roughly to the action of a magnet upon iron, which is by induction, *i.e.*, not by contact, but by contiguity. Thus, spirit acts upon matter, not becoming matter, but by forces disposed for compliance with its motions or operations. When we say, for instance, that a spirit materialises, we do not mean that the spirit becomes matter, but that it has made use of forces, by means of which it is able to attract suitable material elements to itself in such a way as to become visible to natural sight. The spirit still remains a spirit and is *invisible*; what is seen is merely its temporary material covering. The matter is still on its own plane, as is the spirit likewise; and the material form corresponds to the spiritual, and is an effect of which that spiritual is the cause. They are united yet separated by a discrete degree; for the spirit has not materialised by any continuous transmutation of its own substance but by action upon a lower degree of substance. When the power is exhausted, or ceases to operate, which causes the material particles to cohere in a certain form, then these latter fall away again; and, as we express it, the spirit vanishes from sight.

Having said so much by way of illustrating the connection between what is natural and spiritual, and showing that this correspondential relation is a *causal* one, we are now prepared, in some measure, to understand what is meant by the language of correspondence which was employed by the ancients who were versed in this lost science. Words, as we know, are not things, so much as signs or symbols of things; and when they are concerned with visible and concrete existences, we know now that these latter are but the external manifestations of internal and invisible things in the realm of mind or spirit; *i.e.*, of a myriad forms of thought and affection ultimated by act in a myriad external objects; and this whether the object exists in the world of matter or the world of spirit; the only difference being, that in this world they are clothed with an extra covering of grosser substance, and by more indirect processes than obtain in the world of spirit.

"Leader" (Arnel) puts the matter in a nutshell when he says:—

"No emotion, no thought, here is without its outer manifestation. All you see around you from your place upon earth is the manifestation of thought."

So all these visible objects correspond to, and represent the various thoughts and affections in which they originated, and the science of correspondences consisted of the knowledge which was able to correlate the thing seen to its *specific spiritual cause* in the realm of mind. It is the knowledge of this science, possessed now by the angels only, which enables them from environment and its objects to determine character; which fact was dealt with in the article on "Spiritual Environment" in *LIGHT* of September 3rd, 1921 (p. 570).

It now remains to illustrate, in as brief a manner as possible, the nature of the language of correspondence. No one will dispute—at least no Spiritualist will—that natural and spiritual things are united in man, for he is spirit as well as body. Between the two there is correspondence. Every expression on a man's face pictures forth some emotion, thought or feeling. Nay, in time, unless he is a dissembler or a hypocrite, his very face becomes moulded permanently to the form of his ruling love or passion, through the operation of spiritual law. Scorn gives birth to its correspondent sneer; mirth to its smile; anger to its frown. Care, curiosity, depression, fear, generosity, antipathy, and every other state and feeling of the soul has its corresponding expression in the human face and form. A man exhibits his character in his gestures, in his demeanour, gait and habits; in the tones of his voice, the sound of his laugh; in the books he writes; the pictures he paints; in short, all the work that he does pictures forth his mind. Each and everything is but the outward expression of the movements of his inner being, or soul.

But there is more to it than this; for man is not only related to the immediate things of his own creation, but also to the universe at large; hence he was called by the ancients a *microcosm*, or little world. The mineral, vegetable, and animal kingdoms are all represented in his body,

which is an epitome of the substances of the world. Thus there is a correspondential relation between man's mind and his body with all things in the universe; for each thing in it has its counterpart, or correspondent, in the realm of mind. Thus light, for instance, is not only a physical necessity, but a spiritual one also; and we use the same term for both, because natural light corresponds to spiritual light, which is truth. Hence, in the Scriptures, which, according to Swedenborg, are written almost wholly in this correspondential language, where light is mentioned, truth may be understood, *e.g.*, "Send out thy light, and thy truth, let them lead me." "I am the Light of the world," "I am the Way, the Truth and the Life," and so on in innumerable instances where light is mentioned, truth is signified. As "Zabdiel" says in the Script:—

"Whatever makes manifest is light, whether the thing manifest be material or spiritual."

The relation between the inward and outward states of light in the next world is so close, that the seer says, "Light varies according to the wisdom and intelligence of the angels." "Leader" (Arnel) also refers to this same law or principle when he says, speaking of certain progressive spirits, "Their increase in goodness, increases their light."

It is the same with heat; and the same expressions are used in referring both to natural heat and spiritual heat, which is love or affection. A warm-hearted man is a loving man; a cold man, an unloving. Passion fires; hate inflames; love burns; and so on. This language is not merely figurative, but correspondential; because the two things agree perfectly on their own planes. For love in the world of spirits creates warmth, just as truth creates light, and falsity darkness.

And so we might go on through the realm of Nature, and point out how all its parts were focussed in man, and gave birth to certain so-called figures of speech which were often true correspondential expressions arising out of the minds' instinctive perception of their relationship to the things of spirit.

"Arnel," in the Script, has some pertinent remarks on this little understood truth about words. He says, in one of his messages:—

"Words here are by no means so important as the meaning attached to them. It is the inner word—*i.e.*, the meaning informing the words spoken—which impresses upon our ears, not alone the form of the word itself."

It is interesting to compare "Arnel's" distinction between the word spoken and the "inner word" or meaning, with what Swedenborg says with regard to the "Word of God"—the Scriptures.

"This word is not the word, regarded as to the words and letters of the languages in which it is written; but as seen in its essence and life, which is from within in the meaning of its words and letters." This is its true inspiration. Did not Christ Himself also draw attention on one occasion to this same important truth when He said, "Why do ye not understand my speech?" (*i.e.*, the spoken word). "Even because ye cannot hear my word" (*i.e.*, the inner thought or meaning).

Some day this lost Science may be re-discovered, when the race has more progressed, spiritually.

In the meantime, those who may be interested enough to make further enquiries into its character, so far as it affects the Sacred writings, may consult Swedenborg's little work, entitled "The Doctrine of the Sacred Scriptures," where they will find it fully discussed, and amply illustrated with examples.

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## SPIRIT OBSESSION AND PSYCHIATRY.

LINES OF CONVERGENCE.

By E. W. DUXBURY.

Perhaps there is no more striking illustration of the way in which scientific materialism has permeated modern theology than in the attitude of the latter towards the possibility of spirit possession or obsession. The demoniacal possession so frequently mentioned in the Gospels is by certain schools of theology regarded as representing the superstitious conceptions of an unscientific age, which possessed little or no knowledge of the pathology of the brain. The objection that Christ seemed to share these conceptions is met by the "kenotic" school of theology, which alleges the limitation of His knowledge in certain directions, with the assertion that He shared on this account the erroneous belief of the age regarding demoniac agency.

It is, therefore, interesting to note how modern psychological experimentation tends to recognise the possibility, if not the probability, of hostile spirit obsession or invasion. The translated extract given below is taken from a review, appearing in the issue of December, 1920, of the "Bulletin De l'Institut Métapsychique International" of a work entitled "Devant le Mystère de la Névrose" ("On the Mystery of Neurosis"), by M. Emile Magnin, a French psychiatrist. While not accepting a spiritistic explanation of the case he describes, this author appears to recognise its rationality as an explanatory theory. It is important to remember that the obsession in this instance was not the result of spiritistic practices, but that spiritistic methods, and those alone, seemed capable of effecting its cure.

The method employed by M. Magnin was very similar to that made use of by the late Professor Hyslop in his treatment of the American case of "Doris Fischer," and both he and Dr. Prince seem to have admitted the intrusion of spirit agency as a factor in that case.

The translated extract from the above-mentioned review proceeds as follows:—

M. Magnin recalls cases more complex and more difficult to interpret. Some, such as the well-known case of Mlle. B., have been published in the "Annals of Psychical Science." The following case, although it is not an unpublished one, deserves to be repeated. It relates to mediumship analogous to that which we are at present studying:—

Mme. G., aged 28 years, was attacked by a malady of the head, of neurasthenic origin, to which for several years an obsession of suicide had adhered. Having been treated by several physicians, who recognised the integrity of her organs, she was referred to me by one of them.

If there were no physical defects, the psychic side, on the contrary, left much to be desired, the patient being emotional, whimsical, and very suggestionable. She complained of maddening pain in the nape of the neck, with a feeling of weight, at times intolerable, on the shoulders; on these occasions she felt an almost irresistible desire to destroy herself.

In the course of a long interrogation the patient confided to me that before her marriage she had been courted by a foreign officer, whom she loved, but whom her parents would not permit her to espouse. He had then taken service in the Foreign Legion and had since died. A short time afterwards this obsession of making an end of her life had taken hold of her. There resided, without doubt, the origin of this obsessing idea, and a psychotherapeutic treatment seemed to be indicated. Several sittings in the waking state gave no success, and attempts with hypnotic sleep were no happier. An examination of the subconsciousness did not bring me any fresh element. The patient was irrevocably lost. Some day she would inevitably yield to her obsession, and it was necessary to save her.

I was studying at that time in the quiet atmosphere of the study a "clairvoyante," who had on several occasions astonished me by the clearness of her visual pictures, descriptions of "spirits" of which I had sometimes thought that I recognised the identity. Here, however, let me not be understood as saying more than I mean. I use the word "spirit" because my method of experimentation is a method of adaptation to the subject that I am examining and to her conditions, and it exacts that I should place myself in the greatest harmony of thought with the medium, who on this occasion was an ardent Spiritualist.

Without the knowledge of the patient, but with the consent of her husband, I decided to seek the assistance of this clairvoyante. I took all the precautions necessary in such a case. I did not say a word about the situation to the medium, and took her into the presence of the patient only after having put the latter to sleep. I warned her that I should not put any question to her, and that she would only have to tell me, as simply as

possible, what her gifts of psychic vision permitted her to see.

She had hardly been introduced to the patient, who was in a deep sleep, than she described to me a being who appeared "gripped" to the back of the sufferer. Without allowing her to perceive my astonishment and the great interest which this vision presented, I requested the medium to indicate the exact position of this invisible being to my eyes. "With his right hand he compresses the neck of this woman, and with his left he hides or indicates his own brow," she told me. Then, choking with emotion, she cried: "He committed suicide, and wants her to rejoin him."

At my request she described the physiognomy, the expression ("a very strange look," she said), and even the character of the being that she declared she saw. Then led on (a little too much for my liking) by her spiritistic theories, she began to talk to him. I listened to her with growing interest and, although still sceptical, I followed her example, and conversed with this hypothetical being as if I were the most fervent disciple of Kardec. The medium did not take her eyes off the patient, and transmitted to me the replies of the persecutor. Her expression, full of life, contrasted strangely with that of the patient, perfectly passive.

This conversation was long and painful; the replies denoted a violent, passionate, and obstinate nature. Also, in spite of my apprehension of living at this moment in a kind of dream, in spite of my scepticism, I could not prevent myself from expressing a real feeling of consolation on learning from the medium that my arguments had convinced the persecutor, and that, seized with pity, he promised to abandon his work of destruction and leave his victim in peace.

I only awakened the patient two hours after the departure of the medium, and she has thus been ignorant of her existence. I did not tell her a word of the immense interest which this experiment had presented, and of which she had, moreover, always to remain ignorant. On leaving me she said: "I feel very much easier to-day."

On the next day but one she came again at my appointment. She was transformed. Her expression, her bearing, and her dress all denoted a turn in her thoughts. She assured me that her normal mood, her gaiety, her taste for the Arts had returned in the course of a day. As for her husband, he scarcely recognised her, the change had been so sudden.

Since this proceeding, so fertile in results, Mme. G. has never again felt the pain in the neck, nor the physical sensation of weight on the shoulder, nor the psychic obsession of suicide. Her health was in all respects perfect, and I know that she has had two very healthy twins.

A discreet inquiry, conducted solely in the interests of science, apprised me that this officer had not died of an infectious fever, as was said by his connections, but that he had really committed suicide by a bullet in the head. I have not been able to ascertain with precision which side the bullet had entered. His character was absolutely what the medium had described, and his strange look was explained by a very slight squint.

I guard myself from drawing any conclusion whatever. I give the experiment just as I made it, and the results such as they have been published in the "Psychical Annals." I affirm, however, that Mme. G. was undoubtedly vowed to suicide, and that it has been sufficient not to close one's eyes to a gift of clairvoyance, a still unexplained phenomenon, for her to be restored to life.

But what is this phenomenon? Have we had really to do with a "spirit," as the medium and many people attest? I know that logic appears to be in favour of the hypothesis that there may well be around us essences of undetermined nature quite escaping our sensorial perceptions, but the ground is still too shifting for us to adventure thereon. Let us remain modest in our interpretations, however difficult that may be.

### THE LATE DR. ELLIS POWELL.

A SOUTH AFRICAN TRIBUTE.

From a reader in the Transvaal we have received a letter from which we take the following:—

"I am writing from a far South African farm, thousands of miles away from the busy hum of your great city. Yet the cloud that has so recently overshadowed many hearts, in the passing of Dr. Ellis Powell, has extended to this remote corner of the world, and brings a great blank into the life of one who had learned to appreciate deeply his noble gifts and brilliant intellect.

"My heart goes out in deep sympathy to all who had the privilege of knowing him, and more especially to those to whom he was, and is, very near, and dear.

"On opening last mail's LIGHT, my eyes caught sight of the sad words on the cover, and gave me a great shock. I had learned to look on him as a wise and valued friend, and appreciated very highly his most illuminative articles which have appeared from time to time in your valuable paper."



## EARTH MAN AND SPIRIT MAN.

A MESSAGE.

We take the following from "Automatic Speaking and Writing," a book published in 1905 by Mr. E. T. Bennett, at one time Assistant Secretary to the Society for Psychical Research. It is given amongst some specimens of spirit communications:—

There are two kinds of individuality. The individual man and the individual spirit are very different entities. The individual man is very necessary for the earth-life. But he is quite in the way; he obstructs his own advancement in the spirit-life. The individual man is an outward entity. The individual spirit is so refined, so much more sympathetic, so much more enlightened. It is perhaps not well that the individual man should be earnest in the pursuit of spiritualism. He takes with him so much of the outward individuality into the pursuit of the subject, that at best he only gets at half-truths, blunders himself, and becomes a stumbling block to others, by reason of the very incomplete data at which he arrives. The individuality of the spirit is never lost. But the individuality of the man, in great part, ceases at death.

The individual man must of necessity be, in great part, the individual mortal. The more spiritually-minded the man—I think you will observe this—the less clearly pronounced is the individual mortal. The man who loses himself in the advancement of his fellow-men is not so clearly pronounced an individual as the man who is, so to speak, complete in himself. He who becomes convinced of the truths of Spiritualism, shall I say spiritually convinced, in his spirit, by whom the truths are spiritually discerned, that man, or rather, that spirit, goes aloft, in a sense, at once. It is nothing to him that he, the conscious A. or B., does the work. He only longs to do it, and derives untold delight from the pursuit and accomplishment of his high purpose. There is no more earth to conquer in the spirit-life. Personal ambition is lost or swallowed up in the desire after general salvation or redemption. The individual man is not a Spiritual Republican, nor can he be. You see this in such men as Napoleon—individual men who were in no sense spiritual Republicans. The good of the whole could not be thought of. The death of thousands on the battlefield was not their concern. The individual man accomplished to the utmost of his power his own purposes, his ambition. It was for earthly ends.

The individual men who have joined the ranks of those who enquire into the life beyond are, to a great extent, obnoxious to the Spiritual Individual. They convince A., B., and C. other individual men like themselves. But the spiritual individual, the man, who, having grasped a small portion of spiritual truth, goes after it out of himself, soon goes out of the region in which A., B., and C., who are waiting to be convinced, dwelt. He then becomes a Spiritual Republican, and is lost in the desire for the good of all. The individual spirit is the real entity. You are yourself as much in spirit-life as you are here; you don't lose your individuality. But the individual man-mortal is a nuisance in the spirit-world, and he has to become as a little child, and learn that his ponderous, individual personality is inconvenient and obstructive, and the cause of sorrow and loss to himself. I mind me of what a spirit told me who is far above. She said: It is as though I said to you in reverent words: God does not want A., and then a full stop; B., and then another full stop; C., and so on, full stop, to Z. He wants the whole alphabet; then He makes words and sentences, and teaches through them.

That gave me the idea. But perhaps it will not give it to you. A., and then full stop, does not join on to B., and so on. A. is as necessary as B., and B. as A., and so on, all the letters. And in the mortal individual the full stop has its use, is necessary. But take A. and B., and on to Z., out of earth-life, and remove the full stop at the end of each, and A B C D E and so on to Z can run in useful harmonious rhythm. A., lost in B. or C., just as A. is wanted to be used for the word, the word for the sentence—the sentence only the mode of conveying the infinite idea.

To a large extent the spiritual individual will not fight. It is for him to take up his bed and walk. It is for him to rise and follow the Lord of Life and Truth wherever He may lead. And so steadfastly does he pursue that which he feels to be his life that he will not turn round and spend his strength in wrangling with those who have neither the inclination nor the aspiration to go with him.

## THE MEDIUMSHIP OF MR. FRED EVANS.

Mr. Thomas L. Banks, of 3, Waverley-road, Preston, Lancs., writes to inform us that while in San Francisco, in the year 1887, he had a private sitting with Mr. Evans, and obtained on his own slates, which he retained throughout, messages purporting to come from his father and brother, signed with their full names, the names and the relationship being quite unknown to the medium. He welcomes the arrival in this country of Mr. Evans, who, we hope, will shortly be able to give demonstrations of his gift that shall prove convincing to critical investigators.

Ready on September 14th.

# 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.

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## BOOK NOTICES.

"Practical Self-Help," by Christian D. Larson (Wm. Rider and Son, Ltd., 5s. net), is another contribution to the already large literature of New Thought. It suggests the existence of a considerable body of readers who take life seriously, and are more concerned to be instructed than amused. The author of the present work has already published several useful books of the same order. His message is: "The Power of the Inner Life to Respond Absolutely to every Need, Desire or Demand of the Outer Life," and in the book under notice he gives much excellent advice.

"Rays of Light," by Edith A. Leale (A. H. Stockwell, 2s. net), is a little work which, while having no intellectual appeal, may yet hold a message for some minds. The author's words are of a kind to carry hope and comfort to mothers in especial. The book purports to be a series of communications from "the other side." It is only fair to the intending reader to warn him that in size the book is a mere pamphlet of some thirty pages. We can imagine that some buyers will think they are getting very little for their money.

"Theosophy," by Rudolph Steiner. A translation of the 18th German Edition (Kegan Paul, Trench Trübner and Co., 6s. 6d. net). The author states in his "preface" that he "describes nothing to which he cannot bear witness from experience," and then proceeds to discourse of Reincarnation and the general conditions and states of future existence. The implication throughout is that the reader must see with his (the author's) eyes and think with his brain if he is to understand the argument. The general tone of the book is assertion without evidence, and where the author condescends to argument the phraseology is so obscure that it leaves the reader guessing.

G. H.



## HOW I IMPROVED MY MEMORY in one evening.

By VICTOR JONES.

"Of course I know you! Mr. Addison Clark, of Hull. If I remember correctly—and I do remember correctly—Mr. Burroughs, the timber merchant, introduced me to you at the luncheon at the Automobile Club three years ago this coming May. This is a pleasure indeed! I haven't seen you since that day. How is the grain business? And how did that amalgamation work out?"

The assurance of this speaker—in the crowded corridor of the Hotel Metropole—compelled me to turn and look at him, though I must say it is not my usual habit to eavesdrop, even in an hotel lobby.

"He is David M. Roth, the most famous memory expert in the world," said my friend Kennedy, answering my question before I could get it out. "He will show you many more wonderful things than that before the evening is over."

And he did.

As we went into the banquet-room the host was introducing a long line of guests to Mr. Roth. I got in line, and when it came to my turn Mr. Roth asked: "What are your initials, Mr. Jones, and your business and telephone number?" Why he asked this I learned later, when he picked out from the crowd the sixty men he had met two hours before, and called each by name without a mistake. What is more, he named each man's business and telephone number accurately.

I won't tell you all the other amazing things this man did, except how he called out, without a minute's hesitation, long lists of numbers, bank clearings, prices, lot numbers, parcel-post rates, and anything else the guests gave him in rapid order.

When I met Mr. Roth again he rather bowled me over by saying, in his quiet, modest way:—

"There is nothing miraculous about my remembering anything I want to remember, whether it be names, faces, figures, facts, or something I have read in a magazine.

"You can do this just as easily as I do.

"My own memory," continued Mr. Roth, "was originally very faulty. Yes it was—a really poor memory. On meeting a man I would forget his name in thirty seconds, while now there are probably 10,000 men and women, many of whom I have met but once, whose names I can recall instantly on meeting them."

"That is all right for you, Mr. Roth," I interrupted. "You have given years to it. But how about me?"

"Mr. Jones," he replied, "I can teach you the secret of a good memory in one evening. I have done it with thousands of pupils. In the first of seven simple lessons which I have prepared for home study I show you the basic principle of my whole system, and you will find it not hard work, as you might fear, but just like playing a fascinating game. I will prove it to you."

He didn't have to prove it. His Course did: I got it the very next day from his Principals.

When I tackled the first lesson I was amazed to find that I had learned—in about an hour—how to remember a list of one hundred words so that I could call them out forward and backward without a single mistake.

That first lesson stuck. And so did the other six.

My advice to you is, don't wait another minute. Send for Mr. Roth's amazing Course, and see what a wonderful memory you have got. Your dividends in INCREASING EARNING POWER will be enormous.

VICTOR JONES.

### SEND NO MONEY.

So confident are the principals of the Roth Memory Course that once you have an opportunity to see in your own home how easy it is to double, yes treble, your memory power in a few short hours that they are willing to send the Course for free examination.

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But if you are as pleased as are the 175,000 other men and women who have taken the Course, send only 35s. in full payment. You take no risk, and you have everything to gain, so post the letter now before this remarkable offer is withdrawn. Write to the Principal.

### ROTH MEMORY COURSE,

The A.B.C. Correspondence Schools,  
(Dept. L.) PATERNOSTER HOUSE.

### RAYS AND REFLECTIONS.

I have been discussing the subject of fairies with people who claim to be able to see them. They undoubtedly see something, but as an eminent scientist remarked, "What do they really see?" A distinctly practical note was struck by one authority on fairies who said he was inclined to class them with the *lepidoptera*, that is, to put them amongst the insects, in the way of moths and butterflies. The country railway porter who tried to classify the tortoise, for the purpose of fixing the charge for carrying it by train, observed that, "cats is dogs and rabbits is dogs, but a tortoise is a insect." Surely a fairy is something better than an insect! I hope Mr. Maurice Hewlett or Mr. W. B. Yeats will raise the necessary protest.

There are some things in Spiritualism which no amount of argument ever seems to settle. Either a man knows that the thing—whatever it may be—is true or he does not know. When he knows he argues for it, and when he does not know he argues against it. Generally speaking most of the talking is done by the latter. I have known people who have followed psychic exploration for many years and have never "seen anything." They revenge themselves by making violent attacks on the subject but still pursue as by a fatal fascination their quest in the hope that someday they will receive a revelation. I trust they will get it, but I am doubtful. It is one of those matters in which the state of mind plays an important part. It is like the search for happiness which is never to be gained by chasing it.

In the meantime it is rather foolish of them to hurl the old jibe that Spiritualists are all credulous and ignorant people. The inquirer who comes amongst us finds out in five minutes that this is a lie, and a very silly one at that. It is this discovery which makes many critics a good deal more careful than they would otherwise be. And it also accounts no doubt for the existence of those opponents who are continually dangling about the subject without being able to make up their minds definitely in which camp they will pitch their tent. One evening finds them at a Spiritualistic meeting, on the next day they are at a meeting of conjurers got up to expose the subject. The apostle knew these unstable folk—"blown about by every wind of doctrine." No doubt it is part of their education, just as it is part of ours to have to put up with them.

I lately received a letter from Mr. J. Foot Young, author of "The Divining Rod and its Uses," and well known for his successful work as a "dowser," or water-finder. Mr. Young is now in his 87th year, and claims to be the oldest photographer in Great Britain. I am sorry to learn that he is suffering from paralysis of the right arm, and thinks his work is nearly done.

Mr. Foot Young has certainly done a long day's work, and has won the admiration and respect of all who know him and the fine services he has rendered to psychic science. He was at one time a healer with many remarkable cures to his credit. But his most notable work, perhaps, was in water divining, in which he gained the recognition of Sir William Barrett, the greatest scientific authority on "dowsing."

Sir Percival set out in shining armour on his great quest, and we read of Sir Galahad, Sir Lancelot and Sir Bors, of Ambrosius, of holy men and women and much of wondrous vision and high adventure. That was the search for the Holy Grail.

How goes the story of the Great Quest of the Soul? It might tell how Sir Bingo, the psychic expert, with calipers and micrometer, and companioned by a conjurer, a Press agent, and a private detective, set out at nightfall to hunt for the soul in its retreat so "strange and rich and dim." There might be a priest or two in the motley company, anxious to discover whether there the soul exists or not. It is a queer world. I think the gods must laugh consumedly sometimes at the grotesque doings of some of its inhabitants.

The "Bookman," which prints humorous mottoes for the titles of new books, gives the following on the Rev. C. Drayton Thomas's "Some New Evidence for Human Survival" (Collins):—

"The man recovered of the bite,  
The dog it was that died,"

from Goldsmith's well-known "Elegy on the Death of a Mad Dog."

As I read it, I could not help feeling that the two preceding lines of the same stanza would rather fit the position of our Sadducees in face of the new evidence for a life after death:—

"But soon a wonder came to light  
That shewed the rogues they lied."

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.

### SIR WILLIAM CROOKES AND PSYCHIC INVESTIGATION.

W. B. B.—We have no knowledge whether any forthcoming life of the late Sir William Crookes will contain an account of his experiences in Spiritualism. As to your other question, we have seen a copy of a letter addressed by Sir William to Mr. Cromwell Varley, dated July 13th, 1870, after acknowledging a letter from Mr. Varley. He says: "You notice that I admit freely and fully the physical phenomena. Let this openness be a guarantee that I shall not hesitate for a moment in recording, with equal fearlessness for the consequences, whatever convictions my investigation leads me to—whether it points to a mere physical force, or makes me, as you predict, a convert to the spiritual hypothesis." For the rest, it is sufficient to say that Sir William Crookes ultimately arrived at the "spiritual hypothesis," as testified in a letter from him which appeared in *LIGHT* of December 9th, 1916, in which he re-affirmed his position as accepting the idea of a life after death.

### NATURE AND MAN.

J. PRENTICE.—We believe not only that the purpose of Nature through all the ages of the past has been to evolve and perfect Man but to make him not only a physical but a spiritual being. To quote A. J. Davis, Nature has aimed at the construction of an anatomy and physiology in which "the Soul, like a garment, may be accumulated and folded about the more interior being, the spirit which is golden and immortal." The aim was to individualise the immortal human spirit and to make for it as a vehicle of expression after the loss of the physical body, a spiritual form of a substance that shall be everlasting. St. Paul was perfectly right when he said, "There is a spiritual body." We have proved the fact in Spiritualism, and in due time Science will make the discovery by its own methods.

### THE RESTRAINING POWERS OF GOOD.

"AN INTERESTED READER."—You are right in supposing that the Spiritual world, being under Law, hostile agencies in that world are not permitted to invade this one and "have things all their own way." There are rulers and governors there in endless gradations, chosen for their wisdom and powers of administration. But, beyond those, there are boundaries over which the greatest and most powerful spirits cannot pass. Those boundaries are the

Eternal Laws of the Universe. Amongst these are the principles of Spiritual Affinity which operates so that a mind of low grade cannot, however powerful of will, invade the society of those who are highly advanced. Such a mind could not breathe in so refined an atmosphere. It would be like a fish attempting to live on dry land or a barn-fowl trying to soar to the eyrie of the eagle. If you once realise that we are all "ringed about with Law," you will see that the stories you hear of demoniacal invasions and hordes of marauding spirits who threaten the welfare of mankind are just childish fables fit only for credulous ears.

### SAFEGUARDS AGAINST DECEPTION.

"VIGILANCE."—The name you have chosen is partly an answer to your question. In dealing with the men and women of the next world you must employ the same means you adopt in dealing with the men and women of this one. You are philanthropic perhaps, but you must mingle discretion with your philanthropy or you will be victimised by the class that preys upon those who are more kind than wise. In spirit intercourse it is well to distrust the use of great names and to be suspicious of appeals calculated to flatter your vanity, as in the promise of a great mission or that you are to be the custodian of secrets not entrusted to the rest of mankind. These are usually traps for fools. But in the spiritual realm like goes to like, and a pure motive and a firm will are defences against which the "dwellers on the threshold" will contend in vain.

### PROBLEMS TO BE SOLVED.

NIGEL.—The farther we proceed in the investigation of Spiritualism the more we realise how little we really know. Having arrived at the conclusion that life after death is a fact, we discover that a vast continent of knowledge concerning the true nature of that life has yet to be explored. We feel rather than see our way sometimes. You ask what it is in man that survives. We should say that it is the self-conscious man with everything of character and knowledge that is vital to him and related to the phase of existence on which he enters at death. You ask where the discarnate man lives. Could you tell us where the incarnate man lives, putting all geographical considerations outside the question? We doubt it. You might say on the earth, but that would be a geographical description and not at all precise. To us the essential man, whether in this world or the next, really dwells in a state of consciousness which is only faintly indicated by any reference to "place." "Here" and "there" are very relative terms. We find that the discarnate man lives, and we conclude he must live somewhere, but his idea of locality is not ours. Doubtless there are interior conditions of existence, but our ideas of locality and distance would only apply to these in a kind of external way, giving a vague idea but no more.

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## ANSWERS TO CORRESPONDENTS.

J. FROST.—It might have been a case of premonition. On the other hand you might have derived some knowledge of the play by seeing posters, etc., without being conscious of it.

F. VAUGHAN.—Your experience is interesting, but why worry if you have managed to eliminate the interferences? Probably the closer contact magnified the effect of the medium's mentality. Thanks for the photographic information.

SUBSCRIBER.—We are sorry we know of no one in Jamaica interested in the subject. Perhaps some reader who knows will inform us.

MR. JAMES COATES IN DUNDEE.—An interesting lecture on "Spirit Pictures and Writings" was delivered to a large gathering of the Dundee Society of Spiritualists in the Foresters' Hall last night by Mr. James Coates, F.S.A., Rothesay, a veteran of fifty years' experience in the Spiritual movement. The lecture was illustrated with no fewer than fifty-five spirit photographs and psychographs, and in explaining the severe test conditions under which these were taken he dispelled any idea of fraudulent production. In every case, he said, the plates were purchased by the sitter and sealed before they were given to the medium, then being taken away for developing with the seal intact. Several of the spirit pictures were taken without exposure in a camera by being simply placed between the palms of the medium's hands, the magnetism operating in the medium "being sufficient for the spirit people to work upon." The first coloured spirit photograph ever obtained—by the Crewe Circle—was shown, and it was explained that Professor Geley, the President of the Institut Metapsychique, in Paris, had tested and proven this form of phenomena. Mr. Dan Urquhart, President of the local Society, presided.—(From the "Dundee Advertiser" of August 29th, 1922.).

## 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, Sept. 10th, 11.15, Mr. Cowlam; 2.45, Lyceum; 6.30, Mr. Ernest Meads.

Croydon.—Harewood Hall, 96, High-street.—Sept. 10th, 11, Mr. Percy Scholey; 6.30, Mr. Ernest Hunt.

Brighton.—Athenaeum Hall.—Sept. 10th, 11.15 and 7, Mr. H. Boddington; 3, Lyceum. Monday, 8, healing. Wednesday, 8.15, Mrs. Ormerod.

Church of the Spirit, Camberwell.—The Guardian Offices, Havil-street, Camberwell Town Hall.—Sept. 10th, 11, open service; 6.30, Mrs. M. H. Wallis.

Holloway.—Grove-dale Hall, Grove-dale-road (near High-gate tube station).—Saturday, 7.30, whist drive in aid of Building Fund. Sunday, 11, Mrs. E. Edey, address and clairvoyance; 7, Mrs. Alice Jamrach, address and clairvoyance; 3, Lyceum. Monday, 8, developing circle (members only). Wednesday, 8, Mr. and Mrs. E. J. Pulham. Free healing centre: Thursday, 5-7, children only; Friday, from 7, adults. Membership advocated: subscription, 6/- per annum.

St. John's Spiritual Mission, Woodberry-grove, North Finchley (opposite tram depot).—Sept. 10th, 7, the Rev Geo. Ward. Thursday, Sept. 14th, address and clairvoyance, Mrs. Barkel.

Shepherd's Bush.—73, Becklow-road.—Sept. 10th, 11, public circle; 7, Mrs. Bloodworth. Thursday, Sept. 14th, Miss Bush.

Peckham.—Lausanne-road.—Sept. 10th, 7, Mr. G. Sharp. Thursday, 8.15, Mrs. E. Edey.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—Sunday, Sept. 10th, 7, Mr. W. North.

Worthing Spiritualist Mission.—17, Warwick-street.—Sept. 10th, 6.30, Mrs. Maunder. Thursday, Sept. 14th, 6.30, Mrs. Ormerod.

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).—Sept. 8th, 7.30, Mrs. Maunder. Sept. 10th, 7, Mrs. Clempson.

Forest Hill Christian Spiritualist Society.—Foresters' Hall, Raglan-street, Dartmouth-road.—Sept. 10th, speaker, Mr. J. Huxley; 6.30, clairvoyance, Miss V. Lippy.

Richmond Spiritualist Church, Ormond-road.—Sunday Sept. 10th, 7.30, Mrs. Worthington. Wednesday, Sept. 13th, Mrs. Golden.

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.

## REPORTS OF SUNDAY MEETINGS.

Romford.—Good spiritual address by Mr. W. Watson, President, Little Ilford Christian Spiritualist Church. Clairvoyance by Mrs. Self. Circle conducted by Mrs. Garratt, local President.

Eltham.—Good audience in Co-operative Rooms, Well Hall. Address, "How to be Spiritualist though Christian," by Rev. George Ward (Romford). Mr. Frank Frampton presided efficiently. Good sale of LIGHT literature at close.

Plumstead.—Original service of song, "The Seven Gates of Life," by Rev. George Ward. Mr. E. Drury, Lyceum conductor, in the chair. Mrs. E. A. Fidler accompanied. Adult and juvenile visitors were present from Eltham Spiritualist Society.

MRS. ROBERTS JOHNSON will be in London for a short visit from October 6th. 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.

MRS. JENNIE WALKER.—Notwithstanding a slight rally early last week, the condition of Mrs. Jennie Walker has not only shown no improvement, but has grown almost imperceptibly worse. On Thursday last the surgeons gave expression to the view that the worst must be expected before very long; on Sunday that the end might come at any time. This found full confirmation on Thursday in a sitting Mr. Osborn had, in company with Dr. Abraham Wallace, with Mr. James Clark, at the office of LIGHT.

THE BRITISH COLLEGE OF PSYCHIC SCIENCE.—We are in receipt of the autumn syllabus, and programme of meetings, which commence on September 19th. We note that amongst the names of those who are scheduled to give lecture courses are Mr. F. Bligh Bond, F.R.I.B.A., Mr. Robert King, Miss Violet M. Firth, Mrs. Dorothy Grenside, Mrs. K. St. Hill, and Mrs. Hester Travers Smith. Meetings for public clairvoyance, direct voice sittings, for which well-known mediums are engaged, and classes of instruction on all matters appertaining to psychic and occult matters, are to be given daily up to December 22nd. The programme is one of the most comprehensive we have seen, and the season the B.C.P.S. promises should prove to be one of the greatest value to all those who take a lively interest in psychic science and the questions of post mortem communications.

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## TO ALL READERS OF "LIGHT."

*I take this opportunity of drawing attention to the subjoined preliminary announcement of our programme for the Autumn Session.*

*The London Spiritualist Alliance needs the support of all Spiritualists. It provides unique facilities and advantages for a subscription so moderate as to be within the reach of all. It stands definitely for a non-sectarian presentation of the great truths of human survival and spirit intercourse, and, by virtue of this standpoint, it is able to exercise, if it is adequately supported by all convinced Spiritualists, a powerful and far-reaching influence in bringing home those truths to our fellow men.*

*We also appeal to all enquirers, to all those who have as yet reached no settled conviction on the reality of the great truths of Spiritualism, but who feel nevertheless that the subject is one which they cannot ignore.*

*To all such we offer—by the use of our library, our lectures, our facilities for private experiments, and our social gatherings for personal exchange of opinion—means by which a solution of the great question of human survival and spirit intercourse can be reached. The London Spiritualist Alliance demands no "credo" from its members, and the sole qualification for membership is a serious interest in our enquiries.*

GEORGE E. WRIGHT,  
Organising Secretary.

**Memorial Endowment Fund.**—The hon. treasurer, Mr. Dawson Rogers, regrets that he omitted to make earlier acknowledgment of a generous gift of £5 5s. received from Mr. Roy Holmyard on August 1st. He has also to thank Mrs. A. Gilden for 10s., "In Memory of George who passed over in France, September 1st, 1916." The total of the Fund up to date now amounts to £363 6s. 0d.

## Preliminary Announcements for the Autumn Session.

The Autumn Session will commence on Thursday, September 28th, with the usual social gathering. There will be a musical and dramatic programme, and a short address by the Organising Secretary. The Session will close with Mrs. Wallis's meeting on Friday, December 15th. The weekly programme throughout the Session will be as follows:—

On **Tuesday Afternoons**, at 3.15 p.m., the usual clairvoyant meetings will be held in the Large Hall. These meetings will be served by the following well-known clairvoyants:—Mrs. Cannock, Mrs. Jamrach, Mrs. Annie Johnson, Miss McCreddie, Mr. H. Dewhurst and Mr. Harvey Metcalfe.

On **Tuesday Evenings**, at 7 p.m., in the Members' Room, Mrs. F. E. Leaning has kindly undertaken to deliver a course of lectures on Psychical Research and allied subjects. These lectures will be generally on the same lines as those delivered by Mrs. Leaning during the autumn session of last year, which were so greatly appreciated.

On **Wednesday Afternoons**, at 4 p.m., a series of social and informal gatherings will be held in the Members' Room. These meetings have been specially arranged with the object of affording members the opportunity of discussing any difficulties they may have met with in their reading or private experiment, and also to afford a means for the mutual interchange of experience and opinion. Similar meetings will be arranged on Monday afternoons and Wednesday evenings should they be required.

On **Thursday Evenings**, at 7.30 p.m., in the Large Hall, the usual special meetings will be held. A number of prominent speakers in the Spiritualist movement have kindly undertaken to give addresses.

On **Friday Afternoons**, at 4 p.m., in the Large Hall, Mrs. M. H. Wallis will give addresses while under spirit control on various aspects of the spirit life, or will, by the same means, answer questions on matters of spiritual knowledge and philosophy.

These meetings will be preceded by conversational gatherings from 3 to 4 p.m., when light refreshments will be served.

**Private Circles.**—The new Experimental Room, which is fully equipped with all necessary apparatus for personal experiment in mental phenomena, will be available for members' use as heretofore.

**Healing.**—Mr. James Clark, who has developed strong powers of diagnosis and healing, and has practised with considerable success in Lancashire, has recently come to London. Arrangements have been made for Mr. Clark to give consultation and treatment at 5, Queen Square, where a room has been placed at his disposal. Correspondence should be addressed to Mr. Clark, c/o this Office.

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

**The Library.**—During the past few months considerable additions have been made to the Library, and it may confidently be asserted that it is the most comprehensive and complete collection of works on Spiritualism and Psychical Science in the Empire. The special facilities for the use of the Library by country members which have been found so convenient in the past will be continued.

**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.

GEORGE E. WRIGHT,  
Organising Secretary.

▲ All Books on Spiritualism and Psychic Science are to be obtained from the Propaganda Department of the London Spiritualist Alliance, Ltd., 5, Queen Square, London, W.C.1



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September 16th, 1922.

# A CASE OF DIRECT SPIRIT WRITING.

SEE PAGES 586-7.



# LIGHT

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Fraud with the Crewe Circle.  
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✓ The Hypothesis of Survival.  
By Sir Oliver Lodge.

Some Memories of George R. Sims.  
By R. H. Saunders.

Direct Spirit Writing.  
A Personal Experience related by  
Mrs. Annie Brittain.  
(Illustrated.)

Cameos of Spiritual Life.  
(Continued from last week.)

The Progression of Marmaduke.  
Messages Concluded.

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Thursday, Open Meeting, 4 p.m. will be discontinued until further notice.  
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### ACTIVITIES IN CONNECTION WITH THE LIBRARY.

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Tuesday, Sept. 19th, 3.30 p.m. Self-Mastery Class. MISS BURTON.  
Wednesday, Sept. 20th, 3.30 p.m. Circle for Clairvoyance. MRS. ANDERSON.  
Thursday, Sept. 21st, 3 p.m. & 8 p.m. Healing Classes. MRS. OGILVIE.  
" " 6 p.m. Devotional Group. MISS STEAD.  
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### Commencing Sunday, Sept. 17th.

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" " 7.30 p.m. ... MR. & MRS. LEWIS.  
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# LIGHT

A JOURNAL OF  
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,175.—VOL. XLII. [Registered as] SATURDAY, SEPTEMBER 16, 1922. [a Newspaper.] PRICE FOURPENCE.

## What "Light" Stands For.

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

## NOTES BY THE WAY.

THE soul's dark cottage, battered and decayed,  
Lies in new light by chinks that time has made;  
Stronger by weakness, wiser, men become,  
As they draw near to their eternal home.

—WALLER.

### CREATIVE THOUGHT.

Dr. James Harvey Robinson is one of those who have seen that the best way to change the conditions of the world is to change its mode of thought. He has set out his views in a book, "The Mind in the Making," which is hailed by some of our greatest thinkers as one of the finest contributions to modern thought. He analyses and exposes the spurious nature of a great deal which passes as wisdom. He says that much of our so-called reasoning consists in finding arguments for going on believing as we do. That cuts effectively at the roots of the malady. How rare, how very rare, in the devastating torrents of talk and the welter of innumerable books, it is to find an attempt to discover the truth of what is taken for granted. Instead, we have laboured arguments and wordy apologies for particular views of life, particular views about things—"mere plausible excuses for remaining of the same mind." Dr. Robinson's appeal is to the creative mind, the thinking which leads us not to remain in a condition in which we have all the time to defend our cherished beliefs and prejudices, but to change our mind.

### FACTS AND OPINIONS.

Let us apply the counsel to this question of ours—life after death—over which the struggle of contending minds goes on interminably. The facts will not alter—they remain stubborn and unmoved by the most violent denials and the fiercest attacks, whether of logic or rhetoric. It is the opinions drawn from the facts which must be the subject of examination. When you are sure of your facts you may remain tranquil amid a raging storm of derision and denial. We are sure of our facts. Of the conclusion to be drawn from

them we are also assured—they point to human survival. But this being, intellectually speaking, a view or opinion, however substantially based, we are willing that it should be subjected to the most rigorous analysis, quite fearless of the results. We have analysed it ourselves, just as a man adventuring in a boat or an aeroplane will first make sure that it is sound in every part and will bear every strain to which it may be subjected. We have noted that the most formidable attacks come from those who know some of the facts, but not all of them. Those who know all of them show no disposition to disagree with our conclusions. Here we see no reason to change our mind, remaining, however, perfectly willing to do so if and when the facts warrant the change.

### WRONG THINKING.

A wise observer of men and things once expressed the view that the true cause of the world's miseries was not the total depravity of mankind, as fondly alleged by so-called theologians; it was "wrong thinking." People who think rightly act rightly, just as those who think clearly speak clearly. Observing the muddle-headed condition of many of those who set up as the world's instructors, we are strongly of opinion that the philosopher was right. We continually encounter those who give out, as authoritative, statements that will not bear a moment's examination, who contradict themselves a dozen times in the course of one short speech. Chaotic thought, it is clear, has its sequence in chaotic action; the disorderly mind is the prolific parent of disorderly physical conditions. Not all the blame should rest on the incapable thinker. A large part of it must devolve on those who submit to his decrees with a tame and sheep-like acquiescence, when they see he is clearly wrong in his conclusions. What is needed in such cases is a firm, but not resentful, affirmation of the facts. A few probing questions soon bring the incompetent thinker to his bearings, and Reason is justified of her children.

### NATURE'S SIMPLICITIES.

The loveliness of changing skies,  
Of earth in radiant splendours decked,  
Evades the dull of soul, whose eyes  
No inward ray reflect.

And there are those whose learning deep  
Encrusts their minds and dims their sight,  
Who darkly through the splendours creep  
Unconscious of the light.

No lens of earth—no cunning glass,  
Such as may aid the outer sense—  
Can help such eyes as these to pass  
Their limits small and dense.

By Nature's children, Nature's page,  
With simple faith is simply scanned,  
And things that baffle fool and sage  
They see and understand.

G.

"Light" can be obtained at all Bookstalls  
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## THE PROGRESSION OF MARMADUKE.

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

(Continued from page 562.)

June 13th, 1920.

### THE OFFERING OF A PURE AND PERFECT HEART.

"When we look from here at some men's lives, we think these words are most applicable to them, for they are unselfish and strenuous in work for others. These men and women are those who will quickly become teachers when they pass over, and will then help even more than they have done on earth. We see also the very opposites of these, but the good lives will have their effect on the thoughtless and careless ones, and in time there will come the regeneration of all. It is difficult very often to lead the perfect life on earth; there are so many hindrances and stumbling-blocks. A man who never loses his temper may be in himself more perfect than he who can feel and express a righteous indignation and anger, yet the latter may be able to produce a more lasting effect for good. Each word and act must be judged on its own merits, and we can lay down no hard and fast rule. All a man's deeds and thoughts are known, and the good he has done is recorded and balanced against anything that he may have done of evil. The old idea of the 'recording angel' is not so far wrong after all; but the records are really automatic; and as psychometry shows that scenes can be impressed upon any article, however small it may be, so the deeds and words of earth-life are recorded here, and a man sees them before him either as accusing or approving him when he passes over to our side. Few know how remorse can eat its way into a man's heart when he sees a condemnatory record of his past; but if more did know, it would lead on earth to a quicker progression towards good. I consider there is much more mercy shown by this drastic method than if a man were allowed, on his arrival here, to think himself better than he really is. He would not then commence to correct his faults as he now has to do, and might be content to continue in a low sphere and not to progress at all. We are constantly endeavouring to awaken men's consciences on earth, but here they are automatically aroused even if the purgatorial probation has to be lived through to do so. The ancient idea of 'torment' is crude, and yet all these old myths have their element of truth, because they are simply an exaggerated representation of what does really happen. When the time arrives in the future, that all men come over here perfected by the earth life, then the lower spheres will be no longer needed, and as the people on earth become more spiritual, this will be the case. I wish we could send a teacher to awaken mankind, but alas! it would be less possible than in the days of Christ, for most people are more self-satisfied, more self-centred, more immersed in worldly cares and pleasures than they were then, and have little care for the resurrection of the spiritual in their nature. The 'second coming' must begin in men's own hearts. I seem to be harping on one string to-day, but I am, in a way, feeling disappointed that the war-wave of spirituality does not appear to have laid hold of the world as we hoped it would have done, and so what is in my mind has risen to the surface and got itself written."

July 25th, 1920.

### THE INFLUENCE OF CONTENTMENT ON THE SPIRITUAL HEALTH.

"I have been with you on your holiday, and have been studying character, and I have been more and more impressed by the different natures to be met with in the world. There is the ultra-spiritual person, who thinks material things matter so little that he (or she) is content with discomfort because it touches only the bodily needs; but this is not a right attitude of mind, for there is likely to be a neglect of the happiness of others if the needs of earth are looked upon as entirely unworthy of consideration. Then there is the man earthbound to earth, desiring nothing better than rich food, and comforts for the body. This latter class can be met with everywhere and I turn away my eyes from beholding them. There are other types too numerous to mention: those who look on the bright side of everything even under depressing circumstances, and others who find clouds even amidst the sunshine. But there are also the truly spiritual who live on the earth, but are not of the earth, and who never despise or neglect the duties of life even for those higher ones which have become to them a necessity of their existence. We value this latter type

beyond words, because they link the two worlds together; because they prove that man is a spirit even on earth, and because they raise the standard of life for others by their example. We could do little without such helpers, for clairvoyants who can give descriptions of the future life and messages from the unseen are few, and they cannot get at the great mass of the people. It requires someone who is amongst them, and doing the same daily tasks, to make people realise that it is not necessary to be an ascetic to be spiritual, and that earthly duties need not suffer from a knowledge of the future life, but rather they will be better and more conscientiously performed owing to the contentment produced by the certain knowledge of the future. Christ might have preached in vain, had he kept himself aloof from all the common walks, and employments of life. Had the heavenly crown come to him on earth, all his attempts to found a pure and reasonable religion would have been futile; but the perfect life lived in their midst could convert the multitudes. Neither did he hide his psychic powers, but he did not show them unless some helpful deed were to be done, or some doubting soul convinced. Possibly out of a hundred people, not more than two or three are living a life which brings into harmony the seen and unseen, the material and the spiritual, and yet that is what is needed to regenerate mankind. As long as the vast majority live for the world's pleasures and successes only, so long will the knowledge which alone can bring perfect happiness be ignored, and life on earth be frittered away on objects which, if not harmful in their right proportion and in moderation, become very harmful if they are made the end and aim of life. I should like to show such people the future they are preparing for themselves. As an acrobat can make his limbs supple by commencing his feats early in childhood, so men can make their entry easy into the upper spheres of the next life by learning their lessons in the childhood represented by their earth life. I wish we could influence all mankind to this end, but they dally and delay, and think that in the old age they will have time to make up for the misdeeds of youth. They never know when the reaper will come and cut them down, and again the pitiful cry will be heard in our world: 'Oh, if we had but known!' You on earth can help to lighten this darkness, and if you can only save one human being from despair and misery, it is work well worth the doing. It is a work in which very few of those who should be the pioneers take a part, for the churches do not open their doors willingly to those who know and preach the truth, and empty phrases and vain repetitions are all that most have to offer any despairing soul who comes to them in sorrow and bereavement. Not so can the contentment of spiritual health be given."

### CONCLUSION.

[For some months past the above communications received by Miss Flora More, which are now concluded, have been read with the deepest interest, and, we hope, benefit, by many thousands of our readers. We have received a considerable number of letters from all over the globe showing a deep and grateful interest in these remarkable essays. We join with our many readers in offering a tribute of gratitude to Miss More, to whom we are indebted for permission to publish these essays. Her patient and exacting methods of recording the messages given through her hand deserve the highest praise. Miss More has given us the opportunity of publishing a further series of twenty-nine messages, and these will be given from time to time in *LIGHT*. Negotiations are now in hand respecting the publication of the whole of the "Progression of Marmaduke" in book form, and we hope to be in a position to give some definite particulars at an early date.]

We look upon it here as a breach of honour to dare to judge our neighbour, even here in spirit life, so how much more must you with mortal bodies refrain from judgment. Form your own opinions of a person if you will, every soul has that kind of judgment given to him; to take a man's measure, to feel what you think most likely is true about him, but try never to pass fixed opinions to the world.—"Thought Lectures."



## SOME MEMORIES OF GEORGE R. SIMS.

By R. H. SAUNDERS.\*

The late G. R. Sims was what may be truly termed a many-sided man. Tributes pour in on all sides to his abilities as a journalist, a social reformer, a playwright, versifier, and many other phases of a wonderful activity, but I have seen no reference in the obituary notices I have read of his interest in psychic matters. Yet his interest in the occult was intense, and latterly he was courageous enough to say there were more things in heaven and earth than his philosophy had admitted, as the pages of the "Referee" the last twelve months will show.

I had the privilege of dining with him some months back, and a long chat with him and his charming wife and niece on Spiritualism. We afterwards adjourned to his sanctum where his literary "output," as he phrased it, was manufactured, and he showed me one large bookcase filled entirely with books on criminology, and a great number of books on psychic subjects. He had read much on this latter subject, knew a deal of its philosophy, and appreciated much of its beauty. He was weak in his knowledge of the phenomenal side, and here it was I proved useful to him. His investigations had not included mediums of the highest type, and with Mrs. Wriedt and Mrs. Roberts Johnson he really started to test for himself, but his illness prevented the continuance of his investigations. He had scarcely overcome the bewilderment which so often accompanies the first incursion into the psychic domain, when he started the series of articles on the subject in the "Referee." The phenomena, to him, was so astonishing that he could only ejaculate "Wonderful, wonderful," and although he said "I can't understand it," he also admitted it was genuine, and that there could be no possibility of fraud. Yet he launched the articles which startled England, and gave rise to much acrimonious correspondence. They were premature, for his opportunities had been few, and had he been permitted a more ripened experience, there would have come from his pen articles such as only he could write, charged to the full with the common sense of his shrewd nature.

It has been said that his attitude to the subject was "wobbly"—one week full of arguments for, another week against. It must never be overlooked that, first and last, he was a journalist, and viewed things with a journalist's eye, and his investigations were started with "copy" in view. Night and day his thoughts were "copy," and he told me the way to sustain the interest was to raise disputable points and give opportunities for criticism. "Send me something for next issue; I must have more material," he would write. But light began to break in upon him, and before he passed away he was more than tolerant, he was sympathetic, and admitted there was much that he agreed with. At one sitting he learnt of the wonderful power of the spirit who claimed to be Abdul Latiff, the great Persian philosopher, and medico, who promised to cure his insomnia, and he wrote an article, admitting the cure, in the "Referee" of April 23rd.

He had another remarkable sitting with Mrs. Wriedt, when his old friend W. T. Stead came, and referred to incidents known only to themselves, and when this was followed by W. E. Gladstone, with a characteristic oration,

\* Mr. R. H. Saunders acted as a guide to Mr. G. R. Sims in his investigations of psychical phenomena, and is referred to in the articles in the "Referee" as his "Guide Philosopher and Friend."

## THE MEDIUMSHIP OF ADA BESINNET.

To the Editor of LIGHT.

Sir,—The following may interest readers of LIGHT of July 29th on the questions, "Can the spirit leave the body?" and "Do animals survive earth life?"

On July 19th, 1922, Miss Ada Besinnet held a séance in my home. There were six persons present beside herself and a friend who was expected to manage the victrola. The demonstrations were even better than before her visit to England, and the first I had the pleasure of attending since her return. After the first one was played every record was placed on the victrola by invisible force and the hand of the nearest sitter was taken up and put on the crank of the victrola when it needed winding. I said: "I wonder if it is Pansy doing that?" when a brilliant light surrounded the half length figure of a lovely young woman with waving blonde hair, creamy, crepe dress with belted waist. She presented a side view looking down at the victrola. After an interval of darkness a strong light revealed her again, full front view toward the circle, smiling and bowing as if pleased with praise. Some moments later the half length form of Ada was very distinctly seen in the centre of the table with eyes wide open and countenance glorified and very beautiful. We were startled, and I exclaimed, "Why, it is Ada!" when a pro-

Mr. Sims was amazed. He related what he remembered of it in the "Referee" of June 4th last. I took notes of all his sittings, and he admitted their accuracy—they would occupy many pages of LIGHT, so some other way may be taken to give them publicity—they are full of interest. Note what Mr. Sims wrote in the "Referee" of December 18th, 1921:—

I have conversed with the dead. The hands of the dead have stroked my hair and touched my face. The forms of the departed have stood behind my chair, and a strange vapoury light has floated above my head.

All these things have happened in circumstances which as far as I am able at present to determine absolutely precluded all possibility of imposture by the medium or collusion among the sitters.

The italics are mine. He wrote me personally also:—

I was much astonished at what I saw, and a good deal of it is beyond my comprehension, but I am still only a student. A man who wants honestly to investigate must not accept everything at a glance. I should like other sittings. The extraordinary voices still leave me marvelling. I do not like to be called "old gentleman." It is a great shock to me, as if there is one thing I pride myself upon, it is my eternal youth. I come of a family which never begins to grow old until about ninety, and then they generally marry again. I was not really nervous—that is journalist camouflage. I am descended from a famous buccaneer who ploughed the Spanish Main, and heredity will tell.

In reading between the lines of his articles, as well as in his frank admissions, the trend of his opinion will be discerned—the scales were bearing heavily in the cause of truth, and had he been spared he would ere long have realised it to the full. I am convinced he will yet inspire some of the younger brethren of the pen—the interest aroused in the past year of his life will be carried into the spheres. He was once told at a sitting, "Your best work will be done over here." I little dreamt when only recently I wrote him, "You will soon realise the truth," it would have this tragic application.

His activity, literary and physical, was amazing. He wrote to me on September 1st, 1921:—

Last week my newspaper output was over ten thousand words. In addition to this, I wrote an act of a new play, two songs and a Grand Guignol story. I attended two public luncheons, at both of which I had to speak. I took a friend through Notting Dale at night and showed him the London Avernus. I sat on two committees, and filled in the intervals with chocolate creams, Macintosh's toffee and strong cigars. I work from ten o'clock in the morning till one o'clock the next morning, and sometime till two o'clock, and I can walk all day long without getting tired. I have all my faculties—I am only just beginning to cut my wisdom teeth, and I have an unsatiated appetite for the good things of the Feast of Life. So where does your "old gentleman" come in?

He never lost his fun—well or ill, he saw humour in most things. His love of sport was so great that he could be switched off any subject, however serious, to discuss boxing, for instance, and his memory for the great names in all branches of sport was phenomenal; but all the phases of this many-sided writer will be dealt with by abler pens than mine. I only desire to pay my tribute to the memory of a genial, warm-hearted man of "many parts," who assured me, not long before he passed away, that he not only held an open mind as to Spiritualism, but possessed "many shots in his locker" to deal with certain of its prominent critics. The pity is they were never fired!

longed light surrounding the figure revealed the earthly Ada sitting, as usual, entranced with closed eyes and hands lying on the table at the same time. The control said, "See her double." This is the second time the same manifestation has been given.

Two years ago at a séance with Miss Besinnet I had asked my husband, who talked to me through the trumpet, "Do you see the dear pets we had?" but received no reply. Later in the evening the control said, "Mr. Scott is here and Fred is with him." I mentioned two old friends of that name, when the control said "No, no, 'Fred' is a big brown horse." I had forgotten for the time the fine brown horse "Fred" that had died forty years before as a sacrifice in aiding a woman and four little children. Truly the horse was more worthy of a happy future than the man who caused his death. Later in the evening my husband answered my question through the trumpet saying, "I can see them all whenever I want to," referring to our pets.

I have attended over one hundred séances with Miss Besinnet. I am not credulous but ever on the alert for anything that can be misconstrued. I have had some very amusing proofs to show me that the invisible ones understood my mental attitude. We who know her so well are very proud and happy for her and her gift.

JOSEPHINE B. SCOTT,

342, W. 2nd Street,  
Perrysburg, O., U.S.A.  
August 16th, 1922.



## A CRITICAL EXAMINATION OF THE ALLEGED FRAUD WITH THE CREWE CIRCLE.

BY THE "LIGHT" INVESTIGATOR.

(Continued from page 567.)

This week we publish below a number of letters and comments on this case. The pros and cons set out by the writers may possibly further assist our readers in arriving at their verdict. The issue is very clear, and is summed up in the question, "Who substituted the plates?" In considering this question, however, one must also bear in mind the charges brought by Price against Hope to the effect that he has been exposed before (see page 565, second column). But we must ask at once, "Has he?" If Hope has been discovered tricking on occasions prior to this case, then the way is made much easier in arriving at a verdict. A man who tricks once is always assumed to be liable to trick again. Price quotes two cases: one relates to a test attempted by Sir Oliver Lodge in 1909, the other to a story recorded by an ex-Indian missionary. Next week in our summing up of the evidence we will deal with these charges in the course of our review of Hope as a medium. We do not wish to introduce any side issues into the case in hand, but our readers we know will agree with us that if it can be found that Hope's past record is a clean one, after putting aside the views of those who are ignorant of the many sided aspects of these investigations and direct attacks of those, whose only purpose is to condemn the whole thing, we feel that concentration on the Price-Seymour-Hope test will be rendered much easier. Unless some new and vital evidence is forthcoming before we go to press next week, we intend to close this investigation, for the time being at any rate, in the following week's issue.

(To be continued.)

### SOME COMMENTS BY MR. JAMES SEYMOUR.

Mr. James Seymour, of the Magic Circle, who was associated with Mr. Price in the S.P.R. test, writes:—

When reading detailed accounts of test sittings I have often been amused to note that the investigator has allowed his attention to be diverted into side-channels, and in doing so has unconsciously given opportunities for trickery which he has not suspected. I recall that I have many times watched a student engaged in chemical analysis groping and probing for the improbable or impossible, with the result that the experiment he has been engaged in has been muddled and the objective missed.

My practice is to make a preliminary study of the medium and his methods of working, and then base my plan of action on the information gleaned. I am thus able to eliminate many possible factors and am able to concentrate on the weak points.

There has been an amazing lot of "piffle" written on the subject of photographic exposure, and the fading out of X-ray markings on photographic plates. I have yet to learn that the action of X-rays on the silver haloids differ materially from the effects of other forms of energy.

Using an approved plate testing apparatus I have made a series of laboratory tests on X-rayed flashlight plates supplied by the Imperial Dry Plate Co., but as the contention raised has now been dropped, I will not trouble you with the details.

Dr. Cushman, however, in his letter to you (dated August 18th) states that the X-ray marking is unreliable, as the markings quite disappear on long exposures and over-development. The worthy doctor states what is quite obvious, but omits to add that this treatment would also obliterate all other detail on the plates and render the experiment useless. I am, however, able to demonstrate that the X-ray marking will not fail even under this drastic treatment.

I am sending you for your inspection contact prints from two negatives made in the course of the experiments referred to. One of the plates was normally exposed and developed; the other was grossly over-exposed and over-developed. No. 1 received ten seconds' exposure and four minutes' development. Under precisely the same conditions No. 2 was exposed for three minutes twenty seconds (twenty times over-exposed) and received thirty minutes' development, at the end of which the plate was perfectly black

and opaque. In spite of this treatment the image has been restored by suitable chemical action, and the marks are plainly visible, although reversal has taken place. I would recommend the critics who wish to eliminate the marks to use a scraper.

Some of your readers suggest other ways of plate-marking, but I would point out that there is no difficulty in devising effective methods. The problem is to effectively mark the plates in a secret manner which will leave the medium unconscious that he has been handling plates that can be identified. A fraudulent medium will not betray himself by "switching" plates which he suspects to be marked. There are other known methods which he can and does employ for the production of his "extras."

[We have examined the photographs referred to in the above letter.—Ed, LIGHT.]

### LETTERS ON THE HOPE CASE.

To the Editor of LIGHT.

SIR,—I am afraid that some of the remarks made by Mr. Harry Price, in the current issue of LIGHT, may mislead your readers. The article in the Budget of the S.S.S.P., No. 84, to which he refers, is *not* the "considered report of the S.S.S.P.," and I cannot understand why it should be quoted as such. It represents my own personal opinions. The Society, as a Society, has issued no official report on these allegations of fraud. The accusers, *i.e.*, the S.P.R. and the Magic Circle, refused to co-operate with the S.S.S.P. and the B.C.P.S. in a thorough and impartial investigation, so that officially we could do nothing. The opinions of individual members of the S.S.S.P. vary considerably on this matter.

Mr. Price admits that Mr. Hope may have the power to produce some type of extra supernormally, but he does not think that such productions would be as good as the one he got. This is amusing! If Mr. Hope can (as I am quite convinced he can) act as a medium for the production of supernormal pictures, why should they not be as good, or better, than the one secured by Mr. Price, which I consider a genuine result?

Mr. Price rightly points out that in the article referred to I attributed the possible short circuiting to the mental attitude of the sitters. "Cheating" is hardly the correct term to use in connection with the unconscious deception that sometimes occurs in psychic phenomena. The sitters are often more responsible for the "lapses" than the unfortunate medium who generally, as the word implies, is *purely a medium*. If I suggest to a subject in the hypnotic state that he is Napoleon and he acts up to it, the responsibility for the deception is mine, not his. The analogy holds good in psychic phenomena.

How are we to know whether subconscious deception is not being practised? This, in psychic photography, is not difficult. When experimenting at Crewe and elsewhere I have invariably marked the plates as I took them from the packet. Sometimes I have loaded my slides beforehand at home with marked plates. Either method is an adequate check on substitution. A little common-sense and the adoption of test conditions are sufficient safeguards. In fact, the best safeguard against unconscious deception is to prevent it from taking place. Mr. Price encouraged it and so got what he asked for.

I am very pleased that our photographic critic has had the courage to testify to having seen "absolutely genuine" phenomena; but he must not blame his friends for being sceptical because it is only typical of his own attitude regarding psychic photography. Hope has been a medium for many years. There is *not a single instance* in the whole of his career, where he has been detected in deliberate fraud. There are *thousands* of definite positive instances of his genuineness. All sense of proportion is lost—the 999 genuine cases are overlooked and attention is concentrated on the one doubtful case. The very people who should appreciate the difficulties of mediumship are the first to beat the big drum and cry "Fraud!" Assuming fraud had been definitely proved, the next step should have been to verify whether it was deliberate or unconscious. Instead of careful investigation we are offered haphazard conjectures,



and even Mrs. Buxton, against whom there is not the least shadow of a case, is subjected to absurd innuendoes. People claiming to be scientific seem to approach these intricate psychological phenomena in a biased and most unscientific manner, and those who have had the least experience are the most dogmatic in their assertions.—Yours etc.,

FRED BARLOW.

"Bryntirion," 105, Springfield-road,  
Moseley, Birmingham.  
September 9th, 1922.

To the Editor of LIGHT.

SIR.—Since I called Mr. Hope a knave, he is quite justified in calling me a fool, or—to use a more felicitous phrase—in not recognising the integrity of my topmost organ (see *LIGHT*, p. 572).

However, nothing could be more unfortunate than the tone of jaunty insolence he takes in his defence. Those of his friends who have so loyally stood by him throughout this stormy time, would have done well to stand a little longer and a little closer, and to have criticised his manner, even if they found no flaw in his morals.—Yours etc.,

IDA WILD.

Old Larkshayes, Dalwood, S. Devon.  
September 9th, 1922.

To the Editor of LIGHT.

SIR.—I note that Mr. Harry Price, in your issue of the 9th, writes as follows: "In a letter from Mr. Hope to a Mr. W. Gregory, published in the 'Bristol Gazette' for July 15th, Hope says: 'Again, he said he put indelible marks on the three slides and I have submitted them to two gentlemen for their inspection, and no one can find such marks on them.'"

I do not know how it appeared in the "Bristol Gazette," but there is a divergence between Mr. Hope's actual letter to me and Mr. Price's version, which he states appeared in the "Gazette." Mr. Hope's letter reads as follows: "Again, he said he put indelible marks on the slide. I have three slides and I have submitted them to two gentlemen for their inspection and no one can find such marks on them."

Clearly Mr. Hope submitted for inspection his three slides. The one, it appears, he usually uses for ordinary photography, the other for taking letters and photos, and the other is damaged. It will be noted that Mr. Hope refers to only one slide, not three, as having been, according to Mr. Price, marked.—Yours etc.,

W. GREGORY.

231, Southmead-road, Bristol.  
September 10th, 1922.

To the Editor of LIGHT.

SIR.—I am sure the great majority of your readers will agree that they are utterly tired of the Hope *versus* Price controversy. There is one question and one question only to which a reply is long overdue: Can Hope produce genuine psychic photographs or not? What happened at a particular sitting is of no great interest to anyone but Mr. Hope and Mr. Price, but we do want to know once and for all whether a psychic picture is a scientific possibility. It is surely a simple matter to arrange a convincing test, which would settle the matter one way or the other. If Hope knows that the extras are genuine, he should be anxious and willing to co-operate in insuring that the test shall be so scientifically carried out as to carry conviction to Mr. Clodd himself if he could be induced to participate. It is up to the Psychic College to prove or disprove the validity of the claims of Mr. Hope and Mrs. Deane, and when this has been accomplished, we might ask you, Mr. Editor, to end the Hope—Price dispute by intimating that this correspondence must now cease.—Yours etc.,

MARGARET C. VIVIAN.

Marley, Belle Vue-road, Bournemouth.  
September 10th, 1922.

To the Editor of LIGHT.

SIR.—In Mr. Harry Price's reply (*LIGHT*, p. 564), it is stated that "we have the considered Report" of the Society for the Study of Supernormal Pictures on this matter of the alleged fraud of the Crewe Circle, and he quotes from the Budget (No. 84) The Budget is a private document sent to its members and is not for publication.

As President of that Society I beg to state that the quotation made is not from a report of the Society—"considered" or otherwise—but is from an individual member, our esteemed Secretary, Mr. Barlow, and only expresses his own opinion and in no way pledges the Society as a whole to his view.—Yours etc.,

ABRAHAM WALLACE, M.D.

"Wendela," Harrow-on-the-Hill.  
September 9th, 1922.

To the Editor of LIGHT.

SIR.—I have had several sittings with Mr. Hope and Mrs. Buxton, and received results that have proved conclusively—to me—that there has been no trickery, for they can't fake photos or "extras" of persons passed over when there are no photos in existence prior to their passing, and yet the "extras" are true portraits.

One thing, in all the sittings I have had which has struck me as being of importance and which precludes the mediums from entertaining the idea of faking, is that Mr. Hope has always said prior to a sitting, "We do not guarantee any result."

After saying this there is nothing for Mr. Hope or Mrs. Buxton to do but trust to the powers at work to get an "extra" on the plate. If they fail no one can object. Therefore why risk a good name by attempting any fake?

Were I able to get such results as the Crewe Circle, and, if I gave a test sitting for the P.R.S. or any other such body, I should expect the following result:—

Medium to Sitter: I suppose you have brought some plates?

Sitter (answers): Yes.

Medium: Do you object to the use of my own plates?

Sitter (emphatically): Yes!

Medium: Why?

Sitter: Well, it would hardly be fair to us—I don't say you would—but—there is the possibility of you having done something to the plates.

Medium: Then on the same basis of reasoning I am quite justified in not using your plates. But, to show that my efforts are honest and genuine please select someone on whom you can place implicit trust to act as intermediary for us both.

Mr. X. is selected and buys some new plates, being the only person allowed to handle same.

Sitting takes place. Everything in the process of taking and developing the photos is left entirely to Mr. X. in every detail.

Now, if an "extra" appears, I should think everyone ought to be satisfied.

Yours, etc.,

WM. S. BATTEN.

61, St. Paul's-road,  
Middlesbrough.

"CAN THE SPIRIT TEMPORARILY LEAVE  
THE BODY?"

Mr. Harvey Metcalfe writes:—

I was once told (clairaudiently) by a spirit guide that no one has functioned entirely in the spirit body during absence temporarily from the physical one, owing to the fact that the (umbilical) cord connecting the spirit body with the physical is made up of particles of the latter. This, to the present writer, seems very probable.

In my early days as a trance-speaker in the Spiritualist movement I had many conscious moments apart from the physical body. One vivid normal experience took place whilst I was sitting in my bedroom reading a letter. I saw a reflection (clairvoyantly of course) of the human aura in a large mirror opposite. Then I became conscious of a counterpart of my physical body about two feet above the physical—strictly speaking I saw the physical body below, I seeing apparently through the eyes of the spirit body.

The only manifestation of the kind recorded scientifically that I have had, was when I was a youth of eighteen. During the trance state I left my surroundings and "became conscious of my presence" in a town about twelve miles away. I found myself in a small hall used for spiritualistic purposes. I heard part of an address, and some clairvoyant descriptions. I had not known a meeting was in progress at the time. The information I had gleaned, with the description I remembered, were verified in every detail the next morning by the people present at the meeting. I had no opportunity of communicating with them, thus making the record more interesting. Although I had no perception of colour during this experience the physical brain registered the receptive thoughts of the spirit itself, whilst during this particular trance period an address on some philosophical question was delivered through my organism.

Although I regard the demonstration of my psychic power the least valuable of my public work, yet these recollections are to me highly significant.

TWENTY-FIVE YEARS of work amongst all sorts and conditions of men have convinced me that a more intense and living belief in the power of the resurrection and the reality of the life after bodily death is not only one of the most urgent needs of the age, it is needed oftentimes by good Christian folk quite as much as by those who are considered to be without the pale.—From "Man's Survival After Death," by the Rev. C. L. TWEEDALE.



# THE HYPOTHESIS OF SURVIVAL.

## A FRIENDLY COMMENT ON PROFESSOR RICHEL'S REPLY.\*

BY SIR OLIVER LODGE.

It is a comfort that my good friend Charles Richet and I are agreed about the main facts, and only differ as to their interpretation. But let me eliminate at once from the facts bearing on that interpretation any bare assertion made through a medium, such as, "I am George Pelham, etc." Of course I entirely agree that any such bare affirmation carries no weight whatever. The conviction of persistent personal identity is not born of mere assertions. I am accustomed of late years to get a large number of messages, sent me from different parts of the world, purporting to come from my son Raymond; but I do not accept them all as so coming. Few of them bear his stamp: and the likelihood of personation is never absent from my mind. Moreover, when I have an opportunity of catechising him about the more reasonable of such messages, he repudiates most of them; though a few here and there he accepts as genuine to a certain extent, though he says they only partially convey what he intended to say.

Conviction of personal identity is a slow growth, not based upon any one instance, but gradually built up from each occurrence of the display of specific knowledge appropriate to that person alone, and still further strengthened by the slight nuances and personal traits—difficult to exhibit in print—which are characteristic of the individual, and which make the same kind of impression as is made normally by the speech or writing of a well-known friend. If Professor Richet were to ring me up on a telephone and if I could hear his voice and a few of his characteristic and delightful exclamations I should not easily suppose that a clever impersonator were at the other end of the line. But the proof would not be crucial even then, for dramatic impersonation is a possibility. And still less would it be crucial if the communicator had to dictate what he wanted to say to an operator or amanuensis, so that I only received the substance of his message. I mention these two possibilities of evidence because both kinds have actually occurred in my conversations with the other side, and every such instance adds its strength, such as it is, to the whole bundle of evidence. If, furthermore, a message were found to refer to facts or incidents which only Richet and I knew, the proof would be still further strengthened, and the vague hypothesis of mere lucidity on the part of a medium would be thrown into the background. For it would be as difficult to attribute exactly the right kind of lucidity, in each of a multitude of cases, to any one telegraph operator, as it would be to suppose that such operator were influenced telepathically in a deceptive and dramatising fashion by my own subconscious knowledge. Proof would be further clinched by the reception of information which neither I nor anyone in the neighbourhood knew but which was subsequently verified by inquiry from relatives or by examination of documents belonging to the deceased; especially if similar matters were referred to through three or four independent mediums, each of them apparently controlled by one and the same intelligence. If this sort of evidence went on accumulating for years—not only in my own case but in the case of a large number of bereaved persons who had been brought anonymously to the instrument, and who all felt that they had got into touch with their loved ones on the other side, whom they found waiting and eager to speak—the proof would ultimately become irresistible.

That, in brief summary, is my position at present. So that I venture to say, with all respect to those who hold otherwise, or who are incredulous of the possibility of any such phenomenon—among whom are many who have not had so full an experience of this particular class of phenomena as I have been favoured with—that to seek to explain the facts in their entirety by any kind of personating, or dramatising lucidity on the part of an operator would be a gratuitous raising of obstacles and evasion of the straightforward course. This may sound merely a dogmatic statement, but without apparent dogmatism it is difficult to be both brief and forcible; and in order truly to represent my position it is my desire to be both.

Furthermore, I venture to ask Professor Richet whether

he would not admit that the postulate of general vague universal lucidity does not demand too much. If information in all directions is available to a sensitive entranced medium, what is it which causes precisely the right kind of information to be selected and supplied to the right person—that person being by hypothesis a stranger? If there is no real personality behind the messages, but only a cosmic picture gallery or reference library of information; if the scribe or automatist is dependent on his own personal faculty of clairvoyance, whereby he has access to a whole reservoir of miscellaneous undigested information about everybody; think what confusion would be likely to result. Strange indeed would the faculty be which should enable a person encountering, say, fifty different strangers in the course of a year to disentangle the affairs of all of them, to refer to the incidents appropriate to each on the right occasion, and thereafter to keep them distinct and consecutive at every future opportunity. An elaborate system of book-keeping or filing would be needed, a sort of general clearing-house, in which the appropriate facts could be docketed, and the fine shades of manner and relationship also recorded, so as to be accessible at a moment's notice when called for.

No, this is not the way it is done. The personal facts are remembered, naturally enough, by each individual personality: the characteristic traits, the fine shades of manner and expression belong definitely to the person who in this life possessed them. They become accessible—oddly enough—through the singular channel of mediumship, whereby the person himself becomes temporarily though indirectly accessible. If we admit that, the facts all fall into line with ease and clearness, in the way we are accustomed to find facts fit together in science when we are on the pathway of truth.

I doubt not that Professor Richet would realise all this if he had had as full first-hand experience of the mental as he has had of the physical class of phenomenon, and if he were not fortified against such a view by the conviction that brain is essential to thought and memory, and that when the organism is damaged or destroyed the personality is damaged or destroyed, too.

That is really the parting of the ways between us. We both of us fully admit the normal facts which he adduces. No one doubts that a man hit on the head with a brick is incompetent to express himself, and that his mental processes, whatever they may be, are no longer accessible to us. No one doubts that the brain is the organ whereby mind is able to influence and move matter, and thereby hold communication, in accordance with the laws of energy and the automatic processes of Physics and Chemistry. How this influence is exerted we do not know. But we do know that if the mechanism is injured the influence ceases. A very little poisoning of the transmitting nervous fibres will interrupt communication. So will a section or a bad leak in an Atlantic cable. By this means, indeed, in the early days of cable-laying, all communication with the Great Eastern cable-laying ship suddenly became impossible. The ship might have sunk or gone out of existence. But that was not the natural hypothesis: it was not the supposition made by those on shore. They worked on a simpler supposition, that something had gone wrong with the medium of communication or with the apparatus on board the ship. And their optimism was justified; for in time, through a repaired cable, communication was restored; until to-day the miracle of 1857 and 1865 has become a commonplace, to which few give a moment's thought.

Still the mode of connection between Mind and Matter is an unsolved philosophic problem. Richet is satisfied with the idea of psycho-physical parallelism. I am not. I need actual Interaction—not parallelism—nor yet epiphenomenalism. Mind and matter are constantly operating on each other, and the controlling influence is Mind.

*Spiritus intus alit, totamque infusa per artus  
Mens agitat molem, et magno se corpore miscet.*†

Virgil's is a true interpretation of familiar fact, and a bald Materialism is incomplete as a philosophy.

Richet cannot accept my mind and brain analogue of the

† Spirit animates everything, and, permeating every part, mind governs matter and blends with the majestic whole.

\* This is the original of the French version of Sir Oliver Lodge's article in the "Revue Metapsychique" for July-August, 1922. A translation of Professor Richet's reply in the previous issue of the "Revue" was given in *Light* of July 22nd.



musician and his instrument, for he "cannot accept the musician." The instrument he requires for the analogy is not a violin or a piano, but a pianola, self-driven or at least self-guided, producing the music automatically. He appears satisfied with the doctrine of animal and human automatism, attributed to Descartes, and supported on more than one important occasion by Huxley.

All analogies are necessarily defective, but if I had seriously to contemplate his illustration of the pianola, I should have to ask: How did the roll of paper get into the instrument, and what perforated its holes? The reply would be: Another machine. Granted. But what arranged the sequence and co-existence of the perforations? Is there no Bach or Beethoven ultimately behind it all?

But if worked thus the analogy would lead us, not only into the philosophic question of the relation between Mind and Matter, but also into the more extensive region of Theology. I do not shrink that region, but it is outside the bounds for our present purpose. So I content myself with maintaining that a violin is incomplete without the performer, that a high-speed motor-car without a driver is but a blind fury, and that the element of Mind and Guidance runs through not only humanity but the animal and in some sort the vegetable kingdom also.

Do I then look for survival of personality in those kingdoms? No, not unless personality really exists in them. You cannot have survival of a non-existence. The element of individual character and personality seems specifically human, though it may be found to some extent in the higher animals. For the rest, the guiding and directing principle that we call Life need not necessarily involve such an element of individuality as would call for individual permanence. Persistence as a whole, yes. Continuity, yes. I do not believe in any reality going completely out of existence. Just as energy may exhibit itself in protean form, may be handed on from one object to another without loss, and may interact with another and another frame of things for ever, so it seems to me likely that life, too, in its lower forms, may be conserved, and may construct and control the mechanism of body after body, without necessarily gaining any such element of identity as would justify the idea of the probable persistence of each individual. The element of persistent personality makes its appearance at a higher stage.

But now I am travelling too far afield, and entering on thorny topics on which differences of opinion are likely and legitimate. I have enough to do to seek to endeavour gradually to convince Professor Richet, and after him a number of eminent scientific Materialists, that their philosophy is defective, and that Mind in its essence is independent of the material organism which it constructs and uses. Although, admittedly, without the loan of an organism of some kind—without, let us say, some form of ectoplasm which it can mould to its requirements—it is unable to make its existence known to us here and now while we are so closely interwoven with Matter and limited to our animal-derived senses for all direct perception.

Our outlook on the universe is very partial and obscure. Most of our studies have lain in the material direction, and the discoveries of the nineteenth century have almost all been concerned with Matter and its myriad properties. Brilliant indeed have been the results, but they are not exclusive of another line of inquiry. We now not only have Matter to deal with, but the Ether also; and what the bearing of this great entity is on the problems of Life and Mind remains for the twentieth century to discover. It is an entity which makes no direct appeal to our present senses, and yet which is substantial to a degree far beyond the substantiality of any atomic or molecular structure. That Life and Mind interact with the Ether I feel instinctively convinced; and I surmise that it is indirectly through the Ether that they are able to act on Matter. But all this is speculation at present, and I only mention it here to show that I am not averse from Life having always a physical vehicle of some kind, something more general and fundamental and durable than any collocation of Matter. Thus it seems quite possible that our materialistic instincts contain an element of truth, that they will not be confounded but will be satisfied by enlargement and modification, and that the rationality of Survival amid etherial surroundings will become clear and complete and satisfactory when we have all the facts before us.

Meanwhile, let us cultivate our garden, and pursue truth without fear or favour.

**AFTER DEATH STATES.**—Miss E. P. Prentice writes: There are many conflicting opinions from both discarnate and incarnate minds. Your correspondent, for enlightenment, should read Louis Figuier's "Day After Death." He calls the perfected creature who comes after man in the ascending series of nature the superhuman being and he believes that after death the soul goes away to compose this being. He adds: "Everything indicates that the planetary ether is inhabited probably by superhuman beings endowed with every kind of moral perfection. In the language of every nation the space which lies beyond our atmosphere is called heaven. To this the freed soul gravitates for the purpose of progression."

## THE "SATURDAY REVIEW" AND PSYCHICAL PHENOMENA.

To the Editor of LIGHT.

SIR.—Mr. Filson Young, the editor of the "Saturday Review," states in the "Sunday Chronicle" that all physical phenomena are due to fraud, and more especially, that those presented by "Eva C." are due to regurgitation. This theory was one of the first considered by experimenters with her. It was disproved by emetics, by giving her strong colouring matter to swallow, and by radio-graphic examination proving that her organism is quite normal. He states that she imposed on Dr. Schrenck-Notzing. How he or anyone else can say this after the photographs given in Schrenck-Notzing's book and the rigid conditions to prevent any possible fraud, described in that work, would pass comprehension but for his remark, "People seem to think that because a man is eminent in some branch of science his explanation of what he sees at a séance [my italics] is of greater value than that of any ordinary common-sense person. This is all bluff."

The bluff is on the other side. The evidence of scientific men does not turn on their special eminence, but on their skill as experimentalists. Their method is not to "attend séances," they experiment under the most rigid conditions for years before they attempt to pronounce. Richet, to name the last only, experimented for thirty years in profound scepticism, and certainly without the slightest "ache for a religion of some kind," before he gave in to the facts. The ectoplasmic forms which are seen under the eyes of the observers to grow into living, moving faces and hands, have been photographed in all stages of their continuous development. Mr. Filson Young's authoritative and pontifical pronouncements should be compared with the actual works of the professors he deems so gullible.

The earth is simply crawling with liars: "That is the true explanation; perfectly honourable liars like Sir A. Conan Doyle and Sir Oliver Lodge." Well, Well! How refreshing is editorial courtesy; how convincing of sound judgment! what a world we live in—Chiaia, Aksakoff, Schiaparelli, Lombroso, Gerosa, Finzi, Morselli, Bofferio, Bozzano, Foa, Bottazzi, de Gramont, de Rochas, J. Maxwell, Segard, Flammarion, Ochrowski, Schrenck-Notzing, P. Curie, Mme. Curie, d'Arsonval, Courtier, Siemiradski, Dariex, Watterville, Sabatier, Myers, Lodge, Feilding, Carrington, A. R. Wallace, Crookes, Barrett, Geley, Richet, and many more all illuded. How sad!

As an instance of professional unreliability, Mr. Filson Young says: "A famous admiral is at present loudly asserting in the Press that the Great War proved that the submarine had driven the battleship from the seas. Some people think that because an admiral says that, it must be true, but the cold fact is that not a single German or British battleship was sunk by a submarine during the whole of the war." Even verbal accuracy may be misleading, as by a distinction between battleships and cruisers. Not to mention the "Aboukir," the "Hogue," and the "Cressy," the "Formidable," torpedoed by U24 off Start Point, and sunk with a loss of 660 men, was a battleship; so was the "Triumph," sunk off Gaba Tepe; and so was the "Majestic," which was hit and capsized; and as a result of many more losses of warships, the battleships were withdrawn to protected bases. This seems enough to prove the admiral more accurate than even Mr. Filson Young. And "Mr. Maskelyne undertakes to reproduce any phenomenon in exactly the same or more severe conditions than any Spiritualist has." Does he? Well, the only time he tried to maintain this claim in a court of law did he not lose his case?

Yours, etc.,

STANLEY DE BRATH.

**PSYCHICAL RESEARCH AND SOCIAL REFORM.**—Mr. De Brath writes: Mr. McIntosh writes to me three rather vituperative foolscap pages in which he accuses me of deviating from psychical research to attack Socialism (p. 551). He alleges that I assert most Socialists to be selfish and ambitious. If he will kindly read again what I do say he will see that my remark was that even Socialist catchwords in the mouths of men of high character are not wholly false, but that in the mouths of men of low character (who are mostly selfish and ambitious) they lead to national suicide. I am, of course, alluding to revolutionary leaders who, as history shows, enforce their rule by methods even more violent than any modern autocrat dares to employ. I am not speaking of Socialist ideals, with which all who feel present evils are in sympathy, but of revolutionary methods. In this most responsible Labour leaders agree.

**AFTER THE SPIRIT** is free it is taken by loving friends to a place of rest—it may be by relatives, or it may not—but always by those who are most suitable to help it at that time. In some cases the spirit sleeps for a week or more, if the last illness has been of an exhausting nature, or perhaps only for two or three days, or even a few hours; and in the case of sudden death, by heart failure, accident, or violence, whether murder or suicide, there is no sleep; because the spirit body has undergone no exhaustion before its severance, or not to any extent.—"Not Silent—if Dead."



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## HEALERS AND THE HEALED.

## A GOLDEN REMEDY.

Whenever a new idea comes into the world and is put into practice it is pretty sure to be carried to extravagant lengths by some of its followers. This is but natural, and it has its compensations, for experience has shown that when moderately and justly stated a new idea makes but little impression on the common mind. It seems necessary that it should at first be over-stated and carried even to "ridiculous excess" in order to attract general attention.

We may select for an example of what we mean the mental method in the cure of poverty, misery and disease.

Of late years there has poured from the Press an enormous number of books on Mental Science as applied to the evils of life, and following these has come the rise of many societies and groups of persons each with some favourite nostrum acclaimed as a kind of Universal Solvent or Panacea.

That these things had some hidden virtue there is no doubt. They have done, each in its own way, a great amount of good. We have only to look, for instance, at the triumphs of the Suggestion method or at the cures of disease effected by Faith. Yet about many of these remedies there is a kind of chance-medley element. They are not always applied with discrimination, with the result that while many people are benefited, others gain no relief whatever.

It seems time to mingle a little common-sense with the various "sciences" and ask what is wrong when the vaunted cures fail of effect.

We think that the failure arises from the same cause as in the case of other and more materialistic remedies; that is to say, they are administered at hazard and as cures for everybody and everything. The operators are often given to concentrate their attention on the remedy rather than on the patient, who is really the most important factor in the problem. What will work upon one mind as "suggestion" will fail to touch another; some people will wait a life-time before they can acquire faith enough to cure even a headache, and what is "right thinking" for one man is not necessarily right thinking for his neighbour. Every mind has its own peculiarities and its own laws.

We suggest a study of the mind itself as well as of the things that are to influence it. The best practitioners in all the various healing cults are doing this and suiting the cure to the patient. But there is still too much of the "happy-go-lucky" method.

We commend the precept not only to the specialists and practitioners in these systems, but also to the patients, who in some matters at least may be their own best doctors.

Let these remember that the underlying causes of all human ills are very subtle, lying in the very springs of existence. And the cures may be very subtle, too, and yet at the same time divinely simple. We will give one example: that of Attitude, remembering the

humorous saying current some fifty years ago that "Attitude is everything." It was a notable instance of a truth spoken in jest. There is magic even in the mere change of a mental attitude. We have seen it many times. It seems a slight thing, even a trivial thing, but often it works miracles. A man, let us say, carries a fixed conviction that death ends all and is led at last to a condition of despair—caged in an armour of scepticism that seems impenetrable. But one day he changes the attitude of mind that shuts him off from all light and solace. He is willing to admit the possibility of Spirit and spiritual guidance, and forthwith a train of happy events pour into his life; he finds it suddenly enriched and illuminated.

A simple change of mind was all that was needed—just as it were a touch on the rudder guiding the boat into more pleasant waters.

We do not put the idea forward as of universal application. But it has a wide range as applied to mankind and its multitude of troubles and difficulties. Perhaps its very simplicity has been against it in a world where some things are too simple to be understood. Obviously if all the evils—or even only some of them—which afflict us are in our minds a "change of mind" ought to be a sovereign remedy!

## THE SCIENTIFIC SEARCH FOR THE SOUL.

To the Editor of LIGHT.

SIR,—In his presidential address to the British Association, Sir Charles Sherrington carefully avoided dogmatism as to the existence of the soul, although he slipped up badly in his assertion that "mental processes are the results of nervous activity," when it has been repeatedly shown that the only possible conclusion from the data available is that mental processes are the results of nervous activity, or transmission through the agency of nervous activity, either alternative being, logically, equally possible.

But it is left to Dr. Bernard Hollander to come forward with a definite decision, which is amusing, in view of his well-known and exploded arguments on the subject.

We all know the man who commences an argument by telling us what we *have to accept* and the other man who proves the sun goes round the earth, because "seeing is believing," and he has seen it doing so. Therefore it is only to be expected that Dr. Hollander should insist that we can only look for the soul through materialist spectacles, and probe for its existence with scalpel and calipers.

Unfortunately for him, even the material brain declines to conform to his dogmatism, and though injury may hamper transmission of thought, it does not inhibit it; the removal of that part of the brain definitely assigned to thought by medical experience does not necessarily prevent thinking, as experience has shown. Evidently mind is not imprisoned in the brain tissue, and though inconvenienced by the absence of its normal means of evidencing, it can, on occasion, rise superior to the inconvenience, and manifest, in another direction. It is only a matter of breaking a hereditary habit.

"The phenomena of mind can be explained by chemical formulae," says Dr. Hollander. Well, perhaps some minds do exist in a state of turgid fermentation which only results in the formation of gas. But it is a mistake to be too repetitive; continual emission of the same gas fails to arouse interest, and Dr. Hollander should re-arrange his "chemical formulae" if he wishes to be convincing.—Yours &c.,

LIEUT.-COLONEL.

MISS SCATCHERD AT HULL.—In an address on "Religion and Science" at the Holborn Hall, Hull, on Sunday evening last, Miss Scatcherd, who is a life member of the British Association, criticised the statement attributed to Sir Chas. Sherrington that there was "nothing about man which could not be explained from a purely physical standpoint." She trusted that Sir Charles' modesty would not deter him from answering a question she wished to put, namely: What is the "physical explanation" of the fact that Sir Charles does not see his audience standing on their heads and *vice-versa*? In other words: What is the animal mechanism by which images thrown on the cones behind the retina are inverted so as to produce the representations of normal vision? Miss Scatcherd suggested that there could be little hope of an adequate solution of the question "What is man?" until the British Association, now meeting in thirteen sections, had added a fourteenth, that of *Sociology*, which she claimed was even more important than psychology. Psychology dealt with the mind, the instrument by which man obtained knowledge, while Sociology dealt with man in all forms of associated activity and therefore was the nearest approach to a comprehensive view of man.



## THE OBSERVATORY.

## LIGHT ON THINGS IN GENERAL.

We understand that the living of Orford, Lancs., has been offered by the Bishop of Liverpool to the Rev. T. M. Armour, Curate of the Warrington Parish Church. The Rev. G. Vale Owen does not vacate the vicarage of Orford until November 30th. In the course of a sermon preached by him at Orford Church a week ago, the Vicar said: "There were few who could go forward on such work as he was undertaking, but there were plenty who could fill his place at Orford. The stand he took up three years ago had been amply justified; the congregations had increased, also the Sunday schools, and, what was more, the number of communicants, regarded as the foundation of a church's success, had beaten all records. He would like to emphasise the fact that there had been no personal pressure from his Bishop. Out of seventy to eighty workers none had resigned, which made him feel justified he had done the right thing. Whilst, through his resignation, he had finished with Orford officially, he hoped they would (with the kind consent of his successor) allow him to come amongst them again and to act as an occasional curate."

There have been many comments made, and here and there rather wild statements issued on the Presidential address by Sir Charles Sherrington to the British Association last week at Hull, when the often-debated question was raised not merely of the mechanism but of the real nature of the human mind. Some of our contemporaries, quite unthinkingly, rushed to the conclusion that Professor Sherrington had made out a case to prove that man had no soul. To anyone who carefully studied the Professor's brilliant address—it would be found that this conclusion was very wide of the mark. Canon Barnes, of Westminster, in an article in the "Sunday Times" of September 10th, referring to the hasty comments of some of the journals on the Presidential address, wrote: "For the benefit of the many who are distressed by head-lines which imply that some new scientific pronouncement has made their faith unreasonable, I would urge that religion has nothing to fear from sound science. From bad science let us pray to be preserved: it produces superstition. Hasty dogmatism, reached by correlating but a few of the facts which need to be brought together, is an unmitigated nuisance. But true science gives us a clearer understanding of the mechanism of the universe: it thus enables us to correct false interpretations of our spiritual experience. Let us, however, remember that the natural sciences are based upon provisional working hypotheses. The true world of our experience is a spiritual world: and our hypotheses only help us to make a picture of the framework through which the riches of this spiritual world pass in the course of their ever fuller manifestation."

In the "Referee" last Sunday Michael Temple, in an article from his pen entitled "The Larger Hope," commenting upon Sir Charles Sherrington's address, wrote:—

The brilliant and most suggestive Presidential address to the British Association has created a quite unnecessary flutter among those who have hitherto made no attempt to grasp the relations of physiology and psychology. They have rashly concluded that the "How" of this great man of science is the same thing as the "Why" of existence, and that when Man has explained the bodily side of his consciousness—he has not done so yet, but the expectation that he will is entirely justified—he has explained all, and, incidentally, explained away his soul. Of course Sir Charles has not committed himself to any such foolish statement. As a man of modern, as distinguished from mediæval, science, he concerns himself wholly with the "How" and rigorously avoids the "Why." Even in his own proper province he maintains a modesty which might usefully be recommended to confident theologians, and says, quite frankly, "The how of the mind's connection with its bodily place seems still utterly enigma." All we know at present is that the brain can very aptly be compared to a great and highly-organised firm, with managers, sub-managers, clerks, office-boys, and all the rest of it, subject to some directing intelligence which, in order, apparently, to be able to devote itself to larger questions, tends continually to leave each department to run by itself as soon as it is adequately organised. . . . I do not think there can be many people who can seriously believe that the mind of Christ was nothing more than a chemical process. Forgive me if I still argue by analogy. It is not, and cannot be, a perfect argument, but it is the best we have, and in a universe of at least four dimensions, of which we can only perceive three, and some conscious animals perhaps only two, it has at least a certain cogency. I imagine a world of beings invisible to us—as invisible, let us say, as our own minds—whose only means of communication was by music played on instruments. I suppose they would first invent something like the tom-tom of the savages, and would then go on to the stretched string and discover eventually how many different sounds could be obtained

by varying its length and tension. As they progressed on this path they would become more and more able to communicate their ideas, or rather their emotions, to one another, and, no doubt, in the process would actually acquire emotions hitherto unknown to them. After many ages they would, we can easily conceive, arrive at the piano, or something like it, and their communications would become exceedingly complex. We need not even deny them the pianola, in which the action is largely automatic. To this people we will transport our human man of science, hoping that he may be sufficiently musical to understand the greater part of what he hears. What is the conclusion at which, if he were a mere materialist, he would almost inevitably arrive? Remember, he cannot see the players, he cannot dissect them, he cannot bring them within the range of any chemical or mathematical formula. But he can see the pianos—nay, more, he can pull them to pieces and analyse every bit of their mechanism. What, considering that he does not admit the existence of anything which he cannot see, or touch, or otherwise bring within the range of a materialistic conception, will he be bound to think? Obviously, that the pianos, evolved from the original tom-tom—a fact which, if he has sufficient material, he will quite easily be able to prove—are playing themselves. Perhaps he will think it strange that these pianos not only play themselves by means of the energy disseminated from the sun, but invent wonderful melodies expressing joy, sorrow, hope, despair, love—emotions which it is difficult to conceive of as latent in blind energy—but that will be all. He has found out exactly how the pianos produce their sound, and there is no more to be said.

Mr. Michael Temple, in concluding his article, referred to the question of the survival of personality as follows:—

There are those people, known as mediums, who claim to enable the player, whose instrument is dust, to play on their pianos, to speak with their voices, but though I may not deny that which I cannot disprove, a claim so tremendous seems to me to demand more evidence than has yet been adduced. The all-but universal belief of mankind in the survival of the personality is surer ground than any of the manifestations of Eusapia Palladino. Consider the matter still further from the point of view suggested by our analogy of the piano and the player. Without an instrument the player cannot make himself audible to us who live in a world of vibrating matter. But, like Beethoven, stricken with deafness, he may yet be able to think exquisite harmonies. Or, perchance, he has already a more perfect instrument than that crude body which was his only means of expression on earth, and now plays upon an instrument whose soft and lovely overtures our dull senses cannot hear. Unless there is no God this life cannot be all. Everything that is deepest in us cries for the ultimate righting of all wrongs, the vindication of that eternal justice without which the universe becomes at once the most gigantic and the most hideous of practical jokes. I refuse to believe that an Almighty—and, therefore, an All-Comprehending—Power could have expended countless ages in evolving the mind of Shakespeare, only to preserve it for less than sixty years, and then to break it for ever with all its problems unanswered, and all its genius quenched.

On September 4th the "Western Morning News" of Plymouth published a letter over the name "A Spiritualist." As there is so much admirable common-sense and practical advice not only of use to the inquirer but to the full-fledged Spiritualist as well, we give the entire letter:—

SIR,—“Investigator” asks if Spiritualists have proved their case. I should like to know if he means the general recognised body of Spiritualists (religionists), or those practical investigators who believe in the science of spirit return. I know there are many volumes written by novelists and others on this subject, but there is also a very considerable amount of things written that the eyes of the public are not likely to gaze upon for some time, yet has satisfied those who wanted to know the truth. I, for one, do not think that the time is ripe for this beautiful and comfortable knowledge to be persistently put forth, but there is a spirit of inquiry in the air, and at the psychological moment, when people's desires are more for the spiritual than the material, the spirit people of every sphere, "Christ's" and others, will be prepared to give that proof that is sought. It is not the skill so much of the spirits on the other side that is needed to get at the truth of this as the lack of stupidity on the part of earth dwellers. There are not so many willing to make the sacrifice that is needed for the purposes of investigation. Men, and women, too, alas, are too fond of tobacco, stimulants, &c., to prepare their bodies for the finer vibrations that come from the spirit spheres, and until we learn to live upon a higher plane of life we need not expect to get that higher intelligence that we should endeavour to attract for the betterment of ourselves and the world generally. The law that "like attracts like" must be considered by every investigator, and those who adopt the right attitude and conditions will not have their labour in vain.



## A BROTHER'S MESSAGES TO HIS SISTER.

BY DIRECT SPIRIT WRITING.

MRS. ANNIE BRITTAIN GIVES A REMARKABLE PERSONAL EXPERIENCE.

The most convincing test of spirit action I have had came most unexpectedly on Wednesday, August 22nd, 1922, when my brother, who was killed in action in France in 1916, wrote me a letter across the glass of his framed photograph which always stands on the desk in my sitting room.

I will relate the details which led up to this, as it was one of a series of strange phenomena which had been happening in the house. These commenced about the anniversary of my brother's death near the end of July.

We had a visitor (Mrs. Beech) from the Midlands staying with us at the time, and she slept with my sister Nelly, who is of an extremely sensitive nature, and who also has a horror of burglars, and therefore locks her bedroom door before retiring. On this particular night they went to bed as usual and slept soundly, but, on waking up in the morning were surprised to find that the framed photograph of my brother (referred to above) had been mysteriously brought into the room, and that written on the glass of the picture was a message to my sister. The writing appeared to be in chalk, and to come from our brother Jack. Mrs. Beech, the lady visitor, and my sister thought it very strange, and wondered if my husband had been playing a trick on them, although they found that the door was still locked. They decided to say nothing about it, but to wait and, on the assumption that it was my brother Jack who had written it, to see if he might write her another. The message, which was of a very personal and private character, was therefore rubbed off the glass by my sister, and the photograph quietly replaced by her in my sitting room.

Mrs. Beech returned home a day or two afterwards, nothing further occurring. The following week I spent at Margate, and on the evening before my return (August 2nd), and a week after the photo incident, my sister, who was sleeping alone, awakened up. She did not know what had disturbed her, but found herself gazing at a spirit form which was standing at the foot of the bed. It was draped in a misty kind of material, and she could hardly distinguish a face, but the figure was about the size of that of a girl of twelve. She saw it place something on the bed. She was so terrified that she screamed (or tried to). The figure then turned and glided to the door, which, to her astonishment, was slightly open, although she had locked it as usual when going to bed. It passed through, and the door closed noiselessly after it. My sister was so frightened that she dare not move to see what had been placed on the bed, although the room was not dark, as it was illuminated by a street-lamp across the street. She waited until a motor passed, the headlights of which made the room quite light, and then dashed to the electric switch. She found that the photograph of her brother, which is in an inlaid Indian frame and measures fourteen inches by twelve (see illustration) had again been brought from my sitting room, and on the glass was another letter of a very personal nature for herself only, which entirely covered the glass. As before she found the door locked and the key as she had left it.

On rising next morning, she re-read the letter and decided to lock it up and show it to me on my return. She hid it in her wardrobe, locked the door and put the key in

her bag. She had to go to business early, so only told my husband at breakfast that she had seen a spirit. He chaffed her and told her it must have been nightmare, as he thought it could only be that. Had she shown him the writing, he would have photographed it. She returned home at about two o'clock, and went straight to the wardrobe to pack her clothes, as she was going to spend the week-end in the Midlands with her mother. She picked up the photograph again to look at the writing, and was astounded to see that it had been rubbed out; but some fresh writing across the glass now appeared which read "Sorry we frightened you."

My sister then rubbed off the writing again, and replaced the photograph as before in my sitting room. She then spent the week-end away from home, and did not return until the following Tuesday, when, so nervous was she that she refused to sleep alone. My husband said he would sleep in her room, and she could sleep with me. She clung closely to me and told me all that had happened, but as she had nothing to show, I told her it must be nightmare. However, I said, "If it is Jack, I will believe it if he will write me something."

Nothing happened during the night, and I do not think we slept much, my sister being so frightened that she kept starting in her sleep.

In the meantime, we had put the photo back in its accustomed place on the writing desk in my sitting room, and the glass had been cleaned by me. The photograph was in its place on my desk on the Wednesday morning, and I did not notice anything unusual when I took a lady into the room to give her a seance. I was a long time with her, and did not think of looking at the picture when I had finished. A few minutes afterwards, a lady called on my husband for healing treatment. They both went up to my sitting room, and, on opening the door, the first thing that caught my husband's gaze was the photograph on my desk, the glass of which was covered with writing. He came rushing with it to me: I had not been absent from the room five minutes and no one had been in during the interval, and here was a letter written to me, and in my brother's writing, so far I remembered it; it was very similar. We hunted up an old letter, and I was astounded at the similarity, both in the spelling and formation of some of the letters; the signature there is no doubt about, and the writing is of the usual size. He always made errors in his spelling, and I never remember him writing the word "allright" correctly, it was always "alwrite." My husband took a photograph of it (see illustration) so that we could retain a copy, also sealed the writing under another piece of glass, and made it air-tight. I am sorry to say that it seems to be gradually fading.

So far as I can judge it was done with chalk or some such material; there were little fragments about the glass and on the desk. How it could be written with chalk, unless made into a kind of ink, I do not know, as I have tried to write on glass since with chalk, and cannot do anything like it. We have had no further manifestations, so conclude that it was sporadic, although we intend at our weekly circle during the coming winter, to include all writing materials, so as to give every opportunity for the production of further messages.

**AN EXHIBITION OF PSYCHIC PICTURES.**—We learn that Mr. George Garscadden, of Glasgow, has got together a very comprehensive collection of supernormal photographs from which he has selected some eighty striking examples, each with an interesting history. Life-size reproductions of these have been made, and form the main feature in a highly interesting exhibition which is to be held for a few days in the McLellan Galleries, Glasgow, commencing at twelve noon on Tuesday, 19th inst. There are also to be shown a number of psychic curios, such as apparitions, and spirit paintings, and a wax mould of a materialised hand, lent by Mr. and Mrs. Hewat McKenzie, and obtained by them recently at Warsaw, through the mediumship of Franck Kluski. A noteworthy feature is an album with prints of the photos taken from the original negatives, with a statement as to the circumstances under which they were obtained, substantiated in most cases by holograph letters from the sitters or someone present. Many of the stories are not only highly evidential, but apparently disclose very

careful and systematic planning by those on the other side, to secure recognition without leaving room for any theory alternative to that of survival. Examples are on view, not only of the work of well known public mediums, but also of photos obtained by amateurs and non-professional workers as to the identity of some of whom at least the public must still be kept in ignorance. Explanatory lectures will be given by Mr. Garscadden at intervals each day.

You lead two lives at the same time; and a man may make a name and a reputation in both worlds at once, or in one only; for it often happens—indeed, it is most commonly the case—that men, whom we think the most of, are least thought of by you. Many a poor man is a power in the spirit world, and will have a name awaiting him when he enters spirit life, which kings might envy.—"Life Beyond the Grave."





A BROTHER'S MESSAGE FROM BEYOND THE VEIL.

A reproduction from a photograph taken by Mr. Brittain of the frame and picture of Mrs. Annie Brittain's brother Jack, showing the message he addressed to her written by spirit agency on the glass of the frame. Three messages had previously been written on the glass. These were of a personal character and addressed to Mrs. Brittain's sister, Nelly. (See story on opposite page.)

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## CAMEOS OF SPIRITUAL LIFE.

THE MESSAGES OF ANNE SIMON.

(Continued from page 567.)

### THE WORLDLY AND FRIVOLOUS.

And also to those who have not stumbled so in life, but have not caught many visions, who have been good, and done their duty, and worked their little plots of ground. All these we help. And those who have been worldly and frivolous! They must begin quite low down and we nurture them. And those who have accumulated riches, maybe through oppression, or through talent without much oppression! And those who thought themselves the brilliant world-leaders! There are kings among them! They have taken off their crowns now. All far back! We feed them with little bits of imagination as you feed a little child. After all, many of these, through heredity are what they are, environment, too, false standards and false aspirations and weak wills. So they are not unhappy, because they do not know any better when they reach here. But their stimulation is immediate and so they grow constantly more happy because they realise that spirit and imagination are being born to them, and materiality has gone for ever. Heavenly bliss begins when the portals are passed. Its degree is proportionate to the earth preparation and to the beauty and love-sense.

### THE INTELLECTUAL TYPES.

The intellectual types, like the scientist-type, and those that deal in facts of mental deduction and depend on working processes of reason are also like children, here. They have had a blind faith, not with wide open eyes of acceptance, have kept the laws, have been good citizens with exalted earth-positions, and yet the intuitive processes have been rather repudiated by them. Everything to be proven or not accepted. They are often the drag-weights of the world. Precedent, the old rut, well-worn; the new paths with delicate verdure unseen, the beautiful ways through which one may peer and see the new vistas of unknown lands. The mathematical truth of existence before venturing! Wriggling figures! Such are here, but the soil is so barren and difficult that the little grafting of imagination often wilts from discouragement and must be replanted again and again. Leaning on an old staff of fictitious strength! A judge, as deacon, is a poor prop for heaven. Tell them so. Those who were exalted on earth, and even beautifully respected, if they have not the little tendrils about the heart, that synchronically move with the exquisite in beauty or sound or feeling, will be sadly unhappy here for a while. The heavenly happiness will not correspond to their earthly hope and exaltation—the Imagination! A little hidden place where beauty nests, a place of many mirrors. A little flower is pressed to her heart; she looks, and lo! it is a rose garden. When the world lives in a rose garden when there is only one flower planted, heaven will be near.

### MEDIUM OF COMMUNICATION.

The medium of communication is finer than the magnetic ray, a communication through ether-space, a medium which is far finer than electricity. This is our communication here. Conditions, atmospheres, personalities are immediately sensed. The spirit-language, in the spirit-sphere where I am, is this subtle essence, so that entire conditions may be sensed at once, and not one little portion. It is through the essence of communication that you will know me when you "pass over," an essence that will permeate you before you see me, and you will know that it is I. You will know me before you see, as if you had seen me. It will give you the same joy, the same surety that it is I. So with every mortal who passes into the Beyond, which is now for us the beloved Abiding-place! So tell them to await this change with anticipation and joy. Through this finer expression we communicate, not by phrases or sentences, but by an entire soul-wish. Whatever is communicated leaves us in the larger life in its entire significance, and is immediately understood. I do not mean by every spirit of light, but by those who are about us, and these are the understanding ones and our happy companions, and happy because of understanding.

### DISSEMINATION OF SPIRIT-LANGUAGE.

The spiritual emanation that we send to earth-mortals we can scatter like winnowing grain, and we do! . . . for good, for happiness, for purer thoughts, for radiant ideals and profound beauty (not the surface glitter). Beneath each bit of beauty is the angel-face. Look for these through the little cares and disturbing elements of life many times. The elements flood for construction and healing and love. So as I have told you, tell the world to be receptive and quiet. These are the presences you feel (not actual), the emanations sent by us. And not a human heart, but has its little soil all dug and watered and waiting (this through the Divine Compassion), and often so small, divine spot, where love may still lodge and blossom. The derelict, sometimes very water-logged, will always have

its little place of buoyancy that it may float on the waters of life, deeply submerged, perhaps, but still will feel the opalescence and eternal calm of the first moments of dawn, and see the colours of hope in the sun-set.

### GIVING AND REPLENISHMENT.

Giving and replenishment! This might be called our activity in these places. As we give the quality of subsequent emanations that we absorb is of higher spiritual value. As we give out again, what we disseminate has greater spiritual significance, because our own spiritual essence and consciousness have become more advanced. And so we advance, with the individual happiness not to be expressed in each act of giving and receiving. And this is the scheme of heavenly progression.

### ETERNAL PEACE, BUT NOT ETERNAL REST.

I want to speak to you of this all-pervading peace and calm that inundates, that places like a Fatherly outspread Hand of blessing. This is the feeling, through and through. It all seems to be built on this great peace, eternal peace. But here the world is wrong. It does not mean inactivity. We are in activity and progress all of the time. Emphasis! We are in peace, but not "eternal rest," meaning inactivity. Eternal peace is not eternal rest, for peace is the brooding peace of goodness and beneficence, which includes all of our progress and the help we give to our fellow-spirits, and the help and watchfulness we give to mortals. Here there is a great "peace that passes understanding," a calm serenity, an unclouded atmosphere through which our emanations of beauty and stimulation pass in waves of equal dignity and serenity. Not inertia, but a progress of infinite solemnity and grandeur that is unruffled and unhurried, and corresponding to the dignity of the infinitude of the movement of world-systems and creations. I am weakly trying to impress magnitude through a mortal world-language, inadequate and childlike, even on its own earth-sphere. And, oh, now impossible to explain this heart-beat of creation.

### SPIRIT-RADIANCE, FORM, PHYSIOGNOMY.

There is the later identity through vision. After the first consciousness of unseen influences, there comes a time of spiritual sight through spiritual vision. And then you will know me as you see me through vision, beside that greater permeation of soul-essence, by which we communicate. You will find the visual identity through radiance, and form and facial physiognomy. You will know me. As all the earth-influence has fallen away, so the faces of our spirit-world have been purified. The light from the eye has the radiant-soul quality. Any grossness of face has changed to sharper and clearer outline, the lines of the cameo. I cannot better describe it. The spiritual body I can only describe as radiance; the form as grace, the face as light, through which shines love.

### BABYHOOD.

Yes, they are here, little bits of radiance (I see you smiling!) with the baby features. They have passed over before touched by earth-contamination or temptation. Certain embryo qualities and heredities go with them; but the little spots of imperfection are more easily eradicated, than if they had lived out the span of mortal life. Each mansion has this precious childhood, for the tendencies they have will give them their mansion. So these are our sensitive children that had in them the little clinging petals, not yet unfolded, of aspiration for beauty and fineness. Can you not imagine that we will lavish our dearest love on these? The earth-parents of these will come later, the full flower reaching to the little blossom that has dropped from the branch.

So you see I have my baby now. Do you remember how I hungered for them on the earth-plane? They are all our children in this Mansion, and each one here lavishes the personal love and caressing tenderness because they are part of our fineness. Or if they were not, their home would be elsewhere, and they would be nurtured towards perfection by their own kind. So tell the women who have been childless and whose hearts have hungered, as my own did in mortal life, that they will feel the beauty of possession and motherhood, oh so exquisitely here. Yes, I must reiterate, because I want to give a great unfolding joy to those of which I was a saddened one on mortal earth. They will find motherhood, and the child will be of their spirit. But the sense of possession in this Realm is subordinate to the larger responsibilities. The babies are here, and in this atmosphere of love, and ecstatic, rapturous (always the calm about it) happiness, the baby just opens its great eyes and grows. Tell all the mothers who have grieved for the little ones to be happy. For each little blossom will know its adored mother-flower. Often, I see you stopping the babies on the streets. You love the wonder in their eyes and the babies' smile. It would not be heaven without these. They will greet you!

(To be continued.)

\* We had no children, so our thoughts went to the babies of others. They were a precious element to us. —O. T. S.



## THE REALITY OF PSYCHIC PHENOMENA.

SOME NOTES ON RECENT CONTROVERSY.

By STANLEY DE BRATH.

The more the proofs of spiritualistic phenomena accumulate, the greater is the controversy they excite. Objections pour in against experiments at which the objectors were not present to impugn the testimony of those who were. Nevertheless there is progress even among the sceptics; telepathy once scorned as a fact is now raised to the dignity of an explanation, though till the mechanism of transfer is discovered it really explains nothing. "Dowsing" for water is denied by no one who knows that dowsers are officially employed to find water. But experimental facts equally well established are hotly contested.

Dr. Fournier d'Albe states that he detected Miss Goligher in gross cheating, and infers that Crawford's careful experiments extending over three years are valueless, though some of these are conclusive unless he was bereft of his normal senses. Messrs. Seymour and Price, by an investigation that is certainly not critic-proof, say that Hope substituted a second slide carrying faked plates for the one carrying their own marked plates, and decline to say how one of those marked plates came into their possession. They infer, or wish it inferred, that there are no genuine supernormal photographs. Mr. Paul Henze criticises a mass of experiments at none of which he was present, and makes a strong point that Eusapia was sometimes detected in attempts at trickery, though the detection of these really points the other way, and certainly does not prove that the thirty-two men of science who experimented with her, first and last, were all tricked. Mr. Filson Young denies all the physical phenomena, and the "Sunday Chronicle" prints his pontifical statements with the scare headlines, "Not One Atom of Proof" and "Men of Science Most Easily Hoaxed." He explains this curious credulity by saying that "human nature will always ache for a religion of some kind; and when it has lost or outgrown one, it will invent another." The idea of a hardy old *libre penseur*, like Richet for instance, aching for a religion of some kind and instituting experiments to find one, is really funny!

In all these controversies four different propositions are mixed up: (A) that negative experiments invalidate positive ones; (B) the distinction between evidence for the facts; and (C) the inference of survival; (D) that no evidence that fails to convince objectors is valid.

When it was announced that Crookes was about to investigate these strange phenomena the Press unanimously declared that observations by ordinary common-sense people were of no value, but that as soon as men of science begin to look into the matter there would be an end of this "degrading superstition." Well, Crookes examined it and found it true by experiments conducted in his own house, aided by photographed and six or more witnesses. A. R. Wallace took it up with pronounced scepticism, both scientific and religious, and found it true. Myers experimented for years before he wrote his classical book. In France, Italy, Germany and England many scientific men bear witness to the results of hundreds of experiments whose one object was to eliminate fraud. Drs. Geley and Richet experimented in their own laboratory literally hundreds of times before they, like Wallace, were convinced of the facts. It is my experience that it takes at least fifty times as much evidence to convince a scientific man as suffices for "the ordinary common-sense observer." Schrenck-Notzing, a confirmed sceptic, has published a large book containing a large number of flashlight photographs, of which one alone is sufficient to prove the existence of "ectoplasm"; it is the breast and abdomen of the medium, showing the substance exuding from her bare skin. I have been present at some experiments in the Metapsychic Institute: those particular experiments showed nothing of value, but I can testify to the rigid precautions against fraud. Even with the most trustworthy mediums the same precautions are observed to make fraud physically impossible.

And now the cry is all the other way. Ordinary common-sense observers are of no value (unless they are adverse), and men of science are still more easily hoaxed.

The answer is simply to read in the works of Crookes, Schrenck-Notzing, Geley, and Richet the elaborate precautions taken in their own rooms and laboratories to ensure that even a fraudulent medium could not produce results by any physical means. Under the conditions they have minutely described they have seen the ectoplasm growing into hands and faces under the eyes of the observers and of the camera, and moulds in paraffin-wax have been taken together with the photographs. "Not an atom of evidence," says Mr. Filson Young. Does anyone realise the comparative value of testimony by a skilled experimenter who has at stake a life's reputation and absolutely nothing to gain, and the criticism of a litterateur who sometimes does not even know enough science to distinguish between Matter and Energy, risks nothing, and gains a reputation for smart writing?

I do not for a moment advance my own experiences in

(Continued in next column.)

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THE PSYCHIC ATHENÆUM.—A project is on foot to open a Psychic Athenæum in the vicinity of Hampstead, the institution being intended to appeal to literary, scientific, arts, non-sectarian religion, and social interests. A draft prospectus, constitution and rules have been prepared for submission at a preliminary meeting to be held shortly and at which a directorate will be appointed. Those interested in the proposal and desirous of co-operating should communicate with Mr. Thos. Blyton at 10, Babington-road, N.W.4, enclosing stamped addressed envelope for further particulars. The use of a conveniently situated room for the preliminary meeting is solicited, where the directors might meet pending other suitable accommodation.

(Continued from previous column.)

the same breath with those of the distinguished scientific men I have named, who have devoted so much time and skill to these intricate experiments, but this I can say: that no one could have been more sceptical or less aching for a religion of some kind than I was when I saw phenomena under conditions that satisfied me as a trained engineer, that they could not be produced by any physical means without elaborate and complicated apparatus, some, too, that no apparatus could produce—the living, moving image of a person well known to me, of whom, moreover, I was not thinking in any way.

The subjective phenomena detailed at great length by Richet and Hyslop do not prove survival, but they do prove the existence of faculties that seem independent of space and time. Materialisations and telekinesis do not prove survival; but the phenomena taken all together make it exceedingly probable, so probable that most ordinary common-sense observers, of whom there are many hundreds, consider it proved.



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### RAYS AND REFLECTIONS.

Looking over "The Unseen Leadership," the remarkable book just published (Hodder and Stoughton) by Mr. F. Herbert Stead, who was warden of Browning Hall from 1894 to 1921, I came at the very beginning of the work on an arresting sentence: "From that day to this, we have lived dangerously with precarious livelihood, with no certainty of a settled home, driven to live by faith as soldiers live by courage."

"To live by faith as soldiers live by courage"—it is a fine phrase. I know many who do it. It is not the mere passive faith—action goes with it. And somehow there is a subtle quality about the faith which seems to uphold those who possess it and carry them through troubles which at first appear insuperable. This is one of the aspects of Spiritualism (in the larger sense) which most appeal to me. It is because I have seen so many miracles wrought by faith and prayer that I once remarked that I had seen more "phenomena" outside the séance room than ever within it—things that demonstrate the existence of a spiritual realm as well as a psychical one.

Mr. Filson Young, of the "Saturday Review," in a "Response" to Mr. Robert Blatchford in the "Manchester Sunday Chronicle," offers some curiously stale and thin arguments against the reality of psychic phenomena. Mr. Filson Young's logic is curious. Thus, he refers to Mr. Blatchford as citing the fact that if an Admiral believes certain things it is evident these things can hardly be untrue, and then he goes on to say, "A famous British Admiral is at present loudly asserting in the Press that the Great War proved that the submarine had driven the battleship from the seas." "Some people," continues Mr. Young, "may think that because an Admiral says that, it must be true, but the cold fact is that not a single German or British battleship was sunk by a submarine during the whole of the war!" Perhaps it is my dullness, but I really cannot see any point in this argument. The "famous Admiral" did not say that any submarine *had* actually sunk any battleship; and if the Admiral said that the submarine drove the battleship from the seas I think he would be a rather better authority on that point than Mr. Filson Young.

I was discussing with an old naval officer the other day the mentality of that class of sceptics whom nothing will convince, and upon whom consequently an immense amount of time and pains are likely to be thrown away. He reminded him, he said, of a peculiarly obstinate petty officer whom he was once trying to instruct in some point of seamanship. But the man could not see the fact to which his attention was drawn. "I dunno, sir," he said at the end of the argument; "I'm so sure it isn't so that if I found it was true I wouldn't believe it."

The late Mr. G. R. Sims used to express his amusement that Spiritualists should think that he was quite unfamiliar with Spiritualism. He told me that he had been acquainted with it from boyhood. Indeed, I found he knew more of the history of the subject than many of those who followed it, and remembered many of the principal Spiritualists and mediums of the past. But although he himself had some curious personal experiences of a psychic character he had never until the close of his life felt any peculiar interest in the matter. It was just one amongst the many other phases of life which he observed and recorded as a journalist. When he did make its near acquaintance, under the guidance of Mr. R. H. Saunders, for whom he had a warm regard, he discovered that there was vastly more in it than he had suspected. It was a "new revelation" to him, and he found some difficulty in fitting it in to his philosophy of life. He told me he was more impressed by the Rev. G. Vale Owen than most of the other speakers on Spiritualism whom he had heard. Having read the famous Scriptures he had been anxious to see the man through whom they had been given in order to form a judgment as to their probable source. His conclusion was that they were quite unlike anything Mr. Vale Owen could himself have composed.

It was a matter of great satisfaction to many of us that before his passing Mr. Sims gained in his own way some hints and glimpses on the subject of death and the after-life. I remember the days when he was writing for "Fun," the old comic paper, his early writings in the "Referee," and his investigation into the conditions of the "submerged tenth" recorded in "How the Poor Live." I could hardly mention a person or an episode in the journalism of thirty or forty years ago of which he had not a clear recollection—his memory was amazing. His special newspaper, the "Referee," by the way, always had a friendly interest in psychic research, and the late David Christie Murray, the novelist, writing as "Merlin" in the "Referee" some twenty years or more ago, had a series of scholarly papers on the evidences for life after death, in which he was a convinced believer.

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.

### METHODS OF COMMUNICATION.

TYRO.—This is far too long a question to be adequately answered here, especially as there are different methods of producing the same results. The methods, generally speaking, are what on this side we should term "mental"; for spirit operators appear to employ the forces of mind and will in producing those effects which we describe as phenomena. They utilise the powers of the medium and of other persons who can supply the necessary elements for operating on the physical world, when it is a question of producing physical effects. In mental mediumship the process is analogous to hypnotism and suggestion, the difference being that in this world the operator influences his subject from without, while the spirit operator proceeds from within. But you will find all these questions fully dealt with in the books of the L.S.A. Library.

### OPPOSITION TO PSYCHICAL INQUIRY.

W. PERKINS.—We are not at all disturbed by the hostile criticism to which you refer, no matter how fierce it may be. We should be more inclined to feel uncomfortable if the subject did not provoke all this animosity. This opposition to new thought and new discovery has gone on since the beginning of things. Your position being that of an interested spectator we can quite sympathise with your difficulty when you read of "exposures" and study the views of the opposition. It is necessary, however, to examine both sides of every question in order to arrive at a sound judgment, and we recommend you to do so in this case. We can only assure you in the meantime that the men who stand for Spiritualism know infinitely more about it than any of those who attack it. They know its strength and its weakness; but they also know that it is true, however greatly it may be mis-represented by those whose interests are threatened by its advance.

### WHERE IS THE SPIRIT WORLD?

E. P. G.—We have touched on this question several times on this page, as well as elsewhere in *LIGHT*, without being able to make any definite reply to the question, for clearly it relates to an order of life outside of the physical and therefore not bound by its laws and conditions. But the spiritual world is none the less a *natural* world, and, as we are told, it interpenetrates this one. Those authorities

who deal with the question, using physical terms, claim that the spirit realms beyond the earth consist of zones or belts of stratified matter extending outward, each zone being more ethereal than the one beneath it. They are composed of the sublimated particles which are given off from the earth in ascending gradations. This is to put the matter very briefly, but it is worth noting that this was the view of one of the greatest seers, Andrew Jackson Davis, and is confirmed by many spirit communicators, although some of these seem to think that physical terms are utterly inadequate to describe their conditions.

### THE NEED FOR A MEDIUM.

M. MACB.—Your question why it is necessary always to employ a medium is one that we have answered many times. The reply is that some "medium" of communication is necessary in every transaction involving the taking of messages from one person to another, as witness the existence of postmen, telegraphists and the carriers of despatches of all kinds. The man who acts as interpreter between you and a foreigner in conversation is no less a "medium." You may object that when you meet a friend in ordinary circumstances you do not need a medium between you. The answer to that is that you are both in the same world, on the same plane of action and consciousness. If your friend were in one world and you in another you would find the difference, and appreciate the help of someone who could act as go-between. Remember, too, that a medium can to a certain extent communicate directly with spirits. So it is not correct to say that everyone is compelled to have recourse to mediums.

### SUPERNORMAL EXPERIENCES BY WAY OF VISION.

E. S. R.—Your reference to "Can the spirit leave the body?" is illustrated by your own experience. This is a type of experience by no means uncommon, especially in the indefinite fashion to which you refer. Apparently you had been in contact or communion with the person you mention, but the only memory the brain could retain was a mental elevation which left the impression of a glow of light and an "influence" from the person with whom you had been in contact, which impressed your mind with a sense of the identity. The brain is limited to physical things and thoughts of such things, and when the experience has been super-physical, it is beyond the capacity of the brain, which can only grasp a physical shadow as evidence of the reality, as a child can only explain in childish language, and indefinitely, an experience which has been above its mental capacity to recognise clearly. As you proceed you will doubtless find that your experiences will become more clear and definite, and carry conviction by their cumulative force.

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## ANSWERS TO CORRESPONDENTS.

F. E. (Krugersdorp).—Your letter is received together with the cuttings, for which we thank you. We will notice the subject in LIGHT.

W. GREGORY.—We have your letter and the cutting from the "Bristol Gazette" and note with pleasure that you are doing your part in the matter under discussion.

J. G. ("An Old Reader").—A pleasing experience, but a little too intimate and also too slight for publication.

BOURNEMOUTH: A GARDEN PARTY.—The grounds of Oakleigh, Richmond Park-road, the residence of Mr. and Mrs. F. T. Blake, have become familiar to all connected with the Bournemouth Spiritualist Church as the rendezvous of its members and their friends. On Wednesday last the joint invitation of Mr. and Mrs. Blake and Mr. and Mrs. Newey (President and his wife), brought some 160 people to a garden fête. In the entertainment of the guests the hosts and hostesses were ably supported by members of the Committee and others. There was an exhibition of spirit-paintings and drawings, spirit-photography and slate-writing. Some of the specimens (kindly lent) were originals produced under strictly test conditions in the presence of Dr. Alfred Russel Wallace, and included photographs or written messages of three of his near relatives. Mr. Blake had also kindly added several items of personal interest. An excellent performance of vocal and instrumental music was given, also a short dramatic sketch. The "Fine Art Gallery" caused considerable amusement, as those who visited it found very prosaic objects displayed under names suggestive of high art. A silver mine" attracted speculators; a "glider" was appreciated by the venture-some, and games of skill called forth efforts from many competitors. Last but not least in the category of entertainers must be mentioned the clairvoyant, the tea-cup prophetess and the palmist, who had an extremely busy afternoon, proving centres of great attraction. Dancing on the lawn in the evening terminated a happy day, fairy lights lending their quota of beauty to the scene.—V. L. K.

## 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, Sept. 17th, 11.15, Mr. Cowlam; 2.45, Lyceum; 6.30, Mr. Thomas Pugh.

Croydon.—Harewood Hall, 96, High-street.—Sept. 17th, 11, Mr. Percy Scholey; 6.30, Mr. H. W. Engholm.

Brighton.—Athenæum Hall.—Sept. 17th, 11.15 and 7, Mrs. A. de Beaurepaire; 3, Lyceum. Monday, 8, healing. Wednesday, 8.15, Mr. Fred Curry.

Church of the Spirit, Camberwell.—The Guardian Offices, Havil-street, Camberwell Town Hall.—Sept. 17th, 11, church service; 6.30, Mr. G. Tayler Gwinn.

Holloway.—Grovedale Hall, Grovedale-road (near Highgate tube station).—Saturday, 7.30, whist drive; all profits to Building Fund. Sunday, 11, Mr. Geo. T. Moore; 7, Mrs. E. Neville (address and clairvoyance); 3, Lyceum. Monday, 8, developing circle (members only). Wednesday, 8, Mrs. B. Stock (address and clairvoyance). Free healing: Thursday, 5-7 (children only); Friday, from 7, adults. New members cordially welcomed; annual subscription, 6/-.

St John's Spiritual Mission, Woodberry-grove North Finchley (opposite tram depot).—Sept. 17th, 7, Mr. H. Carpenter. Thursday, Sept. 21st, address and clairvoyance, Mr. Austin.

Shepherd's Bush.—73, Becklow-road.—Sept. 17th, 11, public circle; 7, Mr. and Mrs. Holloway. Thursday, Sept. 21st, Mr. Bruce.

Peckham.—Lausanne-road.—Sept. 17th, 7, Mr. H. Boddington. Thursday 8.15, Mrs. E. Neville.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—Sunday, Sept. 17th, 7, Mrs. Clare O. Hadley.

Worthing Spiritualist Mission.—17, Warwick-street.—Sept. 17th, 6.30, Mrs. Fairclough Smith. Thursday, Sept. 21st, 6.30, Miss Layton and Miss Tucker.

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).—Sept. 15th, 7.30, Mr. Price. Sept. 17th, 6.30, Mrs. Clements.

Forest Hill Christian Spiritualist Society.—Foresters' Hall, Raglan-street, Dartmouth-road.—Sept. 17th, 6.30, Mr. J. Osborn.

Richmond Spiritualist Church, Ormond-road.—Sunday, Sept. 17th, 7.30, Mrs. Grace Prior. Wednesday, Sept. 20th, Mr. Geo. 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 4, Wednesday and Sunday excepted, by appointment.

## NEW PUBLICATIONS RECEIVED.

"The Coming of the Fairies." By Sir Arthur Conan Doyle, Hodder and Stoughton. (12s. 6d. net.)  
 "The Divine Tragedy." By A. St. John Adcock, Selwyn and Blount. (5s. net.)  
 "At the Moment of Death: Death and Its Mystery." By Camille Flammarion. T. Fisher Unwin. (10s. 6d. net.)

MRS. JENNIE WALKER.—Up to Tuesday last Mrs. Jennie Walker remained in very much the same condition as last week, any change being towards increased weakness and decreased resistance. There is still no sign at all of improvement and no hope held out by her medical and nursing attendants. It seems still to be only a waiting for the inevitable.

MR. JAMES COATES (late of Rothesay) has in the press a new and revised edition of "Seeing the Invisible" (with seven plates). It will be subscribed by Messrs. L. N. Fowler to the book trade in a few weeks. Mr. Coates is staying in London for the winter, where he proposes to deliver lectures and help investigators. Secretaries of societies and others who desire his services should write to him at the office of LIGHT, 5, Queen-square, W.C.1. Mr. Coates was the recipient of many congratulations from Spiritualists and others on the occasion of his 79th birthday, and he desires to acknowledge these with deep appreciation.

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## TO ALL READERS OF "LIGHT."

*I take this opportunity of drawing attention to the subjoined preliminary announcement of our programme for the Autumn Session.*

*The London Spiritualist Alliance needs the support of all Spiritualists. It provides unique facilities and advantages for a subscription so moderate as to be within the reach of all. It stands definitely for a non-sectarian presentation of the great truths of human survival and spirit intercourse, and, by virtue of this standpoint, it is able to exercise, if it is adequately supported by all convinced Spiritualists, a powerful and far-reaching influence in bringing home those truths to our fellow men.*

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GEORGE E. WRIGHT,

Organising Secretary.

**Memorial Endowment Fund.**—The hon. treasurer, Mr. Dawson Rogers, regrets that he omitted to make earlier acknowledgment of a generous gift of £5 5s. received from Mr. Roy Holmyard on August 1st. He has also to thank Mrs. A. Gilden for 10s., "In Memory of George who passed over in France, September 1st, 1916." The total of the Fund up to date now amounts to £363 6s. 0d.

## Preliminary Announcements for the Autumn Session.

The Autumn Session will commence on Thursday, September 28th, with the usual social gathering. There will be a musical and dramatic programme, and a short address by the Organising Secretary. The Session will close with Mrs. Wallis's meeting on Friday, December 15th. The weekly programme throughout the Session will be as follows:—

On **Tuesday Afternoons**, at 3.15 p.m., the usual clairvoyant meetings will be held in the Large Hall. These meetings will be served by the following well-known clairvoyants:—Mrs. Cannock, Mrs. Jamrach, Mrs. Annie Johnson, Miss McCreadie, Mr. H. Dewhurst and Mr. Harvey Metcalfe.

On **Tuesday Evenings**, at 7 p.m., in the Members' Room, Mrs. F. E. Leaning has kindly undertaken to deliver a course of lectures on Psychical Research and allied subjects. These lectures will be generally on the same lines as those delivered by Mrs. Leaning during the autumn session of last year, which were so greatly appreciated.

On **Wednesday Afternoons**, at 4 p.m., a series of social and informal gatherings will be held in the Members' Room. These meetings have been specially arranged with the object of affording members the opportunity of discussing any difficulties they may have met with in their reading or private experiment, and also to afford a means for the mutual interchange of experience and opinion. Similar meetings will be arranged on Monday afternoons and Wednesday evenings should they be required.

On **Thursday Evenings**, at 7.30 p.m., in the Large Hall, the usual special meetings will be held. A number of prominent speakers in the Spiritualist movement have kindly undertaken to give addresses.

On **Friday Afternoons**, at 4 p.m., in the Large Hall, Mrs. M. H. Wallis will give addresses while under spirit control on various aspects of the spirit life, or will, by the same means, answer questions on matters of spiritual knowledge and philosophy.

These meetings will be preceded by conversational gatherings from 3 to 4 p.m., when light refreshments will be served.

**Private Circles.**—The new Experimental Room, which is fully equipped with all necessary apparatus for personal experiment in mental phenomena, will be available for members' use as heretofore.

**Healing.**—Mr. James Clark, who has developed strong powers of diagnosis and healing, and has practised with considerable success in Lancashire, has recently come to London. Arrangements have been made for Mr. Clark to give consultation and treatment at 5, Queen Square, where a room has been placed at his disposal. Correspondence should be addressed to Mr. Clark, c/o this Office.

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

**The Library.**—During the past few months considerable additions have been made to the Library, and it may confidently be asserted that it is the most comprehensive and complete collection of works on Spiritualism and Psychical Science in the Empire. The special facilities for the use of the Library by country members which have been found so convenient in the past will be continued.

**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.

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SUNDAY, SEPTEMBER 24th.  
At 11 a.m. ... MR. LOFTUS HARE.  
At 6.30 p.m. ... MR. W. P. SWAINSON.  
Wednesday, Sept. 27th ... MR. THOMAS ELLA.  
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.

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ACTIVITIES IN CONNECTION WITH THE LIBRARY.  
Monday, Sept. 25th, 3.30 p.m. Circle for Healing. Conducted on the lines of the Eloist Ministry, Brooklyn. MISS VIOLET BURTON.  
Tuesday, Sept. 26th, 11.30 a.m. Class for Spiritual Development and Psychic Photography. MISS EAKLE.  
Tuesday, Sept. 26th, 3.30 p.m. Self-Mastery Class. MISS BURTON.  
Wednesday, Sept. 27th, 3.30 p.m. Circle for Clairvoyance. MME. HADLEY.  
Thursday, Sept. 28th, 3 p.m. & 8 p.m. Healing Classes. MRS. OGILVIE.  
" " 6 p.m. Devotional Group. MRS. OGILVIE.  
Friday, Sept. 29th, 2.30 to 5. Library "At Home" to which Members and friends are cordially invited.  
Sittings for Psychic Photography. (By appointment.) MRS. DEANE.

#### Sunday, October 1st.

Open Circle conducted by MRS. OGILVIE for Library Members and friends at 42, Jermyn St., Regent St. (by kind permission of the Eclectic Club).  
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BROADWAY HALL (through passage between 4 & 5, The Broadway).

Sunday, Sept. 24th, 11 a.m. ... MRS. E. SMITH.  
" " 6.30 p.m. ... MRS. WORTHINGTON.  
Wednesday, Sept. 27th, 7.30 p.m. Meeting for Members & Associates only.  
Healing Tuesdays, 7.30 p.m., Wednesdays, 3.0 p.m.

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# LIGHT

A JOURNAL OF  
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,176.—VOL. XLII. [Registered as] SATURDAY, SEPTEMBER 23, 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.

Oh! rather give me commentators plain,  
Who with no deep researches vex the brain;  
Who from the dark and doubtful love to run  
And hold their glimmering tapers to the sun.  
—CRABBE.

### "WITCHCRAFT" AND "MAGNETISM."

When we hear some of the explanations given by the uninitiated to explain (or to "explain away") psychic phenomena we think of a story told by General Drayson, one of the old pioneers of Spiritualism, of an episode in his career as a young officer in South Africa. By way of "astonishing the natives" he showed some young Kaffirs how it was possible to lift a nail with a magnet. They were alarmed and said it was witchcraft, just as some civilised clergyman might say that a spirit manifestation was due to the agency of devils. Young Drayson told them it was not witchcraft, but magnetism, which pleased them very much. They liked the word "magnetism" and repeated it frequently. Some days afterwards Drayson opened a bottle of soda-water in the presence of some other Kaffirs, who cried out that the white man had made water boil instantaneously and was drinking it. But one of the Kaffirs who had seen the experiment with the magnet was present, and with a patronising smile informed the others that it was not witchcraft but magnetism that was at work. It is a pathetic reflection that the explanations of some critics of psychic phenomena do not rise above the level of Kaffir intelligence.

\* \* \* \*

### PAST AND PRESENT.

In the earlier days of Spiritualism it might have seemed to the world a queer and uncouth thing, especially as it appeared as the adversary of a Materialism on the side of which the greatest intellects were ranged. The spectacle was rather as though some jester of the Middle Ages, clothed in motley, mounted on an ass, and wielding a bladder confronted a knight armed *cap à pie*, bestriding his war horse and with lance in rest. But the whirligig of Time has been at work in the meanwhile, and it almost looks as if the position

were reversed. We look back on the old days and remember how the "New Revelation" was almost as little understood by its friends as by its enemies. From the unseen, things good and bad alike poured forth in a general jumble; the manifestations were a medley of real and spurious, and messages noble and inspiring came forth mingled with much that could only be described as dreary and pretentious nonsense. All were regarded by the untrained minds operating in the new field of discovery as psychic evidences. Anything weird or sensational was proudly held up as a revelation from the Unseen, and the Sadducees had quite an easy job. The world was on their side.

### \* \* \* \* THE USES OF OPPOSITION.

"The Two Worlds" makes an effective point in dealing with Mr. Filson Young's article in the "Manchester Sunday Chronicle," criticising Mr. Robert Blatchford. It quotes Mr. Young's argument that only a man who has specialised in psychic phenomena is entitled to speak with authority, and remarks that this puts him out of court as an authority. The point is worth making, although it would be apparent to any intelligent observer. We ourselves regard the attacks on Spiritualism in the Press with equanimity, and sometimes with satisfaction. They are frequently so inept and reveal so markedly the intellectual shortcomings of the attackers, that they usually call for no answer. It is possible to take some things *too* seriously. We know from personal experience how many are the people who are drawn to inquire into psychic evidences not by any favourable comments they may read or hear, but by this adverse criticism. The diatribes are sometimes so senseless and so malignant as to defeat their own purpose. They only influence that class of mind in which we feel at present very little interest.

### THE KNIGHT ERRANT.

Myriads dead and myriads dying,  
Millions plunged in deep distress  
Called for effort, swift, stupendous,  
Cried for help, to heal, to bless.  
Though Heaven's ministers were potent  
They were oft misunderstood,  
And men's minds, engulfed in anguish,  
Doubted all things glad and good.

Then the Knight with quenchless ardour  
To the rescue rode straightway,  
Thundered forth his radiant gospel,  
Heedless what its foes might say.  
Till earth's furthest ends were compassed,  
Heartened by that earnest voice  
Heralding life and love eternal,  
Bidding sorrowing souls rejoice.

Marvel not that when Truth's ocean  
Oversweeps the bounds of yore,  
In its ebb it leaves behind it  
Drift and debris on the shore.  
Living facts are true for ever,  
And reaction's seeming might  
Is but measure of the vantage  
Won by champions of the Light.

—F. R. S.

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## FROM OVER THE BORDER.

### A SOLDIER'S ACCOUNT OF HIS CROSSING.

#### AS GIVEN TO HIS IMMEDIATE RELATIVES.

#### EDITORIAL FOREWORD.

It is about twelve months ago since we first came in touch with the lady whose communications we are now privileged to give below. When Mrs. Hope Hunter first communicated with us it was to ask us our opinion of certain messages that had come through her hand, and which she, for want of a better description, referred to as "automatic writing." Her first letter to us read as follows:—

"I enclose two of four essays which I have received through automatic writing. I should be most grateful to you if you could give me your opinion on them. This, of course, is not the original script, which is in four distinct hands, the writing changing in the midst of a sentence in a very marked manner. I have no experience at all of psychic matters. My communicators beg me to submit these to some responsible person or to a well-known paper. If the result of these is good they will come again and have much to say. In case of publication, no money must be accepted."

We carefully examined the two essays, and, as they were undoubtedly of a very unusual order, we asked our correspondent to send us all the particulars she possibly could relating to herself in connection with her psychic experience.

The following extract is from the letter she sent in reply:—

"I should like to tell you what a practical person I am. I go half-daily to business; I am Captain of a Girl Guide Town Company; I play tennis and golf and am always busy. It is quite an effort to find time for the writing. On the other hand I am a person of little education. I left school at fourteen on my father's death. I do not believe I am capable of putting an essay together unless it were on some domestic subject. They strike me as most unlike myself. But I admit I was devoured by a desire to reach my brother even while going about my household duties."

We then wrote Mrs. Hunter a further letter asking her to allow us to see some of the original manuscript of her automatic writing and also the remaining two essays. In due course we received two note books in which she had written many of the messages as she received them, also the two essays. The note books proved particularly interesting. They contained principally brief messages or letters from Mrs. Hunter's friends and relatives who had passed on. The handwriting of the communicators varied considerably. Letters were sent to us that had been written by some of the communicators in earth life so that we might compare the different styles. No two communicators wrote alike. All the messages were of a very personal and intimate character. Names of relatives and friends and their addresses were frequently mentioned, rendering it impossible, of course, to make these communications public. The messages from Mrs. Hunter's brother were particularly vivid, and showed an intense desire on his part to convince his sister that it was really he who was communicating.

In sending this manuscript for our personal inspection, Mrs. Hunter also wrote us a letter which helped considerably to throw further light on the nature of her messages, and her method and experiences in receiving them. She wrote:—

"My brother was killed in 1917. It seemed to me unbelievable that he had simply gone out. I knew he was somewhere, could I only reach him. Some friends of mine had a planchette, and the daughter and myself found it would write fluently for us. Afterwards we tried the table, but could only get a vibration. Afterwards I continually tried it with no result, although someone was trying to move it. One night it suddenly tilted energetically, and afterwards I got messages spelt out mostly of a confusing nature. The table would bounce all over the room. A glass, though, would move rapidly over a smooth surface if I put my fingers on. A communicator suggested I should try a pencil which was at once moved. After this I often heard people asking me to write for them, and I used to scribble on any bit of paper. As time passed I got sensible stuff, and eventually my communicators banded together and produced the essays. My brother's writing and also my father-in-law's (whose writing I have never seen until we looked it out in an old family Bible) bears a strong resemblance to their earth writing. It seems curious to me that if I pronounce a word wrongly I get the word

as I pronounce it. They do not seem to be able to make me hear it correctly. For instance, I have always sounded psychic as fissic, never having heard the word pronounced by others except as fissic. If I do not know how to spell a word they do not seem able to tell me, or else they are in too great a hurry. Sometimes they write rapidly, sometimes it takes me a long while. Of one thing I am at last certain. It is not my own, as I often do not understand it."

For some little time we carefully studied the essays and manuscript Mrs. Hunter had sent to us and compared them with others and also obtained some valuable opinions from those accustomed to analyse writings of this character. The general opinion was that Mrs. Hunter was a psychic instrument undergoing a course of training through the control of intelligences outside of her own personality. We heard from Mrs. Hunter from time to time and at last she wrote:—

"My brother is trying to give me an account of what happened just after his death and also to describe some incident which is unknown to me and which we can verify. If they can get this through it should be just what is wanted, but his agitation is such that my hand bounces all over the paper for ten minutes at a time. They explain this by saying my brother produced, automatically, his sensations at the time of his death, and also that now, since one of these curious experiences which I have mentioned and which happened in December last, they are able to prevent my body feeling this agitation and to confine it to my hand."

Some months later Mrs. Hunter sent us the communication received from her brother, describing his after death experiences together with a further communication received immediately afterwards by her from one whom she calls her guide, giving an explanation of her brother's communication. In the letter that accompanied the writing, Mrs. Hunter stated:—

"My communicators instead of using the whole arm and hand as they used to do now write with the hand only, using the muscles of the fingers. It was a curious experience the first time it happened. Also I heard a word last week which, so far as I know, was unknown to me. 'Acuity.' I afterwards looked in the dictionary to find it. 'Acumen' I knew, but not 'Acuity,' and curiously enough I got it correctly spelled though I spelled 'acumen' with two c's. During the writing of my brother's paper I experienced great agitation. Some evenings we could not even begin, my hand and arm shaking and bouncing about in the most extraordinary manner. I know this writing is not my own, but how to convince others?"

We now give below the brother's communication, followed by the supplementary explanation. For obvious personal reasons and at the request of our correspondent all the names of persons and places have been changed, but in no other respect has the text of the manuscript been altered from the original.

#### A SOLDIER'S ACCOUNT OF HIS CROSSING.

When I went out . . . that's how I felt. . . . After I was hit I seemed to feel like that for hours. I knew I'd got it. They said it was only a second after the shell hit me, at least only about a minute, but it seemed hours. I want to tell you. I feel alright to-night, but I have to live it over again. Don't be frightened. It won't hurt you. When I stopped shaking I was dead. Then I felt all right. I stood by the side of the stretcher while they carried me off. I was just the same as before I died. Dressed just the same. While I was standing there I wondered what young Ben\* was doing. He was in bed with Carrie.† I saw them both quite plain, and I saw you and John.\*\* Then I went to S . . . t, only I was still standing in the same place as well. I spoke to mother; she was lying awake; she took no notice. Then I was back again in France and I had been there all the time as well as coming to H . . . d and S . . . t. That's what it seemed like, anyhow. I knew I was killed. I saw Jesus Christ. He was on the cross being crucified. It was awful. Then

\*The communicator's child.

† His wife.

\*\* His sister and her husband.



I couldn't see it any more. Then I saw Him again. He was coming to me all over light. I thought I should go blind. I was all in a shake. I doubled up as if I'd had a knock-out.

I tried to tell Him how sorry I was I'd been such a bad lot. I could see everything I'd ever done wrong at once.

He looked towards me, and then it [the vision] went out. But I felt a lot better. I wished I'd been different while I'd had the chance. But I felt a lot better—and different. All bucked up inside, but I knew I'd been rotten just the same, only I *did* die in the war. He made it seem a lot to do that.

After it went out I saw a man coming towards me. It was Dad! I didn't know him for a minute till he said, "Will!" . . . I was like that again. All funny inside. I began to cry and so did Dad. He said, "Why didn't you bring your mother, Will?" I didn't know what to say. I was flummoxed. I don't know how long we stopped like that. I didn't see any of the chaps all this time, nor hear the "Archies" [German shells]. Then I saw me and Dad was standing in the same place where I was killed. It was light. I could see what the chaps were thinking. They'd all got the pip because I was killed.

I saw old Frank come up and find out I was dead. . . . He was like that. I believe he wished it was himself except for Dora.

I don't know how long I was there, or if I'd gone to another place and come back again. It was all so plain and muddled up as well. Dad kept by me all the while. He said I should come all right just now. Dad's got a house to live in! He's made it all ready for mother. We both live in it now.

Frank spoke to some of the men about how I was killed. They told him I was smashed up with a shell and all my back torn out. He went back and wrote to Dora to try and break it to them. I want to tell you about something else that seemed to happen just about then. I don't know if it did.

I saw one of the chaps with his mother standing by him, while he was working with the gun. He was a bad 'un. His mother wanted to try to get him to see her if she could. She kept trying to make him think of her. After a bit he felt as if she was somewhere about, but he didn't know for sure. She came quite close, right up by the gun. Then he was knocked out. As soon as he was dead he could see her.

He turned on her and cursed her—damn him! He didn't know he was dead yet. He went on working with the gun. The chaps kept going through him. He couldn't make it out. Then in a minute he went balmy. He saw himself lying dead and he saw me. He knew I was dead. He thought he was booked for Hell alright, and he deserved it. Then his mother spoke to him again.

After his mother spoke to him he turned round to me and cursed me up and down. When he'd had enough of that he began on his mother again. He wanted drowning and have done with it. But you can't drown here nor die. After he was through with it he could see the same as us. He saw all the sky blood red and terrible and himself all weltering in it. He was frightened. He tried to ask the chaps to save him, but he couldn't make them hear. . . . I was frightened like that at what happened. A terrible looking creature stood by him and tried to get hold of him. He was the shape of a man, but awful, all over wounds and festering sores, more like a filthy beast than a man. His mother wouldn't let him go. She kept praying hard all the time. At last he seemed to find out it would be all up with him if his mother left him, so he tried to pray himself. He said, "God help me." When he said that it got better. The man went further off and it wasn't so red. Then his mother asked us all to kneel down and pray, so we did. I knelt down, but I didn't know what to say. . . . Then there was a light in the sky and it was all full of people. Someone said, very loud, "This man was a sinner. Christ died for such as he. His mother's love shall redeem him. And he was a soldier and we all died in the war. That makes a difference, however bad we are. All of us went through it out there." So then the red faded and that awful thing went away. The man was half dead, lying on the ground, so his mother tried to revive him, and when he got better she took him off with her; I don't know how he's got on since.

There was another time when something else happened. Dad asked me if I should like to go and see Gran. She lives a long way off. So we went. I hadn't seen her yet. Dad was with me all the time. So Dad said, "Wish we were there." So we did it. We both shot up in the air, and in a second we'd got there. Gran lives with her husband and Uncle Walter in a cottage. I didn't know Uncle Walter nor Grandad. But after a bit I remembered I used to come to see them with Dad when I used to come up in my sleep. Uncle Walter is dark and [so is] Grandad. Gran was pleased to see me, but she said, "What will your poor mother do, Will?" the tears rolling down her face. Grandad said I was a likely chap. They asked me all about mother. Gran often used to come and look after me when I was at the front. And Dad—Dad knew I should be killed. He was expecting me. I told Gran all about mother. She didn't know what mother looked like till we began to write. She saw her once at Southport when you

were there. Now I am going to tell you what happened in France if I can.

I shall have to keep on trying till I can do it, Hope. It don't hurt me, I want to write it myself. It happened just after I landed in France. . . . After we went up the line Frank used to call and see us when he passed. He used to bring us food and all sorts of things we wanted when he could get them for us; he was a brick. . . . It was an awful time, I can tell you. None of us knew who'd be the next to go. Me and Frank used to talk about it. . . . I told him how Carrie used to treat me. I never told you half of how she served me. Frank used to talk about Dora and when they got 'he new schools at Highdene.

I used to be worried to death over what would happen if I was killed. Frank told me he would see to all I left behind if I was knocked out. Who had my diary? Carrie made me promise to keep it before I went. I want young Ben to have my watch when he grows up. Did they give Carrie the letter I sent for her if I was killed? I sent it to Isabel. If I told you what was in it, could you verify it? I told her what to do with the business, not to keep it on. I've had enough of that. I don't want young Ben to be saddled with it. I told her to tell Felton to sell it and invest the money. If it's left to managers it won't be worth anything in ten years' time. Ask Frank to say if this is true. He knows it is. You didn't know, did you?"

Now something else. The chaps used to call me "Sweet William." We were all fed up with the grub. We had none at all when we were cut off with the gun. Nor no sleep for forty-eight hours. When it was our turn to rest we were so done in we didn't care what happened. Did Frank tell you how it happened? We didn't stop to put the sandbags on the shanty, and a shell caught it and smashed it to smithereens. But if it hadn't been then it would have happened later. None of the chaps got through. Is this enough? Can you be sure it's me. Should you be afraid to try and see us? If you see one of us you'll see everybody that comes round you. Try and see us. We can't help you. It will come.

#### A GUIDE'S EXPLANATION OF THE SOLDIER'S MESSAGE.

At the moment of death, which is the separation of the etheric body from the material body, the average person becomes a mere point of consciousness. All his being is focussed to a mere point of feeling, of consciousness. Something abnormal has happened—he cannot understand what, all is confusion. Your brother, as soon as he was hit, *knew* he was at the point of death. His inner consciousness felt that his end was near. He suffered a spasm of terror. The unknown loomed large and indescribably awful. While he described his feelings he lived again those awful seconds. Hence the terrible tremblings and shaking of your hand. He has driven himself to exhaustion to try and control your hand and pen. The soul is utterly alone. None can help him in his passing. He is beyond human aid; he has not reached a point where spirit help is possible. Every soul must pass alone.

Once the soul has passed spirit aid can be given. We wish here, although it has been done before, to give a description of a soul leaving its earthly body. Essentially all passings are more or less alike. In the case of a soldier, shot in a second—killed instantly—the conditions differ somewhat. But in the main they are the same. As the moment of death draws nigh, the inner body, which is enclosed in the body of matter, begins gradually to leave it. Vitality is at a low ebb. During its vigorous life the material body has held an inner organism in place. It had sufficient power to do so. The two bodies were perfectly balanced. Each had its functions, its different organism. The inner body is the spiritual part, the body of matter the animal part of man. The material body clothed the spiritual. But as life and energy of the earthly body wane, the inner body rises to the surface, rises to and through the surface, becomes the entity, and casts off its worn-out case for which it has no further use. Who has not seen a butterfly evolve itself from a chrysalis? Some sort of similar process takes place. We might carry the simile further and liken the butterfly in its greater beauty, with its added powers of flight, to the spirit body which is more beautiful and has intensified powers.

Once free of the material body spirit aid is given. It is a new birth. "Unless a man be born again he cannot enter the kingdom of Heaven." Like a new born babe in very truth. So bewildered, so utterly at a loss. How could it be otherwise? How we strive on this side to give a little knowledge of the after-life as we know it! Gradually we do obtain a hearing, but how few comparatively have the least idea of conditions as they are here? It would be infinitely less difficult for us here, and for you, if we could prepare some of you even, for what you meet immediately after death.

Well, the new-born soul is at a loss. So much so that in many cases he believes he is in a dream. Well, first we have to convince him that he is dead. Very often a relative awaits his coming over. But this frequently serves to convince him that he *dreams*. Your brother met your father at once.

He tells you that he went to S . . . . . t and spoke to your mother. He saw his wife and child in bed, he also saw



you and your husband. We will try and explain this statement. Immediately after passing, the soul is at its nearest to earth. As far as we know (which is not much) it is the nearest point to earth at which he will be. But his earthly body is cast off: he is in a spirit body. A spirit is able to travel great distances by thought concentration. We have explained this in a former essay. Your brother's first thought was for his wife and son. He was at a moment of intense feeling.

As he thought, he was with them in spirit. He did see them quite plainly almost with bodily eyes, your mother also, and yourself. His body did not travel (we mean his astral body which he then wore), but his spirit did. Spirit can travel great distances in a—we might say, in no time. His visions then (yet they were not visions but an actual experience) lasted only a few seconds, though to him it seemed much longer. Next he had a vision of Christ on the Cross. This, or the reason of it, we cannot really explain. We have our theories, but they are not infallible by any means. Many soldiers see visions of the Christ. They died for humanity as did He. They have that great thing in common. Why grieve ye women, wives and mothers of men? It was a great, a noble ending. They shared it with the only Son of God. They and He died that ye might live. Make the lives they gave you worthy of the sacrifice. Perhaps the vision your brother saw was meant to show him that though he suffered there was One who suffered terribly more. Then it faded. But that was not all. Then he saw Him again coming towards him "all over a bright light." "He looked towards me and then it went out. But I felt a lot better, all bucked up inside. I knew I'd been rotten, but I did die in the war." The death the soldiers suffered during the war was a part atonement for wrongly lived days on earth. We are not referring to your brother personally, but to the really wicked—the sinners. Your brother also says, "I could see everything I had done wrong all at once." This is a very curious and a remarkable thing. But we spirits have that power. Usually it is a part of our punishment. We can see all we have done wrong. It flashes over us in a wave, it overwhelms us with its volume, its intensity. We see ourselves as we lived our lives from our cradles to our graves. We do not understand how this can be so. We know there is a perfectly natural explanation for the phenomena. We have some idea of the means by which they are obtained. During earth life every deed we commit, every thought we think, good and ill, is registered by the ether surrounding us. It is as a photograph. We create vibrations in the ether surrounding us from our birth. A lusty babe, as it kicks and crows on its mother's knee, causes by its mere vitality a certain ebb and flow in the surrounding atmosphere. It is a kind of magnet, to which the waves of ether respond. The baby's spirit body is made up of ether as its material body is composed of matter, its spiritual body being composed of its surrounding constituents, and itself, its life, its vitality, in short, the *entity*, acting as a magnetic rod, forms pictures of its doings in its surroundings, creates a thought form of itself automatically, or what would be, and later is, a thought form of itself. As the babe grows the creative photograph grows and changes with him, takes colour and shape from his actions. Everyone as he goes through life carries with him his life's record. Thank God we also register our good deeds or we could not endure ourselves. But in those first moments after death, Evil is in the ascendant. The evil forces predominate. They are nearer the elements in which the new born soul finds itself. The holier spirits are at a disadvantage. We must descend to a lower plane to welcome the new-comer. Be sure they show him his evil ways if only to convince him he belongs to them. So first he sees a kind of atmospheric moving picture of all he ever did which was wrong

and sinful. As soon as the better spirits can gain control they cause his good deeds to predominate, or he would die of grief. We say die, so natural is it to speak as if death were an end, as you do on earth. But there is no death. The sins of some are so great they would welcome death (an end) as a friend. But there is no end; only a ceaseless suffering and struggle to recover the self which God gave them—the soul which they themselves have overlaid with every kind of sin. Gradually each one must free himself. It requires much effort, but it can be done. None is so low he cannot rise. The divine spark is always present. After the Christ looked at your brother he felt a lot better, "all bucked up inside."

The Christ sends forth waves of love, of goodness, of power, of healing. One such ray caught your brother. He was enveloped in it, and its effect was magical. Like a strong electric current it flowed through his being. Such an effect can sheer goodness have. Do you remember the woman who touched the hem of His garment and was healed? Christ felt the goodness flow from Him. Remember, too, her great faith. Your brother goes on to describe his meeting with your father. All this took place in a moment of time as you count it, but to your brother, who now counts time by his experience (as during some of these, although they only took seconds he lived hours), it appeared a long time. At first he did not know your father. Many do not recognise their relatives. They do not expect to see them. One reason why relatives are not at first recognised is their appearance. There is growth here as on earth. A child passing over continues to grow as on earth. Yet perhaps not quite in that manner. It is soul-growth, spirit-growth. We will explain more of this in a later paper. But a child grows up and attains maturity. The reverse is the case with the aged. They also reach maturity. They regain their old vigour. This also we hope to deal with in a further paper. Your father was in his prime when he passed, yet at first your brother did not know him. He has lived in spirit many years. He has gained a spiritual beauty which he had not attained to on earth. Also your brother was but a lad when he died. But he knew him when he spoke, as does everyone. There is no mistaking the delight of those here when their children join them. The next few lines of your brother's paper explain themselves: "I could see what the chaps were thinking. They'd all got the pip because I was killed." After death, thought becomes a means of communication as between you and us. He could "see what the chaps were thinking." Most thought is transparent to those in the spirit. A kind of thought-picture forms in front of the thinker which can be seen by others. Your brother was much touched at the estimation of his comrades. All that counts on this side. "Dad's got a house to live in." Quite true. We explained how a house was created in one of our former essays. We will go on to the second vision, the death of the soldier who was "a bad 'un." This is a wonderful example of the power of love. This man was beset by evil spirits. Evil had been very near him all his life. Many mothers fight for their sons' souls and save them by their love. It is a great power.

The remainder of the paper is meant to be evidential. When giving it we supposed we had given indisputable proof of your brother's existence. But you seem to have had some slight knowledge of these events. Are you convinced personally? We will try and give some definite sign, but it is difficult to think of anything. We think we will conclude. This was given mainly for yourself, but it should prove of interest to others also.

[Next week we intend publishing a further essay received through the hand of Mrs. Hope Hunter.]

#### MR. OTTO T. SIMON ON HIS EXPERIENCES IN ENGLAND.

Mr. Otto T. Simon, of Washington, well-known in the musical profession in the United States, and the recipient of the "Messages from Anne Simon" now appearing in *Light*, contributes to the "Washington Post" a pleasant account of his recent visit to this country, in which he refers to the International Conference of Spiritualists, to his memories of *Light* and its staff. We take from the account the following extracts:—

The cult of Spiritualism is in a higher state of organisation in England than in United States, though after the numerous and impressive audiences that gathered about Sir Arthur Conan Doyle during his recent lecture tour in this country it is evident that a vital and growing interest in the subject of Spiritualism exists in this country.

The element of scientific investigation is showing growth, and with the Press becoming more tolerant, members of this cult are encouraged and happy in the thought that there is progression and acceptance, where formerly there was repudiation.

The most prominent and progressive Spiritualist organ in London is a weekly magazine called *Light*. . . . . Through the influence of this medium, which circulates in

every civilized country, the cause is receiving wider recognition, and the objective side of Spiritualism, such as materialisations, ectoplasm and spirit-photography, is being more carefully investigated by the scientist-type.

During my stay in London I met Dr. Allerton Cushman, of Washington. At the invitation of Sir Arthur Conan Doyle we both visited the latter in his country home at Crowborough, in Sussex, where, amid the beauty and ideal surroundings of English home and landscape, he writes, prepares his lecture work, and leads the simple life of a country gentleman. He is an ardent and dominant champion of the cause of Spiritualism and is fearless in opposition. Sir Arthur is at present preparing a book on his American experiences.

I also met the Rev. G. Vale Owen, who has received automatic script, similar to the "Messages of Anne Simon," and which has had great popularity through circulation by the Northcliffe Press in England. The Rev. Mr. Owen expects to visit America on a lecture tour during the coming season. One cannot but be impressed by his personality, a simple God-fearing clergyman whose charge is a modest country parish among the working people near Liverpool, where he is beloved by his parishioners, but is a thorn in the flesh to his bishop. He cannot, however, be unfrocked, because of his more exalted conviction of the life after death, and so is permitted to continue his work. . . . .



## OBSESSION: IS IT A FACT?

SOME REFLECTIONS AND EXPERIENCES.

BY A RURAL RECTOR.

The article in *LIGHT* of the 9th inst. on "Spirit Obsession and Psychiatry," by Mr. E. W. Duxbury (p. 572) came at a time when I had been brought face to face with the problem in real life. Not for the first time, certainly, but I had to decide whether I believed it was obsession or otherwise in my dealings. On the Friday morning previous a Cambridge medical student had lent me a copy of Glover's "Christ in the Experience of Men," published by the Student Christian Movement. I read the first chapter on "War with the Daemons," in which Dr. Glover appears to show that the idea of obsession was overthrown at the coming of Jesus, although He adapted Himself to the psychology of His time.

I recalled Professor Huxley's treatment of the New Testament story of the Gadarene swine, a way of thinking that had influenced me very much in my younger days. Still, as I read Glover, in the light of my own parochial experience, of the past few years especially, I was unconvinced. I felt that Glover was reading into history his own theories of life.

On the Friday afternoon I was entertaining some young children on the Rectory lawn, and a letter was brought to me from a neighbouring Rectory, two miles away, asking me if I would visit a woman who was said to be dying. She was of good report, highly esteemed for her works of charity, and her neighbours deeply sorrowed for her present condition.

I went at once and found a woman of sixty years of age suffering from a very unusual form of Graves' Disease, about which her doctor and the specialist were agreed. The gland, however, was not swollen. Last April year her husband was brought home dead, having died suddenly in the road. A month later she was herself knocked down by an automobile and badly shaken. A short time afterwards, near the same spot, she saw a child killed by a motor.

Although these accidents would not account for the disease, they might be said to account for the nervous condition which would produce cretinism and which would be the medical explanation of what I found to be the matter in relation to my own ministrations.

I have already referred to the high esteem in which the patient was held. She was now under the impression that she was too wicked for any consideration, and refused my ministrations. I must here say I was very struck by the expression in her face, and felt I had not the woman herself to deal with. I proceeded to work as though Huxley and Glover and modern science were wrong, and that the New Testament was right. I could not stay long with the patient on account of her weakness. She said that she was beyond praying for, for God had rejected her.

I said, "But God will send His angels to help you."

She persisted that good angels could not come to anyone so black as herself.

"But would you not be glad if they could come?" I asked. She tried to avoid the answer, but I persisted, and finally she replied:—

"Yes, I should like them to come, but they won't."

This was the opening I wanted, and during the few minutes longer I brought out the wish for angelic help, and told her that that night at nine o'clock we should pray for her in church and the angel guards would come.

I need not explain, perhaps, that I had not thought of prayers in church beyond my own, and those of any invisibles present there at that time. The church, a small but perfect one, adjoins the Rectory lawn, and from its eminence is seen a view for many miles round, of all sorts of country—the great river and the great city between great hills. It being Friday, choir practice was proceeding, and we are very particular that the practice shall end at nine o'clock, as the boys come from a distance. They all knelt down for the closing prayer, and in a stillness and atmosphere not common, we prayed for the sick, and especially one troubled in mind—"Give Thy angels charge concerning her." I called next day, and the sister told me that the patient went to sleep soon after nine on the previous evening, and had a very good night's rest, such as she had not had for some months past.

This is not the end of the case. I related the incident to a crowded congregation on the Sunday evening in my own church, so that the facts are all well known; and all I would add now is that my ministrations are running along normal lines. I have never felt satisfied with the kenotic theory of Christ's manhood, and reading your article I could not but be filled with the idea that theologians like Bishop Gore can be in too much of a hurry to explain before the explanation has arrived. I am quite willing to accept all the mechanical gradations brought out in the address of the President of the British Association; but in my own parochial experiences I find the New Testament methods much more satisfactory and abiding.

(Continued at foot of next column.)

## SPIRIT COMMUNICATION IN CHINA.

The following account of a séance in Hong-Kong is taken from a cutting from the "Peking and Tientsin Times," of July 15th, for which we are indebted to a friendly reader and correspondent in China, Mr. V. Nadarov, of Yen-Chi-Hsien:—

Peking, July 14th.

From Chinese circles in Hong-Kong to-day comes an interesting account of an alleged interview with the spirit of the late Dr. Wu Ting-fang at a "fu chi," which is a sort of a ouija board sitting, conducted by a certain Mr. Hsia in a building owned by the Northern and Southern Goods Hong in Hong-Kong. The interview with the spirit, so goes the tale, was abruptly terminated because the spirit took offence at a question put to it by one of those at the sitting and quickly departed.

Dr. Wu Ting-fang, it was known before his death, was keenly interested in the relations between this and the spirit world, and the Mr. Hsia referred to is an old friend. A few nights ago Mr. Hsia gathered a few friends and it was decided upon a "fu chi." The Chinese method of communications with the unknown world differs from the ouija board in that it consists of a large plate about which six or eight persons can sit. The plate is covered with a layer of soft sand and the questioner holds a pen-shaped stick in hand and as the questions are asked or thought—they do not necessarily have to be spoken aloud—an unknown force, supposedly spiritualistic, is supposed to direct the pen. In this instance, so goes the story, Mr. Hsia's little son, who does not speak or write English, was selected to hold the writing stick. The rest of the story is quoted from a vernacular account of the proceedings:—

"The first spirit to hover over the gathering was asked to write his name in English, and slowly the stick in the boy's hand spelled out on the sand the name of 'Wu Ting-fang.' Then the following conversation was recorded, Mr. Hsia putting the questions:—

"Where are you now, spirit of Wu Ting-fang?"

A. "I am free in the spirit world."

Q. "Are you on your way to heaven yet?"

A. "I cannot tell."

Q. "Is there any way you can be sure?"

A. "I cannot answer your question. Things are far different in this world than they are in yours."

Q. "Would you like to hasten there?"

A. "Yes, and you can help me if you will."

Mr. Hsia. "I and my entire family will pray for you before Buddha."

Spirit. "If so, I will be very grateful."

Q. "How about the situation in Canton?"

A. "I would not care to say anything about it."

Q. "Where is Dr. Sun Yat-sen?"

A. He has not left Canton yet."

At this juncture, so goes the story, one of the guests inquired something about the funeral honours accorded Dr. Wu, and this the spirit thought was impertinent and said so. While Mr. Hsia was endeavouring to explain that no offence was intended, the writing stick was suddenly snatched from the boy's hand by an unseen force and thrown on the plate of sand, and all efforts to recall the spirit failed.

(Continued from previous column.)

I ought to add that, after a week's visiting, I called on the doctor, who lives four miles away. He was sympathetic. He considered that nothing could be done medically, but after I explained what I had done, he expressed a belief that the patient might be saved in this way.

Some seven years ago my wife had invited Mrs. Mary Davies to speak to her women's meeting. We were at that time in an East End parish. A lady was having lunch with us and sat on the opposite side of the table to Mrs. Davies, but was unknown to her. This lady had all her mental faculties save in one direction. She was always losing some valuable article, or article of dress. Invariably it would be found afterwards in the very place she said she had lost it. She gave up her house to avoid this annoyance from her neighbours, as she thought, and went to live at an hotel. But still the trouble went on, and still she thought some of those near played these tricks upon her, and became unpopular in saying so.

We had finished our meal but were still sitting at the table when Mrs. Davies asked the lady, "Do you remember a youth about eighteen, a relative of yours, who died? I see him by your side. He is looking very mischievous. In his life he was very fond of conjuring, and making things disappear."

The lady was very fond of this nephew, and began to laugh heartily as she related some of his tricks. I need not write more on this, although I thought it at least significant.

[Although there is nothing very conclusive in the experiences related above, they are at least interesting and suggestive.—Ed.]



## A CRITICAL EXAMINATION OF THE ALLEGED FRAUD WITH THE CREWE CIRCLE.

BY THE "LIGHT" INVESTIGATOR.

(Continued from page 580.)

Before concluding our examination of this case of alleged fraud with the Crewe Circle, we are obliged, as we stated in last week's issue, to examine briefly the statement made by Mr. Price in his letter to us and published on page 564. This statement was to the effect that Hope had been exposed before, Mr. Price bringing forward an experiment made by Sir Oliver Lodge in 1909 with the Crewe Circle as evidence of one case of exposure. The other case referred to was one published in the journal "Truth" in its issue of June 28th last, in which an account is given of an experiment made with Hope by an ex-Indian missionary. If both these cases brought forward as evidence of exposure by Mr. Price hold water then it might be reasonably supposed that Hope has been suspect since 1909. The test experiment with Sir Oliver, to take this "exposure" first, we find is not an exposure at all. We have carefully read the evidence and it does not require a legal mind to sound the bottom of this case and discover that the conclusions of Sir Oliver Lodge were quite justified from his point of view at that time. But a great deal has happened since the year 1909, and Sir Oliver has had a closer insight into the eccentricities and manners of mediums and utterly unscientific methods of proving their gifts, and possibly such a misunderstanding would never occur in these days. The case was simply this:—

The late Archdeacon Colley was in 1909 experimenting with the Crewe Circle and became convinced of the reality of the phenomena occurring there relating to psychic photography. He pressed Sir Oliver Lodge, perhaps rather against the latter's will, to send to Hope packets of plates, specially made up and packed by him for the purpose of testing whether or no he could get an impression on a plate in a packet by the imposition of hands and without using a camera. The packet not to be opened, of course, by the Crewe Circle, but to be returned intact to Sir Oliver Lodge, who would open the packet and develop the plates.

One or two tests were made. The packets were always returned intact, but no result was forthcoming. Again a specially made up packet was sent to Crewe. Hope and his Circle regarding the test as most important, and being worried over the previous failure, held a séance. The "Spirit Guide" of the Circle, so we find, told those present exactly how the plates were wrapped up and further gave Hope instructions to dip the packet, wrappers and all intact, into a bucket of water, because of the presence of lead foil round the inner packet. This incidentally Hope has done to other packets frequently since, and before the sitters. Supernormal results have followed in consequence.

The Crewe Circle now decided to send Hope to Birmingham with the water soaked packet so that he could be present when the packet was opened. A sum of money was clubbed together by the Circle to pay for his fare, and Hope set out, and on arriving in Birmingham found Sir Oliver Lodge was too busy to see him, but a Mr. Edward E. Robinson, Sir Oliver's assistant, was told to attend to Hope, who apparently did not for some reason give his name. The first mistake apparently Hope, in his zeal, made was to tell Mr. Robinson exactly how the packet of plates were wrapped up. The wrappings were taken off by Mr. Robinson, who found that Hope's description was correct. The plates were then developed and some writing found on one of them. Hope was delighted. The great test, as he thought it, was successful. Then he demanded the wrappings; in fact put them in his pocket and refused to give them up. This was mistake number two. His only desire, of course (and it is very evident to us), was to keep his word with his friends at Crewe, who had assisted him to go to Birmingham, and prove to them that the "Spirit Guide's" description of the wrappings had been a correct one. Apparently up to his time, in fact until the departure of Hope from Birmingham by the evening train, Mr. Robinson had no suspicion of Hope, in fact he wired to Hope's friends in Crewe that the test had been successful. When Sir Oliver Lodge looked into the matter his suspicions were naturally roused. He knew nothing of the information given Hope by the "Spirit Guide." He concluded that Hope knew how the packet was wrapped because he had opened it at Crewe. Further, after a long time had elapsed, Archdeacon Colley sent Sir Oliver the wrappings and on his examining them found that the outer one had been soaked in water. He thereupon felt justified in his suspicions that the packet had been opened (he had not heard a word apparently about the bucket of water), and the test was after all no test at all, but had all the outward appearances of an attempt to play a trick on him. He, naturally, a busy man at the time, washed his hands of the whole affair and spirit photography included. That

is exposure number one in brief. LIGHT, in the early part of 1909, contained many letters on the subject, and statements from all concerned. Anyone who reads these, with knowledge of mediums and their ways and investigators of those days, will come to the same conclusion that we do, viz., this case was not an exposure but only an unfortunate misunderstanding all round.

With regard to exposure number two, the case of the ex-Indian Missionary, we give the story as related in "Truth" for June 28th as follows:—

An ex-Indian missionary sends me an interesting account of his experiences with the Crewe spirit-photographers. He was one of a party of four that went to Crewe. The party consisted of two Spiritualists, one of thirty years' standing, a doubter, and himself. Four photographs were taken, and on two of them were spirit extras. Had he been asked immediately after the sitting whether the plates had passed out of his control, he could only have replied in the negative, but on thinking over the proceedings he realised that there had been opportunities for fraud. So he arranged another sitting. On this occasion he had the plates marked on the corners with a glazier's diamond by the chemist from whom he purchased them. Again there were extras on the plates, but the plates did not bear the marks. Others had been substituted for those he had provided. When challenged on the subject, Hope could only make the lame excuse that the chemist must have omitted to mark the plates.

We have made inquiries in many directions regarding this story, but we can obtain no confirmation of it or the names of any of the people referred to. Hope, as will be seen by reference to his letter given below, does not recollect the incident at all. We have questioned those who have a very intimate knowledge of Hope and his doings, and not one can tell us anything about this matter. Perhaps our contemporary "Truth" will furnish the names and addresses and confirmatory evidence of this case. At present we must leave it among the uncorroborated charges against the Crewe Circle.

### THE S. P. R. CHARGE AGAINST HOPE.

Our investigation into the charge of alleged fraud brought by the S. P. R. against the Crewe Circle must now draw to a close. A verdict has still to be found. And a true verdict is not possible until all the facts are brought forward. There is a missing factor in this case, viz., the true story of the "Mystery Plate," it has yet to be told. If Hope changed Price's X-ray marked plates for his own, and someone obtained one of the X-ray plates surreptitiously from Hope, then who was it? Hope, of course, did not know that X-ray plates were being used. Did this mysterious person know? Let us suppose that the officials of the S. P. R. received the packet of undeveloped plates, in which they state was discovered one of the missing X-ray plates, anonymously. They are then in no better position than we are in arriving at a true verdict. If the S. P. R. do not know who sent that plate, then why do they not say so? We sincerely hope that for the sake of all concerned, if such is really the position they find themselves in, they will make every endeavour to discover who did send it, otherwise there is nothing to prevent our readers from suspecting any one of the participants in this test. The case against Hope is proved if one accepts the evidence brought forward by the S. P. R., Price and Seymour, at its face value. We found, however, we were not justified in doing this. Hence this investigation which leaves us at the moment with the uncomfortable feeling that all was not straight and above board, and our attitude towards the whole matter is one that compels us at present to state that the S. P. R. have not made out a case of fraud against the Crewe Circle that is watertight or scientific.

(Concluded.)

### LETTER ON THE HOPE CASE.

To the Editor of LIGHT.

SIR,—I do not think it fair that Mr. Price should try and drag into the controversy Sir Oliver Lodge, for if Mr. Price knows anything about the case at all, he will know it was settled in our favour at the time. As proof of my statement I still hold a telegram sent by the person who both made up and opened the packet of plates, saying that the experiment was a success.

As to the story about the Indian missionary, we do not remember such a person, so that we cannot say anything about that. To me this looks like nothing more than mud-slinging. However, we have gone through so much from one and another supposed amateurs or scientists, or know-alls, that we are tired of it; so that in future anyone who sits with us will have to do so entirely at his own risk, as we neither can nor do promise results of any kind. Even when we are wantonly attacked and I try to defend us in as polite a way as I know how, I am told I should have better manners.

Yours, etc.,  
WILLIAM HOPE.



## THE GUIDING HAND UNSEEN.

BY STANLEY DE BRATH.

"The Unseen Leadership," by F. Herbert Stead, Warden of Browning Hall, is a very remarkable book.\* It should be widely read and studied. It is "a frank confession of the initiative from the Unseen which led to the founding of the Browning Settlement, to the summoning of the Hague Conference, to the origination of the Queen's Fund for the unemployed, to the enactment of Old Age pensions, the making legally possible of National Old Age homes, to the demand for the abolition of War by an Omni-national League, and to the expanding movement for World-Labour-Evangelism."

The data given in support of these claims are a very curious illustration of Carlyle's dictum that great movements are always set in motion by the indefatigable energy of some one man. They also illustrate the power of collective prayer when this is not for personal or materialistic ends.

The particulars given of the initiation of these movements are specially interesting to those Spiritualists who realise that the future of Spiritualism depends mainly on the degree to which men understand that its strength is not in sensational marvels, nor in recondite speculation, nor in its revelation of a new scientific psychology, nor even in its consolatory evidences of survival, but in its application to the great social and religious problems that face us. This was fully realised and acted upon by William T. Stead and his brother.

It is not to the point that Mr. Herbert Stead takes a view of "Divine Intervention" (p. 99) that does not commend itself to those who interpret such seeming "interferences" as human receptivity securing response from the Immanent Spirit of God whose promptings and inspiration are eternally present and constantly ignored. These are merely verbal differences in human mental representation of spiritual facts that remain ever the same.

The two greatest perils to Western civilisation are still the imminence of War, and the misdirection of Labour into revolutionary channels by propaganda that can only lead to destitution and misery on an unparalleled scale. These two are very closely connected. As long as huge preparations for warfare, especially for chemical warfare, are being made, there will be no money available for social betterment on the large scale. At present we are, by reason of the much greater complexity, elaboration, and costliness of the machinery for "civilised war" (Heaven save the mark!), spending more than double our pre-war expenditure despite the reduced armaments, so the great cost of adequate educational and social means to produce the change of mentality that is the only real preventive of war is shut off. Revolutionary propaganda would have no hold in a community where even one-tenth as much energy were displayed for general well-being as was devoted to winning the war. To produce that mentality is the work of Spiritualism as understood by the Stead brothers; and that proof of Christ's living action in the world of today would carry more religious weight than all the tons of theological works written to support human views of that transcendent Personality.

But no agitation for the abolition of war, whose main-spring is Fear, will have any result: for Fear not only leaves character unchanged, but still further debases it. The foundation must be Fellowship and Pity. Fellowship—the Good Will that is horrified by the appalling miseries that chemical warfare is preparing for the innocent—and Pity for the misguided who are preparing and supporting such horrors.

Personal conviction that co-operation in Good Will is the salvation of the world is the lever that will move the nations; and the root of this personal conviction is the certainty that spiritual laws are as inexorable as gravitation, and that we shall reap exactly as we sow, totally irrespective of the personal intentions or excuses of the hands that scatter the seed.

Miss H. A. Dallas sends us the following appreciation of the book dealt with in the foregoing review by Mr. Stanley De Brath:—

Fresh from the perusal of "The Unseen Leadership" it is difficult to find words in which to convey to those who have not read it an adequate conception of the impression it makes. I feel, however, that I owe it to readers of LIGHT to say a few words which may induce them to obtain it.

A slight acquaintance with Mr. F. Herbert Stead's work in connection with the Browning Settlement in Walworth prepared me to be interested and impelled me to order a copy of his book immediately it was published, but I was not prepared for so profoundly interesting and soul-stirring a record. Those who know that the Unseen World is not distant or future, but here and now active in our midst, will have no difficulty in believing what he relates, but even those who have not yet reached this conviction cannot fail to be impressed by the record and to recognise the deep sincerity and lofty purpose of the writer.

(Continued at foot of next column.)

\* Hodder and Stoughton. (6s. net.)

## LONDON SPIRITUALIST ALLIANCE.

THE AUTUMN PROGRAMME.

The Autumn Session of the L.S.A. opens on Thursday, September 28th, when a social gathering and entertainment will take place.

At the latter the following ladies and gentlemen have kindly undertaken to assist: Madame Winston Weir, Miss Dorothea Walenn, Mr. Bruce James, Mrs. Kenyon Musgrave (Miss Barbara Fenn), and Mr. Harry Price. Miss Lucy Waterfield will be at the piano.

The other sessional arrangements are as follows:—

On Tuesday afternoons meetings for clairvoyance will be held as usual, commencing on October 3rd, when the platform will be occupied by Mrs. Cannock.

On Tuesday evenings Mrs. F. E. Leaning will deliver another series of her admirable lectures on the "Elements of Psychical Science."

On Wednesday afternoons a new feature will be introduced by a series of gatherings for the purpose of informal discussions of any questions and difficulties on which members may require information and advice. These meetings will also give an opportunity for the interchange of experience and opinion.

On Thursday evenings the usual special meetings will be held, for which a strong and varied list of speakers has been secured.

On Friday afternoons members will have the benefit of Mrs. Wallis' Trance Addresses as heretofore, under the presidency of Mr. Henry Withall.

For some time the need has been felt for a room reserved solely for members' use for reading and other purposes. This has now been provided on the first floor of No. 5, Queen-square. Teas will be served here between four and five p.m.

A small Séance Room, suitably equipped for private experiment in mental phenomena, is at members' disposal (without charge), on all afternoons and evenings.

Under the direction of its Organising Secretary, Mr. George E. Wright, the L.S.A. is displaying vigorous activities on all sides, and is justifying its claim to the support of all serious inquirers into the truths of psychical science.

## HUMAN CREDULITY AND THE DEVIL.

For those who have a habit of attributing Spiritualism to the Devil, it may be useful to point out the like infirmity in the human mind in connection with the phenomena of the earth we live in, where man's ignorance has labelled the works of nature he did not understand as being the work of the Devil instead of God, e.g., numerous objects of great interest are called the Devil's Bridge, the Devil's Punchbowl, the Devil's this, that, and the other. In "Earth and Sea," by Louis Figuier, these anomalies are dealt with, one being Monte Tafonato in Corsica, consisting of fine red porphyry; near its crest may be seen an opening several yards both in height and width. When the orb of day has already disappeared behind the surrounding mountains, the traveller beholds with delight a sudden gleam of radiance strike through this orifice. The writer says that in his "Histoire Illustrée de la Corse," the Abbé Galetti offers us

a legend as his sole explanation of the geological phenomena. As a general rule it is difficult to imagine anything duller or balder than a legend. . . . In all, we find the Devil represented as the principal artificer; he builds every bridge remarkable for its bold span, raises heavy rocks to the summits of lofty hills, excavates the vast natural chasms really produced by the subsidence of the soil: is active everywhere, and in everything foremost. Thus the aperture in Monte Tafonato was produced by a single blow of the Devil's hammer one day when he was in a fit of ill-humour with St. Martin. The worst of the legend in such cases is that it makes us wholly neglect the scientific explanation. The Abbé Galetti thinks he has contented us with his old, old story of the Devil and St. Martin. But M. Galetti is wrong. A little geology would not have been thrown away.

It is humbling to reflect that even geographical nomenclature testifies to the average childishness of the human mind.

J. W. M.

(Continued from previous column.)

The interest does not lie only in the testimony to Divine Guidance and the activities of the Spiritual realm, it lies also in the revelation of the initiation of historical events of great social importance and in the glimpse it gives of the trend of the Divine Purpose. The reader is, as it were, taken behind the shifting scenery of the Drama of the World, and allowed to catch sight of the plan of the Divine Dramatist, and of the methods by which His plan is being unfolded. Among all the arresting incidents perhaps the most enthralling chapter is that entitled "The Miracle of the Marne." The work can hardly fail to stimulate trust and an earnest desire to co-operate in the saving and upliftment of the human family.



## LIGHT,

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## THE RETURN OF THE FAIRIES.

To have done something to remove the "faerie legend" from the realm of fantasy to the region of fact is no slight achievement, and Sir Arthur Conan Doyle's new book\* may well justify such a claim. For here he has given us in his own graphic way the full story of the "fairy photographs" of Cottingley, fully illustrated not only with the fairy pictures but other photographs, all with a direct bearing on the central theme.

With the impartiality of the true historian, he gives the testimony of those who believe in fairies and those who do not. In short, all sides of the case are presented, and the verdict is left to the readers of the book.

It will be remembered that Sir Arthur's first account of the matter appeared in the Christmas number of the "Strand Magazine," 1920, and that this was followed by a torrent of allusions in the Press generally and by a newspaper discussion that, but for the controlling hands of pitiless editors, might have raged interminably. Thousands of people were keenly interested, and the interest has continued although the Press has for the time ceased to reflect it.

The book puts into concise form all the essential material—at first widely scattered—of the story of the fairy photographs, deserved prominence being given to the part played by Mr. E. L. Gardner in investigating the case on the spot, and to his theory of fairies which we found both clear and reasonable, and by no means so disenchanting as might be supposed by those who think that a wonderful thing necessarily suffers by analysis. On the contrary, the wonder of the thing—if it be a true thing—is only deepened, "its loveliness increases." It is only the sham wonder that will not endure close scrutiny.

Not the least interesting part of the book for us was that which is devoted to the accounts of those who have seen (and who in some cases can still see) the elfin folk. There are many persons who lay claim to the gift; some of them are known to us personally as credible witnesses.

The book handles skilfully the objections and difficulties raised not only in regard to the photographs but the general question of fairies, and although this takes us at times into metaphysical regions the theories broached are very much in line with the discoveries made of late years in psychical investigation, which (pace several noisy and uninstructed objectors) has gained a secure place in the best thought of the time. It really seems as if the fairy legend, like the ghost legend, is in course of rationalisation and that the many elfin stories from the past had really a much better basis than the errant fancies of our forefathers. The "sub-man," that is to say the elf, may prove an ever more profitable object of study than the "super-man," especially when it is found that he embodies so much of the poetry of Nature and the unsullied imaginings of the child mind.

\* "The Coming of the Fairies," by Sir Arthur Conan Doyle. Hodder and Stoughton. (12s. 6d.)

However it be, let us welcome the fairies. As fancies, they did much to sweeten life and lend it grace, colour and romance. As facts, they may do even more towards restoring the old dulcitudes of soul—the serene and salutary things that belong to the life of Nature. So, looking from our window in Queen Square we may see visions that will make us less forlorn—a world to which the "little people" have visibly returned, no longer driven to the remote places by a distaste for human society, in which, as Mr. Gardner tells us (and we can easily believe it), they find at present little that is inviting and much that is obnoxious. Sylphs, undines, gnomes and salamanders—who shall say they are not amongst the millions of spiritual creatures which, as Milton tells us, walk the earth unseen both when we sleep and when we wake? It is something to have the poet's vision of fairies corroborated by modern research, especially when the creator of Sherlock Holmes has a share in it. We may hold with Browning that "a scientific faith's absurd," but a faith confirmed by science is another matter. Already we can hear the horns of Elfland faintly blowing.

## PSYCHIC SCIENCE.

## A PLEA FOR RECOGNITION.

During my long professional career, I have had the honour of serving on numerous councils and committees of various colleges and societies, and have found that I am looked upon as a futurist and certainly not as a prophet in my own circles; on many occasions I have made propositions and suggestions which at the time were received with merriment and sometimes with derision, but which, nevertheless, have almost invariably been carried into effect when the proper time arrived for their fulfilment, or the progress of the institution or association permitted.

The suggestion that I am now about to make will also probably be treated as impossible and laughed to scorn by those who have not the habit of looking ahead.

We are all desirous of psychical science becoming recognised as an official science; at present the whole subject appears to lack organisation, but I consider that if examinations could be periodically held, such examinations would tend to stimulate more interest and lead the general public to realise that the study of psychic science is worthy of attention.

We already have the British College of Psychic Science in London, but unlike all other colleges, it has no system of examinations connected with it.

With many people, examinations seem to possess a strange fascination, and the number of those who would be induced to make a study of the subject would be great, if they felt that there was a prospect of passing an examination and of gaining a diploma signed, say, by Sir Oliver Lodge, Sir Arthur Conan Doyle, or other distinguished persons who would act as examiners, to say nothing of the attraction to candidates of having the privilege to add after their names, when successful, the letters A.R.C.P.Sc. or F.R.C.P.Sc., which, being interpreted, would mean Associate (or Fellow) of the Royal (I hope it may have a Royal Charter soon) College of Psychic Science.

By means of the fees which the candidates would pay for the privilege of sitting for the examinations, the college would be placed on a sound and permanent financial basis and become self-supporting. Then, when any doubt arose as to the integrity and honesty of any particular sensitive, or suspicion as to the reality of certain phenomena, the cases could be dealt with and investigated by duly qualified psychicians, instead of resorting to the present custom of appointing conjurers and magicians to act as judges of mediums' powers.

H. H.

## DREAM VOYAGE.

When on the tide of sleep we drift away  
And in a dream, as in a magic boat,  
As over some enchanted sea, we float.

Until we reach the purple shores of day,  
To the dull earth how little heed we pay—

Free of its rule and careless of its rote,  
Like some light cloud in sunset skies remote,  
We sail serene, contemptuous of the clay.

Then morning comes, but though in radiant guise  
And velvet-footed on our rest she break,  
To life we open disillusioned eyes,

Knowing too well the world to which we wake.  
How will it be when from its cloudy shore  
We pass in slumber to awake no more?

D. G.



## THE OBSERVATORY.

## LIGHT ON THINGS IN GENERAL.

The "Times" has just published an extract from its columns that appeared a century ago on fairies in Scotland. The extract reads:—

SATURDAY, SEPT. 7, 1822. PRICE 7d.

FAIRIES.—Strange as it may sound in this enlightened age, a correspondent informs us that there is at present a great talk of fairies having been seen about half way on the old line of road betwixt Portpatrick and Stranraer. According to the gossips, nothing could exceed the beauty and splendour of the elfin cavalcade; and it report speaks true, the Usher of the White Rod had better look well to his laurels, and prepare himself for a sturdier competition than he has yet encountered. Agreeably to use and wont, the aerial people were dressed to admiration, and while winding their tiny bugles, and careering on their foam bell steeds, they appeared as superior to an earthly pageant as a rainbow is to a tartan riband. At the date of our correspondent's letter (August 29), a number of the inhabitants of Stranraer had gone to watch and "sit up" with the fairies, as the great Samuel Johnson did with the Cock-lane ghost. The Ettrick Shepherd has lately published *A Mask*, intended to celebrate the Royal visit, in which the fairies act a distinguished part; and it is not impossible that the elves seen near the Port were part of the same squad journeying from Holyhead, and enjoying themselves a little before repairing to retreat among the Hebrides.—*Dumfries Courier*.

Apropos of fairies, Sir Arthur Conan Doyle's new book, "The Coming of the Fairies," has been responsible for many delightful articles, and at the same time some very hard-hearted attacks, on the question of fairies' existence. The majority of the journals are less inclined to doubt the existence of these little creatures than to agree to the statement that they have been photographed. They almost all say with one accord, "For heaven's sake let us keep the fairies as a pleasing fancy for the children and the aged, let us even believe in them, but on no account must they be photographed." The "Evening Standard" on September 14th had a lot to say about the Cottingley Fairies. The journal was very doubtful of them all. But it was obvious that the writer of the article had never seen one. His contention was that if the woods are so full of these little beings, and the camera can catch them, why, he asks, has it never caught them before? Well, we have in recent years photographed a lot of things that for some occult reason have escaped the camera up to the psychological moment. We see no reason why a fairy should not be photographed any more than an invisible star. The Royal Astronomical Society can show us any number of photographs of stars that the human eye, either with or without a telescope, cannot discern. We have to take for granted a lot of things in these days that we cannot see.

Still on the question of photographing fairies, the "Sunday Times" last Sunday published, over the name of James F. Jackson, of Sefton Park, Liverpool, the following letter:—

Sir,—If I may trespass upon your space, I would suggest, with reference to your review of Sir A. Conan Doyle's "The Coming of the Fairies," a possible reason why Mr. Hewlett's objection is not seriously considered. It is that the comparison of racing horses or men to dancing fairies is not a parallel. The nearest case would obviously be that of human dancing, particularly of children or of trained female dancers. In illustrated papers and magazines we very frequently have examples of this type in which the attitudes of dancers resemble those of the fairies. The critic has probably overlooked the fact that whereas the human eye has not the camera's power of analysis of rapid motion in racing, it is not at the same disadvantage in the slower motion of dancing.

The "Eastern Daily Press" in its issue for September 13th published the following interesting report of a lecture delivered on September 12th by Miss H. A. Dallas, who is so well known to the readers of *LIGHT*. The report stated:—

"Psychical Research: Its Relation to Science, Religion, and Life," was the subject of a lecture given last night in the Martineau Memorial Hall, Norwich, by Miss H. A. Dallas, a member of the Psychical Research Society, and the authoress of several works on the subject. Mr. H. R. Muskett, president of the Norwich Circle for the study and investigation of Spiritualism, was in the chair, and in introducing Miss Dallas, mentioned the fact that she had been a member of the Church of England all her life, and therefore approached the subject of psychical research from a spiritual standpoint. Miss Dallas, in the course of her remarks, said she was there to state after thirty years' study of the subject what

she believed psychical research had proved. In the first place, psychical research had proved telepathy—the transference of thought from one mind to another without the use of any of the organs of sense. Her second submission was the one made by Professor Barrett, who stated that there was undeniable evidence that the human spirit could escape from the barrier of the brain and make its presence known to friends at a distance that showed that although we were at present greatly limited by the body we were not totally limited. If people could be liberated from the body even while the body was alive, how much easier it must be for them to manifest themselves when the body was put off altogether. After-death appearances was another point which she considered was absolutely proved. Some people would prefer not to experience such manifestations. She knew of a lady who buried her head under the bedclothes at the appearance of a friend from the other side. If people took that view and were frightened at such appearances, they could not expect departed friends to manifest themselves. But some would be very glad to see them. The subject of evidential communications carried them a step further. Communications which had come from those on the other side were said to be evidential when they were characteristic of the person, when they denoted plan and purpose, and when they conveyed information that was quite unknown to the person who received it, and sometimes quite unknown to anybody. Miss Dallas strongly asserted that she was not there to advocate people trying to develop their psychic faculties unless they could give the proper time and care to such development. People who could not had better leave such things alone, otherwise they might be led into believing either too much or too little. In the concluding part of her lecture, Miss Dallas said that God was forcing facts upon us regarding the spiritual, and if the Churches of God refused to note them, would it not be more tolerable for agnostics and materialists in the Day of Judgment than for Christians?

Mr. Robert Blatchford wrote, in last Sunday's "Illustrated Sunday Herald," a very trenchant reply to Mr. Filson Young's article that appeared in a previous issue of that journal. Mr. Blatchford, as is usual with him, goes to the root of the whole matter in the following very direct manner. He writes:—

I have read Mr. Filson Young's article and Sir Arthur Conan Doyle's answer, and I am sorry to say they have not helped me much. Mr. Young does not unravel the Gordian knot; he cuts it. All men are liars, he says with David, and asks me to let it go at that. But David spoke in his wrath, and wrath is out of place in a judicial inquiry. Let us get down to brass tacks. I would ask Mr. Young and Sir Arthur to put themselves into my place. Ectoplasm does not matter. Fraudulent mediums do not matter. What does matter is man's survival after death. Mr. Young says there is no such stuff as ectoplasm; Sir Arthur says he has seen and felt it. I don't know. It does not greatly interest me. What interests me and many millions is the proof that we shall or shall not meet again our loved ones when we die. Mr. Young says there is not an atom of proof of survival: there is only evidence. I suppose he means that the evidence is not good enough to be accepted as proof. I have had only second or third hand evidence, so I dare not presume to render a verdict. But I shall go so far as to say that Mr. Young's evidence and arguments against Spiritualism do not convince me; do not seem to me to disprove the claims of the Spiritualists. Mr. Young says that any of the psychic phenomena can be produced by conjurers, and he seems to think that disposes of the idea of supernatural action. But I cannot honestly admit either claim. Nor does the fact that a manifestation can be imitated by trickery prove that the manifestation was a trick. A man says he has seen a ghost. "Rubbish," says the conjurer. "I can produce the illusion of a ghost by a trick." Doubtless the conjurer would be as good as his word, but he would only produce a tricky illusion. He would not produce the ghost the man had seen nor would he prove that the man had not seen one. The conjurer's ghost would be produced by mechanical means, but it would not be a ghost. And the man who saw the ghost did not see it by mechanical means. "You say that is a diamond ring. Why, here is one of paste so like it that you cannot tell one from the other." Granted, but the paste is not diamond nor is the diamond paste. What I want to know is, Does my dead friend still live, and, if so, is it possible for me to communicate with him? I daresay Mr. Maskelyne or any clever conjurer, could produce an illusion clever enough to deceive me, but that does not answer my question or content the hunger of my soul. Mr. Young went to a séance and found it was an imposition. I went to a séance and found it was an imposition. I have no doubt there are and have been thousands of fraudulent mediums. But the existence of an army of thieves in London does not convince me that London is destitute of honest men. Rogues? Of course there are rogues. Frauds? Not a doubt of it. But what we want to know is, Do our dead friends live and can we get into touch with them? Mr. Young thinks not, but he does not convince me that he is right.



## THE SUBCONSCIOUS MIND: ITS NATURE AND POWERS.

By JULIUS FROST.

To the well-informed Spiritualist, the Subconscious Mind is undoubtedly a very perplexing problem. Those who know little about it and its remarkable possibilities and properties can easily throw it on one side, but to the thinking student it is apt to be extremely mystifying. My aim in this article is threefold: first, to review briefly the chief and indisputable characteristics of the Subconscious Mind; secondly, to attempt to show how it fits in with the Spiritualist conceptions of Man; and thirdly, to suggest the limitations of the Subconscious Mind as a possible explanation of psychic phenomena. I trust, also, that my effort will lead others to give their views, so that we may have an interesting and instructive discussion.

### THE CHIEF CHARACTERISTICS OF THE SUBCONSCIOUS MIND.

(a) The subconscious mind is the real seat of memory. The conscious memory, as we all know, is very far from perfect, and we may lay it down as a general rule that it only recollects things which have made a fairly strong impression upon it or minor things which have become associated with other ideas. Even then, if any idea is not repeated from time to time it tends to drop out of the memory and to be entirely forgotten.

The subconscious memory, on the other hand, appears to be perfect, not only for strong impressions, but even for impressions so slight as to have made no perceptible impression upon the conscious mind. In the subconscious is stored the memory of everything we have ever heard, read, seen or done. The proof of this has been gained through numerous hypnotic experiments, for in the hypnotic state, the subconscious mind of the subject is the phase of his consciousness which is in activity.

(b) There is an important difference in the modes of reasoning of which the two parts of the mind are capable. While the conscious mind can reason both inductively and deductively, the subconscious mind would appear to be capable of deductive reasoning only. That is to say, the subconscious mind cannot consider critically any premise that may be suggested to it, but accepts it as true whether it is so or not, but it will follow that premise to its logical conclusions in a way far above the normal powers of the conscious mind. A hypnotised subject will even accept the suggestion that he is another person and talk and act accordingly. Absolute amenability to suggestion is, then, the principal characteristic of the subconscious mind.

(c) The subconscious mind has great powers of telepathy and clairvoyance. Again, the evidence is found in hypnotic experiments. C. Reinhardt, in his "Science and the Soul," tells how he hypnotised a subject. Reinhardt took a book, and read some of it mentally, and the subject repeated it aloud word for word as Reinhardt read it to himself. Examples of the remarkable powers of clairvoyance of the subconscious mind also are not lacking. Although I can merely state the bare facts here, there is plenty of literature full of instances which can be studied by those who care to take the necessary trouble.

These powers of the subconscious mind are very interesting, inasmuch as they seem to show that most clairvoyance has its origin in the subconscious, and not the conscious, mind.

(d) Such things as auto-suggestion, mental curing (either of oneself or others) are essentially phenomena of the subconscious mind (arising from points in section b).

### THE PLACE OF THE SUBCONSCIOUS MIND IN SPIRITUALISM.

That the subconscious mind, with the powers I have mentioned, is a reality seems to me beyond dispute. Consequently, it must be taken into consideration in any system of spiritual philosophy. What follow are my own ideas, which I do not state in any spirit of dogmatism, but merely in the hope of shedding some light on the problem and helping others who are puzzled by it. If this is understood, it will save me the necessity of adding "in my opinion" every few lines.

In order satisfactorily to place the subconscious mind in our philosophy, we must, to some extent at least, accept the Eastern conception of how man is made up. According to this, man consists of:—

- Physical body.
- Etheric double or vital body.
- Astral body.

(Eastern occultists teach that we have other bodies beside these, but the truth or otherwise of this point does not affect the question we are considering.)

The physical brain is the organ of the conscious mind, which cannot, according to the generally accepted theory of psycho-physical parallelism, function on the physical plane without it.

The etheric double, which, be it noted, is still essentially physical, is the seat of the subconscious mind. Psycho-physical parallelism does not in the slightest degree apply in the case of the subconscious mind, which, according to all our evidence, is independent of the physical brain. (For

it is only when the physical brain is out of action, as in hypnotic sleep, that the subconscious mind can function in any way in which we can get into touch with it.)

The physical and etheric bodies decay together after death. The two parts of the mind, however, continue in the astral body (or what is usually, though in my opinion erroneously, termed the spirit body). For both sections of the mind belong to the astral body (and ultimately to the Ego on a far higher plane), but in order to manifest at all on the physical plane, the one needs the physical, the other the etheric, brain.

This seems to me the only theory whereby we can place the subconscious mind in its proper place in Spiritualism. It does not follow that when we have lost the physical body, and begin to function in the astral, all the records of the subconscious mind will immediately be available to us. More likely, we shall find that only those who have the necessary knowledge can quickly develop these latent powers, while the mental equipment of the unthinking individual will be little more than he enjoyed in earth life until he begins consciously to develop his powers. But when he does so, no doubt his rate of progress will be quicker than on the physical plane.

### THE LIMITATIONS OF THE SUBCONSCIOUS MIND.

There are two distinct types of mediumship:—

(1) *Mental*—where the communicating entity utilises the body of the medium. To this class belong trance speaking, planchette, automatic writing, clairaudience, inspirational speaking, and perhaps some clairvoyance.

(2) *Direct*—direct voice, writing, painting and materialisations.

In phenomena of the first class, it is useless to blink the fact that there is a possibility—and not a remote one, either—that the subconscious mind of the medium is the entire or partial source of the communications. Hence the need for great care.

In the second case, I cannot see how the subconscious mind can be the source. That the medium's subconscious mind can gain information unknown to himself or any sitter, and deliver that through a trumpet (an excellent case of which I have had personally) is to me incredible. That it can produce a fully materialised form, which acts and speaks as a totally distinct entity, is also to me incredible. That it can give, by one of the methods in Class 1, information which could not possibly have been known either to medium or sitters (as the instance mentioned in *LIGHT*, p. 537) is also to me incredible.

My conclusion is, that the subconscious mind has its distinct limitations and that, if properly understood, it falls quite naturally into place in the Spiritualist philosophy, and up to the present I have come across nothing that inclines me to depart from this attitude.

### FROTH: A NOTE ON CURRENT CRITICISM.

By GEORGE E. WRIGHT.

Those who have read the series of articles by Mons. Paul Henze which have been appearing in the columns of "The Daily Telegraph" will have seen, that, like so many other self-constituted critics of the reality of psychic phenomena, this gentleman will swallow any explanation thereof, except the explanation that they are due to the operation of some force not explicable by our present known laws of nature.

In his ninth article, that published in the issue for September 12th, he really reaches the limit of sceptical credulity. He has at last found out the method by which ectoplasm is produced! It consists of the "froth of a bottle of stout." Such idiocy may appear incredible, but let us quote his own words:—

I happened to meet a professional French medium . . . and she asked me whether I had seen the famous substance. I answered, of course, that I had not. "Why, I make it also," she said, "this ectoplasm." . . . "What I use is the froth off a bottle of stout. . . . I keep it in a little flat india-rubber bottle, between the tights and my skin. It's never noticed. Then, at the required moment, I move about and lean on it. The froth escapes, passes through the tights on to my chest just above my breasts. It runs, and spreads, and then there are traces of moisture left behind. Marvellous, I can tell you. No one has ever spotted it!"

Does the egregious Mr. Henze really think that you can bottle up froth? If he does, then he is a fool; if he does not, then he is a knave, to put forward explanations which he knows to be untrue.

Let any reader try bottling up a little froth. He will find that in about ten minutes at most there will be no froth, and only a little liquid. And if this is not enough, the froth, still as froth, is to be forced through fabric and then run about outside. I wonder he did not say that ectoplasm consists of bottled steam.

But really this is no laughing matter. It is monstrous that the columns of a leading London journal should be used for the dissemination of nonsense far more frothy than the headiest Guinness which ever came out of Dublin.



## TURNING THE TABLES.

By "LIEUTENANT-COLONEL."

The other evening I was sitting in my armchair with a metaphysical book, sleepily smoking my pipe (this is helpful—with some books), and thinking of Fraud, Coincidence, and the Subconscious.

Wonderful thing the Subconscious, it makes notes of everything you have ever seen or done and produces them to order, that is if you know how to order; Paul Pry isn't in it, for it searches the subconscious of others (rather a dirty trick I call it) until it finds the little tit bit it wants to suit the occasion; and it isn't beaten even then; it will search the ether for a matter of a mere five million millions of miles to find the record of a man who died ten years ago, and give you the facts as fresh as if they had been on ice all the time.

It can lift a table with a few odd hundredweight on it without turning a hair. It can raise the dead, or give you the best imitation you could desire. There seems nothing it cannot do except make a fool into a wise man.

I know it is true, for several professors have told me so. In fact, there seems to be no further need for the Deity, for even He could not manipulate the fool.

It is a wonderful invention when one thinks of it. I don't know how these professors and their friends got on without it in the old days. They must have been hard up for something to talk about; but they were always wonderful men for providing something to fit the occasion, if hard put to it, and you can always blame a microbe in the last resort. It can't hit back.

Where was I? Oh yes, the subconscious—by the by, why not *superconscious*, it appears to be top dog? Well, I was thinking of it (sleepy stuff to think about), when the door burst open and my young friend Mr. Sceptic blew in like a gale of wind. This rather surprised me, for he is usually a very sedate, didactic man.

"Wonderful! Wonderful!" he ejaculated; "I never saw anything like it."

"Sit down," I said quietly, "and tell me what is the latest, and we will consider it by the cold light of reason."

He sat down, somewhat damped by my manner. "Well, you remember the accident some months ago, when a man was run over by a motor-car, and I assisted to carry him into Dr. Materialist's surgery. It seems that the man's legs were broken in several places, but Dr. M. decided not to amputate, and to-day I saw the man, in the convalescent ward, walk about as if nothing had ever happened. I call it wonderful."

Listening patiently to his absurd story, I asked him, "What tests did you make?"

"Tests," he said, "tests for what?"

"Surely," I replied, "you did not accept this incredible phenomenon without test conditions? What proof have you that the man's legs were ever broken, or that he is now cured?"

"But, my dear fellow," he cried, "I had the doctor's evidence that they were broken, besides I felt the fractures when I helped to pick him up, and I saw him walking about this morning. There can be no doubt."

"Steady on," I interrupted, "you say you took the bare word of a doctor, an interested party. I never heard anything more unscientific. As for your own evidence, it is worth nothing; the man may have been flexing his bones to deceive you—you know what frauds these medical subjects are. You should have made him stand up to see if his legs would support him. You should have opened the legs to see that there really were fractures, and put a private mark on them to ensure that other bones were not substituted by the operator. It was evidently fraud, all of it."

"As for seeing the man walking about, cured, this is even more absurd. How do you know it was the same man? You should never have let him out of your sight, and insisted on a strong light always being present, to prevent substitution."

"But even if it were the same man, how do you know he was cured? You saw him walking about. Hypnotism, my dear fellow, yes, and the nurses, too. Can't they be hypnotised as well as you? Artful fellows these doctors, you can't have too strict test conditions."

Being now thoroughly bewildered, as I had intended, my friend said, "But what more do you want? What evidence would convince you?"

"Nothing," I replied, "would convince me. If facts are brought in support of such an absurd and impossible claim, the worse for the facts."

"Oh, well, I see I shall never convince you," he said, taking his hat; "however, I am quite satisfied that I shall still find the man convalescent to-morrow."

"That is another of your absurd statements. How do you know there will be a to-morrow?"

"Surely you don't dispute that?" he replied. "There is nothing going wrong with the universe; day always follows day."

"Coincidence, pure coincidence," I broke in. He turned as he reached the door. "I forgot what I principally came up to tell you. I have passed my exam."

(Continued in next column.)

## THE INVISIBLE REALITY AND ITS VISIBLE SHADOW.

Mr. Klein's recent paper, "The Invisible is the Real, the Visible is Only Its Shadow," in *LIGHT* last month, evoked many expressions of admiration. But there were also some questions and comments which are so well covered in the following note from Mr. Klein, to whom we sent them, that we need only give his reply:—

As in all phenomena, so in every human being, though one, there are two aspects: the Spiritual and invisible, which is the real, and the physical which is only our finite outward aspect of the activity of the Spiritual, which we call the visible. The finite intellect tells us that every human being is conceived by an earthly mother—that is the outward physical aspect—but spiritual discernment tells us that, at that same moment, in a mystical sense, the Holy Ghost, the giver of all life, conceives the holy Son of God which is our real personality; that is the spiritual aspect, and it is the gradual realisation of this wonderful being within which constitutes what may be called our spiritual growth in the world of "becoming" under the limitations of time-consciousness.

The whole Universe being Spirit and therefore real, it is not that anything in our surroundings is in itself unreal or an illusion, but it is our limited outward aspect of it which is unreal. To see its reality, namely, its "meaning," is the scheme of creation. We must look at it subjectively, namely, inwardly, from the Infinite Spiritual outlook. I suggested at the end of my paper a first important step is the realisation, and when we have once realised the oneness of our outward physical self with the whole visible universe, we begin to grasp the wonderful truth that our real spiritual self must also be one with the Great Spirit of which the visible universe is only our finite outward aspect.

It is a well known fact that our senses do woefully deceive us and lead us into difficulties, and this is indeed our greatest incentive to gain further knowledge of our surroundings.

THINK individually, and do not let your minds be a looking-glass for the minds of others.—"Truths from the Spirit World."

(Continued from previous column.)

satisfactorily. I suppose you will say that that was fraud or coincidence?"

"Not at all, my dear fellow; it was purely a matter of the subconscious; the information was always there if you could only obtain it, and all your studying has been sheer waste of time."

Just then the door opened and Dr. Materialist walked in. "Ah, here is Dr. Materialist," said my friend; "perhaps he can convince you."

After some explanation, the Doctor turned to me in his usual pompous manner. "I can assure you there was nothing wonderful in the case, given the necessary skill, ahem, we obtained a normal junction of organic matter."

"Matter," I murmured deprecatingly.

"Matter is—ah—the underlying basis of cosmic existence, the reality beneath sensuous perception, the noumenon."

"Prove that!" I shouted, leaping to my feet, and pointing at him the finger of scorn. And then I woke with a start, my book had slipped to the floor.

Was it an aimless dream, a jumbled result of my evening's reading; or had my subconscious taken advantage of my doze to take a few leaves from my opponents' book?

I wonder?

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## CAMEOS OF SPIRITUAL LIFE.

THE MESSAGES OF ANNE SIMON.

(Continued from page 588.)

## OLD AGE.

So we are of a kind here, a soul-kind, from babyhood to—no, not old age, for those of years are revived here. The body and the infirmities have fallen away. The old become young again, the eyes glorified, and the features become chastened. So when the old pass over they will see youth again. Tell them so! The world has dismissed hope from most of their hearts. It is the youth-feeling that gives the spiritual body its grace again, and the spiritual face its light-gleam. Babyhood later reaches our stature. So the mother of earth may expect to see her earth-baby nurtured under the heavenly influences. The mother will always know the child. Tell the mother that. And the child will seek the mother, if its soul vibrate with the mother's soul.

## "AND HOW DO WE KEEP GROWING?"

I hear you ask again! Does the poet write, or the musician play or compose, or the painter use his rainbow of colours? There are spirit-processes for all of this, strange to the mortals of earth. The conception and development of a work of art is laborious. You know how the earth-genius often labours for years on a great master-work, to which later perfection gives the impression of spontaneity. With mortals the vision is not continuous. It must come in little patches, each so dazzling and brilliant that it enervates by its strength. So there must be long periods of rest, of recuperation in the genius, so the spirit may again be freshened and receptive. The white heat of inspiration for too long enervates. Then often later come loneliness and discouragement and non-recognition. A new star in the heavens! Busy little men below seeking material profits instead of star-glimmer (yes, I like that!). And the sufferings of the genius! Clouds between him and the heavenly forces that he knows are guiding and leading him for a purpose! And often the body dies before the pure gold is seen. But his soul of beauty belongs to us.

## THE ANSWER.

I will answer as you ask. We follow our beloved arts here, each, the one or the different ones he treasured on the earth-plane. We use our imagination, our sense of fitness, taste (weak words, even on the earth-plane!), the intellectual factors that may give a balance, judgment. Each artist functions his art. It is created in his imagination, as on the earth-plane, with all the necessary qualities of his spirit-mind and spirit-soul. Only impress this: under inspirational conditions, glorified. It is then sent out as emanation and becomes part of the heavenly essence and beauty. It loses its own identity, but helps to create this vast Realm of untold and indescribable harmony and colour and radiance. There are no words. And so by these emanations of our art we are helping mortals to prepare, we are aiding those who are already here to understand beauty, and we are helping to keep heaven itself beautiful. So each spirit will function his own, and what is needed in each one will grow, and happiness will come to him because he is growing. Each feels a personal share in the many-worlds-progress, and in helping to make glorious this beloved home of Many Mansions.

## THOSE WHO HAVE BEEN MATERIAL.

Our activity of creative continuity is always with us. Those who have been material on earth-planes are taught, as children, to absorb what is appealing to the finer spirit and imagination; and so these, in a feeble and infantile way, throw out these lesser gleamings of beauty and creation which they have learned to absorb, and which enter, maybe, the consciousness of those lower spirit-souls even than themselves; and so they begin their spirit-tasks of stimulation. We need each other. Some things the artist needs besides art-fineness. Other soul-traits come to us. We are all giving and receiving. Is there any more beautiful thought than the divine replenishment to fill the individual need? It is so personal and all-enveloping. Yes, I cannot describe it.

MISS H. A. DALLAS.—We learn with pleasure that Miss H. A. Dallas has been addressing sympathetic audiences in East Anglia. She has spoken in Felixstowe, Cromer, Norwich and Sheringham, and may possibly give an address in Ipswich. Her subject is "Psychical Research: Its Bearing on Science, Religion and Life."

PSYCHIC PHOTOGRAPHY.—Mrs. Deane has received so many letters in connection with the report that she is terminating her connection with the British College, that she is unable to reply to each individually. She desires to thank her correspondents for many expressions of goodwill and appreciation.

## SPIRIT DESIRE TO HELP.

I have told you we are helping each other. Our spiritual needs are reached through the emanations of other spirit souls; and as our stimulation is constantly for progress and the higher reaching to the higher spiritual planes, the characteristic of spirit-life is eagerness (always a serenity, not understood by mortals, surrounding this quality, which on mortal planes is connected with the idea of a restless seeking), and a condition of receptiveness like a flower, unfolding to the influence of the early-summer sunshine. So tell mortals to cultivate their imaginations through the arts especially. Their places will be higher in the spiritual planes, than if they omit to do this.

## THE ARTS AND THE CHURCH.

There will come the regeneration of the world through the arts. Tell mortals this! In my own beloved land of earth I see an awakening. I hear the bells ringing. They are clearer than church bells. Sometimes I hear the latter. The tones are dull. Let the churches help more. Drop the little fences around them. Tell the clergy to come out into the open. Keep the veil of holiness about God. Threadbare now! An empty church is often a shrine, a crowded church a desecration. Pray for the Church. Pray twice for the clergy (yes, that is right!) Tell them not to play with the Holy Ghost. The people will rise. There are holy men of God in the Church.

## THEOLOGY AND LOVE.

Tell the world God is Love! Tell the world that is enough to understand. Tell theology to drop its long sermons, its dry creeds, its trappings, its gaudy word-presentations (little hollow bubbles, empty! And they look so inflated and honest with glittering exterior!), its sensationalism, its stage-paint. Tell the clergy to pray and pray unceasingly, for a realisation of the text, "God is Love!" They may become old men before it reaches the silent chambers of their hearts. Tell them its realisation will make them Christ-like and humble. They will be good shepherds. They will feed their sheep, and the sheep will follow them and look at them with more trustful eyes. The sheep are straying now in many places. Tell them the people are seeking to know God, and to know Love and to be guided. Tell them to find Love in each sentence of the Bible and in the blessed arts and in each creation and phenomenon of nature, and if they do not find it, to bring in a little child to help them. And after they have done many things let them return to pray and ask God to show them again how He, the Father of Love, is Love. And when He has shown them they will preach the Gospel.

## SPIRIT-LIFE AND CREATION.

There is verdure here, and flower-life so exquisitely profuse and fragrant, and hills and valleys and mountains. Always expanse! The freedom of this! Great lakes and greater waters, but no more material than we, the spirit-souls. A spirit-essence as we, they correspond to our spirit-life. And there is animal-life and bird-life and bird-song, crystal-song, a stimulation as the flower-fragrance. And insect-life, many strange, the counterpart of physical existences on the worlds other than earth, all of spirit-essence. So God's creations do not die. Tell the world. They have their own existences, their communications, and throw out their emanations. So they communicate with us, the spirit-souls of mortal man. And we understand them as was never done on the earth-plane. And write this: and learn from them. Earth-existences that man has trodden underfoot and used as man-slaves and punished, and sometimes burdened with cruelty! Here they have their existence and understanding. It is God's love and goodness to all His creation. They have an inner life which has been hidden from mortals on the earth-plane. We on earth recognised certain qualities which we called instincts. But higher faculties exist which mortal penetration has not discovered. The flower-life, the inner life of flowers, is so exquisite as we may study it, little microscopic traits of subtlety and fineness and sensitiveness. Flower-souls! How uncouth we were thought of them on the earth-plane! So again, in the spirit-world there are new delights of finding a harmony and understanding between us and what was in our ignorance called inferior creation. We did not know. A flower thanks God in its own way!

(To be continued.)

EXISTENCE is not to the perpetuation of individualities, classes, nations, or species; but to the unfolding of an ever higher type, an ever greater integrity until the limitations of earth are fulfilled.

A SYMBOL.—Like a pool am I, a dark pool in the dim twilight of the forest—full of the black mud of centuries of fallen leaves; yet I know that some day will come a dazzling shaft of light from the great Sun above the trees—then, oh then, I shall leave my old mud and the shadows and be drawn up in clear vapour into the bright atmosphere above, whence I shall at last see my master, the sun, for whom I have long yearned.—A "CHRYL."



## PROPHECY AND PREDESTINATION.

By ISAAC NEWTON.

Owing to the present wave of interest in Psychic Phenomena, much discussion has centred round the question of whether prophecy is possible without the acceptance of predestination, according to the Augustine definition, which has for its primary tenet the negation of free choice.

It is under this definition that predestination is considered essential to accurate prophecy.

This statement is frequently heard, but I do not believe it is true, and I will endeavour, as far as it is possible, to disprove it.

Before entering into any theories we must distinguish clearly between prophecies and forebodings. Forebodings are generalities with regard to the future of a perfectly normal nature, whereas prophecies may be literal predictions of future events, sometimes containing much detail, and they are essentially supernormal.

The supernormal origin is of great import because it necessitates the acceptance of some external entity of consciousness which has the power of logical reasoning, and is capable of impressing its ideas on the human mind either by means of visions or by words. Now in order to have accurate prophecy this entity must have some knowledge of future events, and it remains for us to enquire how far this knowledge extends. Here, unfortunately, we pass from the realm of facts to that of theories, and of these latter there are two that I will bring forward, either of which demonstrates the possibility of accurate prophecy without the necessity of accepting predestination.

The first is simple and direct. In a certain percentage of cases prophetic utterances are inaccurate, and this inaccuracy may be due to the inability of the entity of consciousness to make a correct allowance for man's free choice. Supposing two cars were running along roads which cross at right angles, and neither driver could see the other, then there would be a possibility of accident. Now the entity of consciousness, which can see over the hedge that bounds our normal vision, realises that the cars will arrive together and by taking into account the characters of the drivers, and consequently the likelihood of their pulling up, is able to predict with fair accuracy the probabilities of there being an accident. In most cases the prediction will be correct, but errors will creep in occasionally owing to the use of man's free choice in an unexpected direction.

This example serves to illustrate the theory quite sufficiently, which, it will be seen, admits the possibility of free choice, and at the same time covers all the facts that are known regarding the ways of prophets and their sayings.

The second theory is rather more complicated, and brings in the question whether prophecy is the prediction of future events or a statement of events which are happening simultaneously. If we take as a definition of time the period existing between two events, then our definition of eternity will be the summation of the periods existing between an infinite number of events, and if the period between any two events is infinitely short, then we get the following statement: that an infinite number of infinitely short periods make up eternity. This statement is perfectly true, but unfortunately it means very little to us on account of our necessarily vague ideas about infinity; at the same time it does bring out the following important point: that since the human brain is not capable of grasping the significance of a number of events which succeed one another at infinitely short intervals, we may consider that the mind itself creates delays, the summation of which form our ideas of time. Now these events may be taken as synonymous with the occasions of the exercise of man's free choice, so we may arrive at the conclusion that man's free choices may all be made at infinitely short intervals, but that, in order that we may realise what is happening, his mind lengthens out the intervals. The power of observation of the entity of consciousness on the other hand may be so much more rapid that it can grasp these events with little or no delay, and is consequently able to make a statement about them after or while they are actually happening, but when, to the human mind, they still appear to be in the future. If this be the true explanation of prophecy, then errors would probably be due to the inaccurate interpretation by the prophet of the ideas conveyed to him, the human personal equation alone being sufficient cause for error.

This theory is very different from the previous one, but it again shows that it is possible to admit accurate prophecy without necessarily accepting predestination.

These pathways of thought lead us to two rather unexpected conclusions. Firstly, that the prophet, himself a particle in that stream of consciousness which constitutes our living world, may be but the receiver of tidings from another nearer the fountain head. And secondly, that our modern world of progress may perhaps be living in its own past; and the prophet no vendor of the future, but merely a wayside teller of the present.

SOMETIMES when we look back upon our earth life we feel a wistful longing to make the way of those still there a little clearer and brighter than our own.—Vale Owen Script.

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## "RAYS OF LIGHT."

By E. A. LEALE.

I have just read the above, which of E. A. Leale's books I think I like the best. "The Dawn of Hope" was most comforting, just a letter from a loved one gone to a distant land, describing his life and surroundings, enabling one to visualise his home, his neighbours, and to a great extent his work. Above all, it makes one feel that life *here* is but a prelude to such a "glorious whole" of which we can, through those letters, catch a glimpse. "Rays of Light" has to me a different message. I like it very much. It seems to link up one's life *here* with those who have "passed on," in that we are allowed to combine our efforts with theirs, and so take our part in their work, so that we are really working together. (I question whether we have, many of us, realised this before.) The great help brought to us through E. A. Leale's books is this: That death cannot part us from our beloved. That it really draws us nearer to one another. On earth, our boys leave home for work we cannot take an active part in, whereas when they "pass on," they, as it were, come back to us again, so that we can share in their work. To me this is such a wonderful and comforting thought, and I wish all those who have, specially during the war, given of their best, would read these messages given to the world through E. A. Leale's son. Their faith would be strengthened, sorrow would be turned into joy, and life *here* would be "worth while." I do thank God that He has given this gift to E. A. Leale, and that light is coming to so many in the world, by which help can be vouchsafed to the troubled in heart.

Eastbourne,

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## WAYS AND REFLECTIONS.

"Dear Sir," wrote a railway porter to the superintendent, when applying for promotion, "I have now been in the service of the company for three years and have performed my duties to my entire satisfaction." I am reminded of the story by seeing a letter from a gentleman whose occupation it is to expose mediums, and who compliments himself and congratulates Spiritualism on the work he has performed, conveniently forgetting that he has in the past denounced the whole subject as fraudulent. To pose as a benefactor to Spiritualism is a little bit brazen, but brass is the badge of all his tribe.

The leaders of the "forward movement" in Spiritualism have of late taken some important and decisive steps, and there is a tendency on the part of the cautious to utter dismal prophecies. Let them remember what Mr. Gladstone once remarked, *viz.*, that after he had once taken a decision he never worried or said to himself that he had perhaps made a mistake. "If I had done that," he said, "instead of doing my best and then totally dismissing the matter from my mind, I should have been in my grave twenty years ago."

Miss R. Canton sends me the following instance of an evidential message: "To-day our builder, seeing a sketch I am doing of the porch of the Spiritualist Temple in Pembroke Place, proceeded laughingly and half scoffingly to tell me of an incident which has recently occurred in his house. His children had a Planchette or Ouija board. Of course he laughed at the 'game,' especially as it would never write anything for him. For his daughter D—, however, it does write. A member of her mother's family has recently disappeared, and no news whatever could be heard of him. D— asked the 'board' whether the writer knew where he was. The answer came, 'Canada.' She further asked, 'Whereabouts in Canada?' Answer, 'Montreal.' Scarcely half-an-hour afterwards the girl's aunt arrived to tell them that they had heard of, or from, the missing one, who was in Montreal! These facts can be verified by anyone who wishes to communicate with the family."

That strikes me as an interesting case of a kind of which I have had some experience. The most striking instance was one in which the whereabouts of a missing husband was revealed, but as the people concerned dread publicity I have never been able to tell the story in print. The case recorded by Miss Mary Monteith in her book, "The Fringe of Immortality," is a notable one. Her hand wrote the address of some people in great poverty and distress whom she was bidden to help. She found the people and was able to be of use.

Col. Johnson writes: "In Book Notices on p. 573 of *LIGHT* for September 9th, the reviewer appears to have made a little slip, perhaps due to the influence of the European or national group-soul, if such things exist, as the Society for Psychical Research would say. He says: 'The implication throughout is that the reader must see with his (the author's) eyes and think with his brain if he is to understand the argument.' It is now generally admitted, I believe, that the brain does not think. It is the thinker that thinks, not the brain. The piano does not play. It is the player that plays."

As Hamlet said, "We must speak by the card or equivocation will betray us." Colonel Johnson should be merciful to an occasional use of colloquial forms of speech. The reviewer is quite of the same mind with the Colonel that the brain does not of itself think, nor the eye of itself see. But really, are we no longer to speak of the eyes that watch us or to say that we heard a piano playing next door? All the same it is well to know what vigilance *LIGHT* is scrutinised—it is a great compliment!

It was Kate Douglas Wiggin, the American writer, who in some breezy observations on the male sex said that man did not care who had the ballot so long as he had the bottle. Since that time woman has got the ballot and man (in the United States, at least) has lost the bottle! Whether Prohibition is a good or a bad thing it is at least a testimony to the power of womanhood in social reform.

In the advance of the spiritual idea the part played by women is particularly important. More intuitive, more "psychic" than men, women quickly seize upon the essentials of the idea, although some of them seem to be concerned chiefly with the fringes of the matter. But so far as the general principle involved in the idea of a life after death is concerned, they represent a power against which the Sadducees and militant materialists (who are nearly all men) are likely to contend in vain. The spear of logic is invariably blunted or broken when it comes into contact with the forces of intuition and emotion.

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.

### "THE LUMINOUS AURA."

In a reply under this heading in *LIGHT* of 2nd inst. (p. 559), we referred to a question raised in the "Middlesex Chronicle" arising out of an address by Mr. Percy Mills, of the Hounslow Spiritualist Society, on the subject of the human aura. We have since seen a reply by Mr. Mills himself in the "Middlesex Chronicle" in which he refers to the discoveries of Dr. Baraduc, of Paris, in the photographing of human radiations. Mr. Mills also cites the evidence of Reichenbach and the well-known experiments of Dr. Kilner. As he says, there is ample scientific basis for belief in the reality of the aura, although, as we pointed out in the reply in *LIGHT*, the existence of the aura is not yet acknowledged by official science, and even if it were it would doubtless only extend so far as those physical or quasi-physical radiations dealt with by Reichenbach. We learn from Mr. Mills that by some misunderstanding our reply was regarded as an indication that he had not himself replied to the challenge in the "Middlesex Chronicle." This is quite absurd, as a careful reading of the answer in *LIGHT* would show.

### THE POSITION OF SPIRITUALISM.

A. GARLAND.—That Spiritualism "appears to be poorly equipped and ill-served" is rather a surface view. If you could look into its deeper recesses you might take a different view; you might discover that it had myriads of silent workers radiating power and influence on both sides of the veil and that in the truer forms of wealth and work—quantity and quality of life and human service—it was abundantly endowed. If, as a movement, it were popular and organised with every degree of business skill, with great buildings and highly efficient staffs, we should be more than a little doubtful of its future. All great impersonal forms of labour for human advancement are apt to be treated in this way. We have only to look at Science and listen to the complaints by scientists of the grudging way in which it is supported unless it can show mankind some new means of amassing riches. Again, we have often thought that the Higher Powers have a quite different way of achieving their ends to that adopted by those whom the poet called "worldlings." A magnificent ship fully manned and with every need supplied goes forth. That is a great expedition, conducted on human lines. From the same harbour, so to speak, there goes forth a frail bark not entirely sea-worthy and manned by two men and a boy.

It represents an even greater expedition with a vastly more important purpose, which it carries out in the end in a way that might seem miraculous to those who have not learned what humble means the Higher Powers choose for the performance of their greatest ends.

### THE POWER OF PROPHECY.

G. A. MCLROY writes: "By what means are disembodied beings enabled to predetermine future events? Do they have actual precognition of what is in front of us, or are they enabled to do so by premeditation, i.e., by preparing a certain course of action for us?" It is a question which can only be dealt with here very briefly. First, then, by "disembodied beings" we take it that our correspondent means discarnate beings. Spirits have bodies as well as ourselves. They cannot "predetermine" future events except to a very limited extent, just as we do here by laying plans for some future course of action. They certainly have powers of prevision. So do we also, as spirits in the flesh, but they usually have the advantage of being able to see a little further ahead than we can do. They claim that their power of prophecy or prediction, is mainly the result of their being able to weave a chain of sequences and see how current events are likely to outwork in the future. For instance, the spirit friends of A interested in his welfare may know a good deal concerning the purposes of A's friend B, and how A is likely to be affected by them, and they advise A accordingly. Extend the proposition a little, and you will see a fertile explanation of some predictions at least.

### IS "PSYCHIC" RESEARCH IRRELIGIOUS?

M. F.—The argument from religion, or supposed religion, has been urged against every new discovery. It was used against Galileo, against Darwin, against railway trains and aviation. Surely the province of religion relates to the moral and spiritual side of man, to the way in which things are used and not against the things themselves. There is nothing irreligious in electricity, but there certainly is if electrical agencies are devoted to criminal ends. To say that men are discovering things which God never meant them to discover sounds to us just a little antiquated, to say nothing of the consideration that such a remark is rather derogatory to the Deity. If you have an aversion to Spiritualism your course is simple—leave it alone. Those persons who try to force the matter on you are acting foolishly and well deserve any snubs they receive. Only remember that they may be inspired with a desire to benefit you. Remember, too, that no science can be irreligious, although the scientists may be. The evidences of Spiritualism as proving a future life have turned many unbelievers to religion. It may be mis-used, of course, but so may anything else.

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## "SPIRITUAL TRUTH."

A NEW PSYCHIC WEEKLY.

Considering that the time is ripe for the introduction of a weekly journal to be devoted to Spiritualism, regarded entirely from the Christian standpoint, Mr. P. B. Beddow, of Anerley, London, on September the 13th last, issued the first number of a new weekly journal entitled "Spiritual Truth." From the subheading of the title we gather that the contents will deal with Spiritual Progress, Perception, Research, Discussion, Reflection, and Testimony. A glance through the first issue, containing eight pages, showed abundant proof that the objects, as set forth in its titles and headlines, were admirably adhered to. The journal makes a special appeal to clergymen and ministers to investigate the truths of Spiritualism, and in wishing our new contemporary a successful and useful career, we feel that by the due exercise of discretion and an open mind, "Spiritual Truth" will fill a much needed place. The journal is issued every Wednesday at the price of three-halfpence.

MRS. ETTA WRIEDT, the famous direct voice medium, informs us that she will be sailing to the United States in the course of the next few days, and she will not again be visiting Great Britain until next year.

MRS. JENNIE WALKER—TRANSITION.—We learn with regret that Mrs. Jennie Walker passed away on Friday evening, 15th inst. Her tenacious hold on life was remarkable, and only on the previous Wednesday the doctors regarded the case as an enigma, for they had not thought it possible she would recover from the operation, much less live for four weeks after it. The end was a peaceful dropping away in sleep.

## 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, Sept. 24th, 11.15, Mr. Cowlam; 2.45, Lyceum; 6.30, Mrs. M. H. Wallis.

Croydon.—Harewood Hall, 96, High-street.—Sept. 24th, 11, Mrs. Percy Scholey; 6.30, Mrs. Annie Johnson.

Brighton.—Athenæum Hall.—Sept. 24th, 11.15 and 7, Mr. Abram Punter; 3, Lyceum. Monday, 8, healing. Wednesday, 8.15, Miss A. Scroggins.

Church of the Spirit, Camberwell.—The Guardian Offices, Havil-street, Camberwell Town Hall.—Sept. 24th, 11, Miss V. Burton; 6.30, Mr. A. Nickels.

Holloway.—Grovedale Hall, Grovedale-road (near Highgate tube station).—Saturday, 7.30, whist drive in aid of Building Fund. Sunday, 11, Mr. G. W. Sharpe, address and clairvoyance; 7, Professor J. Coates; 3, Lyceum. Monday, 8, developing circle (members only). Wednesday, 8, Mrs. Redfern, address and clairvoyance. Free healing: Children, Thursdays, 5-7; adults: Friday, from 7. Sunday, Oct. 1st, Harvest Festival: gifts of flowers and fruit thankfully received. Help to increase our membership; annual subscription, 6/-.

St. John's Spiritual Mission, Woodberry-grove, North Finchley (opposite tram depot).—Sept. 24th, 7, harvest festival, Mr. H. W. Engholm. Thursday, Sept. 28th, address and clairvoyance, Mrs. Anderson.

Shepherd's Bush.—73, Becklow-road.—Sept. 24th, 11, public circle; 7, Mr. R. G. Jones. Thursday, Sept. 28th, Mr. F. I. Fruin.

Peckham.—Lausanne-road.—Sept. 24th, 7, Mr. H. Wright. Thursday, 8.15, Mrs. S. Podmore.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—Sunday, Sept. 24th, Mrs. Nellie Mellory. Sept. 27th, Alderman D. J. Davis.

Worthing Spiritualist Mission.—17, Warwick-street.—Sept. 24th, 6.30, Mrs. Paulet. Thursday, Sept. 28th, 6.30, Mr. Paulet.

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).—Sept. 22nd, 7.30, Mr. Melton. Sept. 24th, 6.30, Mrs. Lewis.

Forest Hill Christian Spiritualist Society.—Foresters' Hall, Baglan-street, Dartmouth-road.—Sept. 24th, 6.30, Mubarak Ali; subject: "Spiritual Progression."

Richmond Spiritualist Church, Ormond-road.—Sunday, Sept. 24th, 7.30, Mrs. E. Edey. Wednesday, Sept. 27th, 7.30, Mrs. Annie Boddington.

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.

## ANSWERS TO CORRESPONDENTS.

WM. FOLGER (Vermont).—Many thanks for the cutting, which is very interesting as showing the universality of a sense of the Unseen World.

F. McD.—We are grateful for your appreciation of LIGHT, and glad to hear you find it of such use and interest to you.

## NEW PUBLICATIONS RECEIVED.

"Selflessness." Anonymous. J. M. Dent. (2s. 6d. net.) [A collection of aphorisms and brief reflections for meditation by the reader.]

"The Purple Sapphire and other Posthumous Papers." By Christopher Blayre. Philip Allan and Co. (5s. net.)

"The Unseen Leadership." By F. Herbert Stead, Warden of Browning Hall. Hodder and Stoughton. (6s. net.)

We observe that in the "Journal" of the American S.P.R. it is stated that the article, "An Evidential Case of Spirit Photography," by Dr. Allerton S. Cushman, in LIGHT of May 13th, was copied from the "Journal." This is not quite correct. It was reprinted (by Dr. Cushman's permission) from a pamphlet in which Dr. Cushman reproduced the narrative originally given by him in the "Journal."

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**Thursday, September 28th.**—Opening Meeting and Social Gathering. Light Refreshments will be served from 7.15 to 7.45 p.m. Followed by Musical and Dramatic Entertainment. Songs by MME. WINSTON-WEIR. Violin Solos, Miss DOROTHEA WALENN. Recitation, Miss BARBARA FENN (Mrs. Kenyon Musgrave). Piano Solo, Mr. BRUCE JAMES. "Some Experiments in Magic," Mr. HARRY PRICE. At the piano, Miss L. WATERFIELD.

**Friday, September 29th,** 4 p.m.—"Talks with MRS. WALLIS's Spirit Control." Subject, "Control, from a Spirit's Viewpoint." Preceded at 3 p.m. by Conversational Gathering.

**Tuesday, October 3rd,** 3.15 p.m.—Clairvoyance, Mrs. CANNOCK. 7 p.m., Mrs. F. E. LEANING; the first of a course of 10 lectures on "The Principles of Psychical Research" (Introductory—What Psychical Research Includes—How distinguished from Spiritualism and Psychology—Its Extent—Difficulties of Classification—Methods of Study—Main Principles.)

**Wednesday, October 4th,** 4 p.m.—Discussion Class conducted by Mr. GEORGE E. WRIGHT. The Meetings commence at 4 p.m., when tea will be served. The charge for each Meeting, including tea, will be One Shilling.

**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.

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**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.

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## BOOKS ON SPIRITUALISM AND PSYCHICAL SCIENCE.

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<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> I. Mediumship Explained. II. How to Develop Mediumship. III. Psychical Powers; How to Cultivate Them. Cloth, 312 pages, 7s. 3d., post free, or in 3 separate parts, 2s. 2½d., each, post free.</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, 7½d., post free. Through the Mediumship of the REV. STANTON MOSES (M. A. Oxon), a Founder of the London Spiritualist Alliance. <b>SPIRIT TEACHINGS.</b> With a Biography by CHARLTON T. SPEER, and two full-page portraits. Ninth Edition. Cloth, 324 pages, 6s. 6d., post free.</p>
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# LIGHT

## A JOURNAL OF SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

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### 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.

CONNAISSEZ-VOUS la joie de voir claire? C'est une des plus grandes que la vie nous donne. O lumière qui chasse les erreurs!

—MAURICE BARRES.

#### "AN EXPERIENCE IN SPIRITUALISM."

A clerical reader sends us a cutting from the "Church Union Gazette," in which, under the above heading, the original writer gives an account of communication with an only son who had "passed over." Visits were paid to many mediums with "truly marvellous results," his name was given, "incidents only known to the family" were recalled, and messages "so very characteristic of him" were obtained. In fact, the mother was completely convinced, while "very wonderful personal messages were given to friends present, which were correct and generally only understood by the ones to whom they were given." This continued for six months, when the mother heard a "real" message, when she was alone, in which her son stated that it had all been the work of evil spirits, and that he had been allowed one visit to tell her so. She was now satisfied that all her previous experience was false and evil. Considering that the account is introduced by an editorial comment that "spirit influences are more likely to be evil than good," the intention of the article is obvious. But as all the communications were of a religious character, why accept the latter as true, as against the more evidential former cases, especially as the former were comforting and of kind intention, while it would be difficult to claim the same for the latter? If the story is true, the writer must be a very hysterical, impressionable person, with little stamina, but one knows the house built with the greatest care of detail in order that it may make more impression by its demolition. Both the detail and the demolition appear too perfect to be convincing, more especially as it is asserted that this has been the experience of "many others."

### TESTING THE SPIRITS.

We are familiar enough with such experiences as those recorded above, and also over-familiar with the facile criticism to which they are subjected by those unacquainted with the complexities of psychic communications and the difficulty of sifting them so as to determine with some approach to accuracy those which are illusory—the outcome of the personal psychology of the recipient—those which are mixed in character, and those which are genuine and evidential. "Testing the spirits" is rarely an easy matter, especially when, as sometimes, there is no clear evidence at all of spirit agency. Had we gone into the matter at the outset with a materialistic bias, we should speedily have found our scepticism scattered by the discovery that there *are* spirits. But we began the subject with no preconceptions whatever, and made the discovery for ourselves that not only is there a spirit world, but that it is a very human world, in the lower degrees of which the people are very much like the "poor humanity" here—some good, some not so good, some wise, and some not wise. After a time we realised that, whether in the flesh or out of it, we are all spirits and the "communal sense" grew up in us. We no longer regarded the spirit as a "foreigner." We overcame that amusing insularity of mind exemplified in "Punch's" well-known jest: "Here's a stranger. Heave a brick at him!"

\* \* \* \*

#### A LARGER VIEW.

We observe that the "Church Union Gazette" (which was sent to us by a country rector) remarks that the danger of Spiritualism is found

in the fact that persons are induced to submit their minds to spirit influences which are more likely to be evil than good, and which are enabled, because of their wide range of knowledge of all mundane things, to impersonate successfully those with whom the deluded Spiritualist believes himself to be in conversation

Now, if this remark applied only to the spirit life and not to this, it might be a serious indictment. As it is, we could easily fit the admonition in a general way to the world in which we live and with equal validity. We find, after no brief acquaintance with mortal life in most of its phases, that people submit their minds to the influences of other minds which are more often harmful than not, and are consequently imposed upon and victimised sometimes by "impersonation." How often the rogue impersonates an honest man—the secret enemy masquerades as a friend. The remedy here is vigilance, purity of motive, judgment, good sense. That counsel applies in the case of each world with which we have to deal. We suggest a little more breadth of thinking and a little more faith in the Divine government of life.

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

ONE man sailed westward till he found a world;  
One found new worlds within the mind of man;  
The cynic called Columbus, "Charlatan"  
And burned Giordano Bruno, who unfurled  
The heavens like a scroll, that men might know,



## THE RELATIONSHIP 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, following the account given by her soldier brother of the circumstances of his passing when killed in the Great War, which appeared in our last issue. 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.

These will follow the introductory essay which we now present:—

### THE RELATION OF SPIRIT TO MATTER.

A vast subject! The possibilities of spiritualised matter are simply enormous. Let us first try and define the phrase, "Spiritualised Matter." Any kind of matter with spirit for its driving force. Almost all you know of matter is that it cannot be destroyed. That your scientists now admit, and it is, of course, true. But here matter does not exist, yet we use it as a potter moulds his clay, for our designs, our many purposes by spirit energy. We can cause atoms of material substance to change shape, to re-distribute themselves, using spirit vitalism as the agent to work our will. To give you an instance: Your earthly body is a solid weight of matter. Your body must weigh several stones. Your brother weighs possibly, by earthly measures, a few ounces, yet his spirit vitality is such that he cannot only raise your arms and use your muscles but caused you to give little jumps as you know. We believe he will lift you with practice; should he do so the most critical must admit an unseen agency. No human can rise in mid-air of himself. Well, what must the vitalising power be which can lift a heavy body, a body hundreds of times heavier than the power which raises it? We will endeavour to explain the methods by which we work. Magnetising waves pass from the body of your brother galvanising by their intense vitality the mass of matter which you call your body. But first he must reach your spiritual organism and work through that, the physical muscles and sinews. To begin with the method of automatic writing. You know that you sense a sentence of a few words as the pen is used. The two combine automatically. Unless we can reach the spirit brain, which imparts to the material brain, the pen is useless. We can cause it to move with a scribbling ease, but of what use unless the sentence we wish to write has been received by your spirit brain from our spirit brain, imparted to the material brain, the two being in perfect accord and interbalancing? But once our and your spirit consciousness is in agreement and have combined to reach your material consciousness, it is easy to induce the muscles of your hand to work as we wish. But one does indeed use your hand. At the moment your cousin sits beside you, his hand covers yours, by means of his will and also by ours he actually uses the pen. You grip the pen, but his and our combined force enforce the grip. His personality predominates, therefore in each case the writing does bear a certain awkward resemblance to the writer's former style, more so now we are able to use fingers and are not obliged to use the whole arm. But without our combined vitality to draw upon, the unseen correspondent would quickly fail. The density surrounding the earth saps our strength. We are now unused to a material atmosphere. And you, through whom we work, are wholly, or almost wholly, of the material plane. Little wonder that things often go awry. The marvel is that so much of the truth is given. Would-be communicators would do well to remember what havoc mischievous spirits can work on occasions. So delicate are the means we use and of such manifest importance is it to give convincing proof of an after death existence, we suffer between the alpha of the scientist and the omega of the scoffer. The former accepts nothing without threefold proof, the latter, given undeniable proof, merely shrugs and declines to discuss the impossible.

Give us a reasonable mind which will accept reasonable proofs as a working hypothesis and investigate on lines indicated by us. In dealing with etherial matters some little latitude must be allowed, some little scope for imagination. The etherial world cannot be packed into real compartments and duly labelled. Latitude must be allowed for mind

creations. We do not work here with measure and rule, but by creative thought, either individual or combined. A machine will turn out exact replicas of a certain object indefinitely, but in the etherial planes we work through spirit agency. No two spirits would mould a lump of ether to correspond exactly in form, though of both should be asked a like object. When newly arrived, spirits, finding how like these planes are to earth, will often long for some favourite object which they loved on earth. An inveterate smoker had a favourite pipe. He is unable to create it at first himself. He will describe it to his friends. To please him, perhaps two will make him a pipe. We know by many this little incident will be received with loud laughter and jeers. A pipe in Heaven! Incredible! What fools must these Spiritualists be. But most assuredly the greatest fools are still on earth. We knock. In Heaven's name open to us, if only to realise in part how far the soul must travel to reach Heaven's Gateway even. We do not pretend to a knowledge of Heaven by which we mean nearness to the presence of the Almighty. We humbly realise how far away most of us still are. But we do claim to have some knowledge of our own daily lives in these spheres, and to an utterly bewildered arrival a duplicate of his old pipe will help to steady him at first. He does not question what it is. It looks like a briar. As such he accepts it. It is a familiar object, and the small things make up the sum of life. But each pipe will be individual. Both friends will have heard the same tale, the same details. Each will first envisage the object. As each sees it he will create it. In our fourth essay we tried to describe how the workman collects the ether; he then plays about it with his thoughts which constitute an energising electric current, by means of which the pipe is built up. No two individuals think alike. Therefore the objects are unlike in some particulars. When finished, the pipe is solid in appearance. To spirits composed of ether a pipe composed of like material must look solid.

To materialised matter, material objects are solid. Like to like. This is important and is little credited by the majority. In the lower spheres there is a counterpart of all earthly passions. These first worlds through which we pass immediately after death are a rarefied edition of earthly things. Substitute ether for materialised atmosphere, spirit for matter, and the first great difference is defined. We do not suffer bodily. What we wear would not be recognised by you as a body. Yet we can suffer bodily torment mentally. We suffer in the spirit body as do you on earth. Any ailment begins first in the mind, in the consciousness, in the spirit body, which infects the material body. Christian Scientists have the germ of a great truth contained in their teachings. The first germ is absorbed mentally by the spiritual body and continued in the material body. An epidemic is spread mentally. Take influenza. The patient gives off a kind of nauseous mental gas, a depression wave. It spreads over the atmosphere, it affects all who come in its orbit insensibly. What affects the spirit body must also affect the material body, the two being perfectly balanced and interdependent. Keep the mind, or consciousness, or spirit, surrounded by waves of energy, hope, loving kindness, and illness would be lessened by one half. Each individual creates his own environment by his deeds and thoughts. Thought especially is most important. The thought is electric. It travels immense distances under good conditions. We do not mean good thoughts only, unfortunately bad thoughts can travel equally far.

"Good conditions" indicate the state of various etherial currents which eddy in the void. Like attracts like. The good will attract and re-distribute itself in other forms for ever. So also will evil until overcome by good. Here are the two great forces of Eternity. The origin of both we do not know. We may some day in the great future. But here and everywhere wages the battle, there can be nothing stationary. We advance or retire. We evolve by painful inches. Transition is slow, but steady progress is being made. The forces of the unseen, were they generally credited by mankind and univocally acted upon, could, with proper use, become of immense value. Here let us warn you of the forces of evil which are nearly as strong. Natural laws are indestructible. They apply to both sides of this and every question. Were spirit aid invoked it would not apply to the good only, but also to the evil side. But the power of evil being recognised and steadily coped with, the balance would be for spirit aid and counsel. We know much good would result, sufficient to outweigh any evil which might and probably would result. No great

(Continued on next page.)



## PHANTOM CATS.

AND THE SURVIVAL OF ANIMALS.

By F. E. LEANING.

A short article with this heading appeared a few weeks ago in *LIGHT*, and as the subject is one of recurring interest, it is not out of place to give it some special attention from time to time. More particularly is this the case since it is quite seven years since Mr. Coates gave us in these pages a short series of articles presenting a number of instances which, as he argued at the time, show that animal survival rests on a similar basis to our own. A criticism which is destructive of the one is destructive of the other, the chief difference between them being that naturally there is an overwhelming preponderance of numbers on the human side. There is also a corresponding discrepancy in the amount of literature, and it is much to be regretted that we are still waiting for the standard work on the subject. Ample data exist, but are scattered up and down in our books, many as single instances, or occasionally as little groups, and their accumulated force is thus disguised.

It is partly owing to this perhaps that some who are suffering from the

## LOSS OF A PET

are taken unawares and find themselves without any definite ideas or knowledge which would soften it. Only those who have known and loved an animal intimately and have developed a close rapport with it, know how keen and deep is the pain of losing it. Let them not, in such an hour, listen to the Professor of Hypothetics, who will state on no better ground than his own love of theories that there is nothing in the animal that can survive; nor yet to the Theosophist, with his chill dictum that the fragment of being, clothed awhile in fur and looking through its faithful and loving eyes, has been re-absorbed into the group-soul of its kind. It is greatly to be desired that both these, and my fellow-Theosophists in particular, should lay their doctrine along the plumb-line of fact, and discover how it diverges from it. They need not fear discovery: "there is no religion higher than truth."

## WHAT ARE THE FACTS?

The evidence for the survival of animals is built up in ascending stages, which compare with, and match, those that apply to our own race. We begin with the study of psychic faculty, with the use of the brain to transmit and receive ideas telepathically, to see clairvoyantly, either what is at a distance or invisible to physical sight, to hear in like manner, to make use of a secondary or psychic body, in the event of the physical being incapacitated by sleep or sickness, or the imminence of death; finally to make known our presence after death by being seen, heard, touched, or more conclusively still, by selective mental tests and messages. Now the animal can, in its degree, give all these kinds of evidence of its apprehension of the psychic world. The cat, the dog, and the horse, all appear more or less frequently in the records of our subject. If they cannot exercise all the varieties of clairvoyance that we can, yet they sometimes see what a human companion cannot see; they react like sensitives to the thoughts and intents of the heart, and cannot be deceived; they can produce impressions on the minds of their owners at a distance, and procure help for themselves. The late W. H. Hudson, writing in the "Strand Magazine" of August, 1921, and February of the current year, on the topic,

## "DO CATS THINK?"

gave some most interesting examples, and others could be added from older writers. Not only so, but the animal can produce a double, and, like ourselves, does so most frequently at the great crisis of death. Flammarion's pathetic case of M. Graesen's dog, destroyed unknown to him, but appearing in his master's study to give him a last lick of the hand, is not alone, and aligns exactly with the common appearance of the dying or newly-dead friend to some dear relative at a distance. But follow it across the threshold, and ask if the animal ever gives any sign of con-

tinued existence, and we shall find that it decidedly does. We cannot expect it to do more, of course, than is compatible with its nature: it cannot give book-tests. Neither could an illiterate man. But it can show itself, and be heard, and sometimes felt, and it can affect others of its kind in such a way as to make its own presence an inevitable deduction from their behaviour.

There is in addition to all this the testimony of many friends in the unseen that their dear animals are with them. In his series in the "National News," March 13th and 20th, 1921, Dr. Ellis Powell gave instances of both cats and dogs, and some readers will remember the amount of interest centreing round the wire-haired terrier Billy in Lady Troubridge's sittings with Mrs. Leonard. Anyone caring to do so could collect from the pages of *LIGHT* or from the *Journals* and *Proceedings* of the S.P.R., numerous cases of the sort. But such a search would reveal the fact that, like the human again, there are two orders of survival, or two kinds of ghosts. There is the genuine, living, understanding little furry person, and there is the automatically produced appearance. I think that it is this last kind to which the

## PHANTOM CAT

really belongs. Poor animals that have been cruelly used and are seen haunting the place, correspond exactly to those ghosts of people which are seen reproducing a crime on certain anniversaries, the victim and the oppressor alike. Nearly all authorities on Psychic Research recognise this difference, and as it seems to be soundly based, we may with less hesitation apply it to the animal kingdom. It certainly seems more rational to accept this as the explanation than to suppose, for instance, that all the riders on horses, who have been murdered, or the wicked game-keepers who are seen with their dogs, have to be attended by the poor animals themselves. Be it as it may with the man, there would not be the moral justification for any suffering accruing to the animal.

In the series referred to above of Mr. Coates, a final touch is given by the inclusion of "extras" of former pets. One of these is Judge Mock's foxhound "Blood," also given in "Photographing the Invisible," p. 118 (new edition). Miss E. K. Bates also speaks of a fox terrier, "Bob," which came out on the lap of his owner, an Oxford Professor, when she herself was sitting to Mr. Bournsall.

## PETER'S GHOST.

One of the most charming ghost stories of a dog is given in Andrew Lang's "Book of Dreams and Ghosts." He says the story was received in a letter from a lieutenant, who is no doubt the naval officer visiting the country house in question. "Several men were sitting round the smoking-room fire when he arrived, and a fox-terrier was with them. Presently the heavy shambling footsteps of an old dog, and the metallic shaking sound of his collar, were heard coming upstairs. 'Here's old Peter!' said the visitor. 'Peter's dead!' whispered his owner."

"The sounds passed through the closed door, heard by all; they pattered into the room; the fox-terrier bristled up, growled, and pursued a viewless object across the carpet; from the hearth-rug sounded a shake, a jingle of a collar, and the settling weight of a body collapsing into repose."

This "pleasing anecdote" as its editor, if not its author, rightly calls it, does not differ from many less picturesquely told, in its essence. And the idea of the old dog still seeking the enjoyment of human company and the social hearth, and finding it, is perhaps nearer the (unconfessed) ideal heaven of the superior being than he will readily admit.

If space permitted, a companion story of a home-loving puss finding his way back to his mistress's lap could be given, but readers may find that and others in Mr. Elliott O'Donnell's collection of "Animal Ghosts." Most are given at first hand by the owners themselves, and are well worth consideration by those who have sufficient love for animals to wish to have a definite opinion about their future.

The wish that of the living whole

No life should fail beyond the grave,

Derives it not from that we have

The likeliest God within the soul?—TENNYSON.

(Continued from previous page.)

truth can be given to the world undefiled. Evil spirits will see to it that no opportunity is lost to do harm and to give misleading information. But you do not allow bad accidents to curtail the development of any great industry. Danger and death do not deter adventurers. There must be pioneers. Well, in this instance, the bad must come with the good. But the knowledge gained is worth some sacrifice. To see the world so wrapped up in materialism when we know the spirit world is all important; to know the manifold uses to which spiritual forces could be put, in connection with material substances; to be able and ready to point the way and to be denied through sheer blindness and stupidity, makes us despair.

The spiritual forces are tremendous, but of what use to speak of them until people credit spirit life and work.

This foolish idea of eternal rest! We find our greatest joy in work for Humanity. Who could wish to rest, seeing the world in its present plight, and having our knowledge of what might be if the great God-given forces were turned to their natural uses? No one hesitates to make use of the latest scientific discoveries. Electricity for instance, wireless telegraphy is accepted by all. Many do not understand, but all know it can be done. Yet because the means we use to communicate with the world are so little understood, we are denied an existence. Believe in us. Later, when our circle of readers is established, we shall try to speak of many seeming incredible things, yet most natural did you realise the naturalness of the laws governing the spirit spheres. The animal kingdom would find your world not more incredible than you find ours. Yet both exist side by side. Merely a higher state of being.



## A LIGHT INTO THE SHADOW WORLD.

### THE LESSONS OF ALOYSIUS.

His name on earth he understood to have been Huggins. He had been so informed by those who knew, for, having quitted these lower realms in infancy, he had no direct knowledge of the fact. And now he was Aloysius, a youth of eager mind stored with much knowledge of the life of the Ethereal world in which he dwelt, but still almost pathetically inquisitive about the things of the earth on which he had spent so brief a time. True, he had observed much of its workings on the inner side—that had been part of his training as directed by his teachers. But he wanted to see for himself something of its external activities, and he confided his wish at last to his friend Mordaunt, a shrewd, masterful, but kindly spirit with whom, under the influence of the laws of attraction that prevail in Etheria, he had established a close relationship. The two had become near friends from the day of their first meeting, a day on which Mordaunt, the founder of a great business, a man of affairs, old in years and in knowledge of the world he had left, found himself a novice in the world beyond, and his best instructor in its mysteries the youth who had been drawn almost immediately to his side. The companionship had been mutually profitable, the two friends exchanging their knowledge and experience each of the life he knew best. A man of wide and quick intelligence, a penetrating mind, and of a dry humour, Mordaunt had soon adapted himself to his new conditions. But Aloysius remained hungry for more direct and personal knowledge of the earth than he could gain by converse with his friend. So at last Mordaunt, yielding to his friend's desires, the two returned to these lower levels of existence, coming as near to the surface of things as they might. To Aloysius in particular it was more like plunging as deeply as possible into the depths of some dim sea. He saw little of which he had not already been told by Mordaunt, but at everything he saw he wondered greatly. They viewed the life of great cities, riotous profusion side by side with famished want, men bored with endless leisure or chafing under a stress of work and responsibility that made them fretful and rebellious. To Mordaunt it seemed natural enough but a little piteous; but to Aloysius it appeared a chaotic welter with only here and there some gleam of intelligence and direction.

"Well, and what do you think of it?" said Mordaunt, with a mirthful twinkle, as they stood together on a terrace bordered with flowers that overlooked one of the peaceful plains of their own world, after a period of repose during which they had shaken off a feeling of weariness and depression—a "sense of sepulchres," as Mordaunt phrased it—the natural results of their experience.

"A dark realm of phantoms," replied his companion, "shadows fighting over shadows—a veritable shadow-world. Only here and there could I see that they had any hint of our presence. Those who responded to it were a little brighter and more substantial than the rest, but even these were curiously obtuse; when I approached them most of them merely shuddered a little. Their thoughts took a fresh turn, but it was generally an uncomfortable one. I spoke to a few but they ignored me altogether except one, who told his friends he thought he heard a voice speaking to him, and was advised by them to see a doctor immediately, as he was evidently ill."

"Very indiscreet of him," remarked Mordaunt, a grim smile lurking about the corners of his firm mouth. "He should have held his tongue."

"But it was the truth."

"Quite so, but it is a truth for which they are not yet entirely prepared. I knew on earth many things which it was not wise to utter. I could only talk of them with friends who were like-minded. To have printed them or spoken them in public would have been rash. 'Children and fools speak the truth' is one of the proverbs amongst our friends on earth. That will give you a general idea of their attitude. It arises from something of which you have had practically no experience—worldly wisdom."

"A strange world, indeed," said Aloysius. "But one thing that impressed me curiously was the 'deadness'—there is no other word for it—of some of the earth-people. They seemed to have scarcely any life or intelligence. They were the darkest of all the shadowy crowd—mere pillars of dense fog."

Mordaunt eyed his companion with a droll expression.

"It may surprise you to hear," he observed, "that these people pass amongst some of their friends as being the most alert of all. They consider nobody but themselves, and concentrate their minds entirely on their own interests. They send out no radiations, and hence, to you, appear to be lifeless. But what is all this about shadows and phantoms? That is precisely what the earth-people say of us. Have you sufficiently considered that you and I are ghosts? Do you realise that if during our trip to earth we had become even for a moment visible to the people there we should infallibly have frightened them out of their wits? From their point of view they are the living people, and we are the spectral shadows."

"Then they are aware of our existence?"

"Yes, to a limited extent. The common people have many stories about us, although these are generally denounced as superstitions by those who are better educated (in the worldly sense). And there is a considerable section of people who maintain that we really exist, and that our existence can be proved. But there is a strong opposition to the idea, and you, my dear Aloysius, have been ruled out of existence many times. For example, it is urged that a human being cannot live after death without a brain and a body."

"But I have a brain and a body."

"Precisely, but it is not made of the same substance as the bodies and brains of those who dwell on earth, and from their point of view there are no others. Again, it is urged that even if there were ghosts of bodies there would not be ghosts of the clothes made on earth."

"Why need there be?" returned Aloysius. "My robe is not the ghost of anything made on earth."

"Quite so, and therefore as a self-respecting ghost you have no right to be seen in it. It proves you to be a mere figment of the imagination. The earth we have just left is the only repository of real garments or real anything. All of us that had any actual existence was left on earth when we made our departure from it."

"For me," said Aloysius smiling, "the sense of reality did not begin until afterwards. But if these people do not believe in us why are they afraid? Fear of ghosts, you tell me, is very general on earth."

"I will tell you," said the older man. "In the world below certain subjects are not popular matters of discussion. They are only glanced at occasionally, and then in a furtive kind of way. The existence of God, the soul, the spiritual world, and many other matters are more or less unfashionable questions. Except on special occasions they are hushed up by



general agreement. There is a widespread disposition to conceal uncomfortable facts, and to adopt disguises. The people not only fear ghosts, but are quite often afraid of each other. The man who dislikes you will strive hard to cloak his dislike, and will remain silent rather than utter any truths that may seem disagreeable to his fellows. It is a great place for covers and screens, and if these are thrown down by some rash innovator there is a loud outcry and a general rush for shelter. Personally I have nothing to boast of myself in this respect. Do you remember the panic I was in when I arrived here and learned for the first time that I had left my mortal form behind?"

"I do," said his friend; "you wanted to get back within it until you discovered that you were dwelling in another body more suited to your condition. But even then you were alarmed to find yourself introduced suddenly to a natural world with no possibility of con-

cealing yourself somewhere until you were prepared for the revelation."

"That," said Mordaunt, "came of my early education. All my ideas of the hereafter had been carefully shaped, trimmed and dressed-up by my religious teachers. The effect was to make the after-death state, as a conception, as vague and indefinite as possible. The idea of a natural life beyond the grave would have horrified most of those who posed as authorities upon it. In later years I had my suspicions of the truth of these doctrines. Those who taught them were so fearful of being definite even in theory; the thing had to be carefully wrapped up in a veil of mystery. And now after what I have told you, perhaps you can guess the answer to your question."

"I understand now," said Aloysius. "What the earth people are so afraid of is Reality."

D. G.

## "THE SCIENTIFIC SEARCH FOR THE SOUL."

DR. BERNARD HOLLANDER REPLIES TO "LIEUTENANT-COLONEL."

To the Editor of LIGHT.

SIR,—In your issue of the 16th inst. appears a letter by "Lieut.-Colonel," in which my recently published work, "In Search of the Soul" (Kegan Paul, 2 vols.) is spoken of as "amusing" and containing "well-known and exploded arguments." It is further stated that I "insist that we can only look for the soul through materialistic spectacles and probe for its existence with scalpel and calipers" and that "the phenomena of mind can be explained by chemical formulae."

Now, sir, these critical remarks contain exactly the opposite of what I have argued and tried to prove in my work, which, it is perfectly evident, "Lieut.-Colonel" can never have even looked at, not to say read. Will you allow me by a few very brief extracts to demonstrate the utter recklessness of his damaging criticism.

In chapter XXXIX. on "The Spiritual Nature of Man," p. 317, I claim to have shown that "It is only the *elements* of our mental qualities which have definite areas of the brain as their physical basis." "It has also been shown that man can under certain conditions manifest capacities above the normal, that by taking thought or following definite aspirations he can control his inherited tendencies and acquired mental habits, and that he even has the power to initiate, arrest, and change physiological functions. From this fact the conclusion may be drawn that the physical mechanism of the brain and body can be subjected to spiritual influences under certain conditions and by appropriate training."

Further, I say in the book under quotation: "The wonder of man's spiritual nature has not grown less with the years which have brought increasing knowledge. Modern science has swept away many superstitions, but it has brought the infinite mystery of things still more clearly home to our human hearts."

Page 319: "The human body has been represented as a machine, but it is a machine only in a certain sense. It is a living, automatic, self-reproducing, self-regulating, self-repairing machine, unlike any other. Behind every other machine there is a living being who has made and started it, without whom it would not exist or go. Nature repairs; man can only guide the repair and hasten it. As vitality decreases, so the tendency to repair diminishes. One other distinction: the human body *profits by experience*; no machine does so."

"The human body has also been represented as one great laboratory, in which the most varied processes go on harmoniously to maintain a unity of being, though each is liable to incalculable disorders. Man's life undoubtedly consists of vast chemical and physical processes, but *not entirely* so. Death does not stop these processes, for they go on more briskly than ever in the corpse after the withdrawal of that something that held together and harmonised them and kept them in check. When this process, which we call life, ceases to act, the body or bodily organ resolves itself into its natural, inorganic elements, and the tendency to individualisation is destroyed. We can buy pepsin at the chemist's and digest beef with it in an egg-cup; but the human mind can retard or accelerate the same bodily process, and this is an element which eludes chemical and physical investigation. The physico-chemical formulae do not suffice for a complete description of the vital function. They have explained, no doubt, separate processes, but they have not explained the way in which they work into one another's hands, so that a unified effective life results."

"Just as the soul has been lowered from its spiritual conception to something that can be pulled to pieces in a dissecting-room, so chemists have tried to produce life and

have failed. If life is solely a chemical process, how is it that we can by mere thought retard its physical and chemical actions or accelerate them, by cheerfulness raise and prolong its activity, and by gloominess depress and shorten it? A thought, an emotion, may prostrate a man as effectually as a blow on his head from a hammer."

Page 320: "Biology does not explain either the cause or purpose of life. The biologist describes physical and chemical action, but that is not the life itself. The physicist may make the dead man kick, as he may make little fragments of iron dance—in both cases by the excitation of electricity—but the action is not life in either case. He can increase or he may stop life's actions; but he, so far, has failed to manufacture life."

"When life becomes purely chemical it is no longer life, for life is not merely a growing and decaying; it is a struggle against adverse forces—degradation from within and destruction from without. Altogether, there is more in life and mind than can be discovered in the laboratory."

Page 326: "The products of thought are unlimited and therefore purely spiritual. If mind were limited; if it were an entity, it would have dimensions; but however much is put into the mind, there is always room for more. Inventions originate in ideas, so do artistic creations. They have at first no external existence. Physical and chemical activity may have a part in it, but do not explain it. The brain elements for such conceptions must be in existence, but the result is a spiritual conception. . . . The synthetic product of our thoughts is not the same as the elements; as little as water is identical with two elements of hydrogen and one element of oxygen. It is neither the one nor the other, but a new product. The mechanistic conception of life and mind is like regarding a symphony as vibrations of atmospheric waves. So it is, but that is not all. The mechanistic conception of life and mind does not explain the spirit which animated the heroes of science, who refused to submit their reason to authority, the political leaders who contended for the rights of man, the philosophers who championed liberty, the religious enthusiasts who fought for the right of private judgment and the freedom of the individual conscience. If such a wonderful synthesis as Shakespeare's literary creation is simply the result of physico-chemical mechanism, then we ought to have many Shakespeares, but there has only been one such genius."

"No physical or chemical fact can explain man's conception of an Almighty Father. True, human beings with arrested brain growth may be incapable of such a conception; a blow on the head may destroy the capacity in another; still, the conception is spiritual. The brain element has the same relation to it as the eye has to sight. The eye is an essential organ to seeing, but there is no limit to what we may see with our eyes or may conceive with our brains. Moreover, man has the power to change purely animal instincts into refined and lofty qualities; for example, the sexual propensity into the spiritual affection of love. Man is therefore a spiritual as well as a material being. By the power of his spirit he can, to some extent at least, elevate, control, and direct the mental, physical, and chemical elements of his being, can modify heredity, influence his environment, and shape his course towards a definite goal of existence."

I am afraid I have already exceeded the limits of space that is permissible in a reply, and cannot quote what I have said in my work on "The Problem of the Soul." For this, as well as for other arguments and evidence that science has not touched what is called the "higher" nature of man, I must refer the reader to the thousand closely printed pages of my work.

I am, Sir,

Your obedient servant,

BERNARD HOLLANDER, M.D.

57, Wimpole-street, W.1.  
September 15th, 1922.



## MY EXPERIENCE WITH THE CREWE CIRCLE.

BY JAMES COATES.

This circle has been the subject of criticism on the one hand, and, on the other, has given undoubted comfort through its mediums to thousands in Great Britain and Ireland, during the last twenty years.

Mr. William Hope has been tested more than any other medium photographer in this country; nay, more, he has willingly submitted to be tested by expert photographers: The late Mr. Walker, of Buxton, Major Spencer, Dr. Lindsay Johnson, F.R.P.S., of South Africa, the late Sir William Crookes, F.R.S., O.M.; a leading official of Kodak, Ltd.; Mr. Fred Barlow, of Birmingham—an ingrained sceptic and investigator—Mr. J. P. Skelton, of Belfast, and the present writer. Mr. Hope has been well-tested, but, as a psychic, he cannot command the phenomena—the appearance of extra faces and figures—that come on the plates, and he is not always in good form for the work.

Of his co-worker Mrs. Buxton, nothing but good can be said about her, and both extend freely to investigators their services, within the limits of physical strength and possibilities.

In my opinion, the *crux* of psychic photography is not diamond-marked plates, the investigator's camera, or the elimination of the medium photographer's work, etc., but a supernormally produced picture of a departed person of whom the psychic did not or could not know. I could give many instances of this veridical proof, meanwhile I refrain.

Another phase is the production of a picture presenting features—such as those prior to death—which the medium photographer could not know, although he might have seen the original in life, or a photograph representing the original of "the extra," taken in the fulness of health.

With the persons mentioned I can aver that William Hope can get supernormal photographs of the departed—not "smudges," but clearly-defined pictures for recognition by those who knew the originals in life.

Receiving an invitation to attend a conference of various Lancashire societies in Burnley, on Good Friday, 1921, I left London for that purpose, breaking the journey in Stourbridge, where I stayed a few days with Mr. Walter Jones, J.P., at the Uplands. Mr. Jones proposed to join me, and we motored over to Crewe on Thursday, 24th of March, where we might have a sitting. We purchased a packet of medium rapid quarter-plates from Mr. Selleck, High-street, Stourbridge.

Ours was a surprise visit, no intimation that we were coming for a sitting had been sent to the Crewe Circle. Mr. Jones entering the dark room, opened the packet, selected two plates, marked them, and put the slide into his pocket.

Meanwhile I examined the camera in the "lean-to" which passes for the studio. Mr. Jones was posed handing me the slide; *that slide was put into the camera.* Mr. Hope timed the exposure. The slide was closed and removed and passed by me to Mr. Jones.

I was then posed. The procedure was followed on the refilling of the slide, and we sat again. I need not go into the details further. On the marked plate exposed on Mr. Jones was a high light representing a man, which has not up to the present been recognised. On one exposed on me, there was the figure of a woman. On the remaining two plates developed, only Mr. Jones and myself; there were no "extras."

I may mention that Mr. Jones developed the four plates, which Mr. Hope did not handle till they were washed.

On my plate the extra or picture of a woman proved to be a clearly defined representation of the late Mrs. Coates, and was easily recognised by those who knew my dear wife in life. Fortunately, Mr. Jones was able to recognise the photograph—as different from the original as water is from wine or illness to health, but thoroughly evidential. I am not out to convince anyone, I merely state the facts. It is not the testing but the picture that matters.

Mr. Walter Jones is in full agreement with the foregoing in so far as it deals with our mutual experience in Crewe on the 24th March, 1921.

## LETTER ON THE HOPE CASE.

THE REV. C. L. TWEEDALE AND THE "INDIAN MISSIONARY."

To the Editor of LIGHT.

SIR,—I have known the gentleman described as an Indian missionary for some forty-years. He became a missionary and went out to India, and I lost sight of him for a long time. A few years ago I was surprised to receive a visit from him, and he informed me that he was interested in psychic phenomena, especially psychic photography. He afterwards called on me several times, and we had long talks together. He told me that he was anxious to prove the truth of survival, but I found him full of philosophical arguments and objections which had no direct bearing on the case. I soon came to the conclusion that he was far more concerned in endeavouring to refute the modern evidence for survival than he was to prove it, and that his interest did not present a *bona fide* attempt to utilise and

assimilate the modern evidence, and this impression was strengthened by his visit. He told me of his experience with Hope, and informed me that although he himself did not recognise any of the extras, yet one of the party did recognise one of the forms as that of a deceased relative or friend. This important point does not transpire in the published account.

I asked him whether he would be satisfied if he had evidence of the obtaining of recognised pictures under good evidential conditions, and he said, "Yes." I then showed him three recognised cases: first that of my father-in-law, of whom there is no photo similar in detail in existence; another of a little girl of whom there was never a photo or drawing made during her mortal life, and another splendid evidential one of a young soldier killed in the war, obtained by his mother, who entered and left Hope's studio without giving her name, and was entirely unknown to him. He started somewhat on seeing them, as though they were unwelcome testimony, but, quickly recovering, he calmly laid the three psychic and the two comparison photos aside in a little heap, saying, "Well! that's that!" There was no acknowledgment of the evidence which a few minutes before he had said would satisfy him. This still further confirmed the very strong impression conveyed by his previous conversation and general attitude that he was more concerned in attempting to disprove the modern evidence than to utilise it as evidence for survival; and this desire to disprove is still more apparent in the furnishing of the story as evidence against Hope. He seemed to think that the story of his own failure (though he acknowledged that one of the party obtained a recognised picture) discounted all previous successes, many of them obtained under conditions rendering all fraud or trickery impossible.

Yours, etc.,

CHARLES L. TWEEDALE.

Weston Vicarage,  
Otley, Yorkshire.  
September 22nd, 1922.

## A BOOK TEST.

Mrs. Barbara McKenzie, of the British College of Psychic Science, send us a letter recently received by her from a lady, H. A. T. (whose full name and address are given to us privately), recounting a book test. The following extracts contain the account:—

On August 18th last, after a sitting with Mrs. Cooper, I informed you that I had received a book test from my daughter, and you requested me to let you know the result.

I should here state that my only daughter passed on about four and a half years ago with consumption, after a very lingering illness, and during that time we tried various remedies, one of them being the remedy prescribed by Dr. Alabone, of London.

Now for the test. On August 18th at twelve noon, we were sitting with Mrs. Cooper for direct voice phenomena (my wife, myself and two friends) when we conversed with probably seven or eight spirit-friends, one of them being my daughter mentioned above.

During the conversation with us, she said, "I have something to tell you about 'sixteen,' Nada is going to help me, I am coming back again." Nada is the control. Soon after she returned and said, "The fourth up, third book from left to right, page sixteen, read to the bottom and if you find nothing there reverse the figures, as figures are so difficult here; turn to page sixty-one, and you will find something which concerns me three!" (meaning herself, her mother and myself). I replied, "Do you mean our own bookcase at home?" She answered, "Yes."

I repeated the test to be quite sure I had got it correctly, and she replied, "That is it."

I may say here that I had not the slightest idea of the arrangement of the books in the bookcase mentioned.

Now there are three shelves in the bookcase containing books placed in a perpendicular position, and on the top of those on the third shelf are three stacks of books laid horizontally. Taking these books to be the "fourth up," the third stack from left to right, and the bottom book I found to be "The Cure of Consumption," by Dr. Alabone. Page sixteen gives nothing in particular, but on page sixty-one is a detailed account of the symptoms and progress of the disease in its later stages (as experienced by my daughter before passing out) "until the end comes to relieve the weary sufferer."

If anything could concern us three, surely this would. We think this was a fine test, and it is one more link in the chain of evidence for survival.

At the same séance, our daughter correctly described some of our movements on the previous day.

If God had meant that you should follow each other like a flock of sheep through a gap in the hedge, then He would not have taken the trouble to create you each as separate entities, but would have had one mould for every two or three hundred, instead of a mould for each.—"Teachings."



## STRANGE EXPERIENCES IN A HAUNTED ROOM.

By ROBERT WHITMORE, M.A.

In the month of December in the year 1889, having just previously taken my Bachelor's Degree at Cambridge, I was staying with several other men at the Palace of an East Anglian bishop.

The reason for our presence there was the fact that his Lordship was holding his examination for Holy Orders, and I was at that time a candidate for the Diaconate.

It was my first visit to the Palace as a guest, but several of the men there had been before as they had been deacons for a year and were now endeavouring to pass the examination for priests.

All the men were perfect strangers to me, and when I was shown by the very imposing old butler into an enormous old-fashioned bedroom, and given to understand that dinner would not be served for some little time, I must confess that I looked forward with no very great pleasure to a week or more in such very austere surroundings.

Before leaving me the old retainer informed me that if I desired to do so I could go into the bishop's drawing-room and there pass away the time till dinner—and he hinted that I might possibly meet some of "the other gentlemen" if I did so.

That particular butler was a representative of a class which is rarely met with in the present day, and in some respects seemed to fancy himself a sort of lay-bishop, for he is credited with having gravely told a visitor to the Palace that "We" (himself and the bishop!) "never plow men for Priest's Orders"! The dear old bishop himself was quite one of the well-known extinct—"Palmerstonian" School, and, of course, objected to smoking. Indeed, his old servant was like him in that respect, but a hint was given me with regard to the same worthy individual, that he was unable to smell tobacco smoke after receiving half a sovereign!

After a short time spent in unpacking my belongings, I adjourned to the drawing-room, where I met one man—a candidate for Deacon's Orders, like myself—and a fellow Cambridge bachelor. We had never met at the University though we were contemporaries, and we had both been at the fatal Lent races when poor Campbell, of Clare, was killed by the prow of the Trinity Hall boat.

We had just ascertained these facts when dinner was announced, which finished, we almost at once were told our candles were lighted, and it was intimated politely that we were expected to retire for the night.

I may mention, as it is rather important, that my Cambridge friend was to occupy a bedroom on my immediate right. A Highbury man, up for his "Priest's," was on my left hand side, and Archdeacon P—, our examiner, was occupying one of the end rooms. Nobody slept in the great bedroom over our heads. I was told it had not been occupied since Archdeacon O— stayed at the Palace some time since. Why, I know not. In the attics above there were several other men.

As it was still far from late I stirred up my fire (for we were all well looked after) and drew a small table and a chair in front of it and began to make notes of the subject for the morrow's examination. I remember it all as well as yesterday. The subject was "The Pastoral Epistles," and I had begun to write and penned the words: "The duties of a Deacon are firstly"—but I never finished the sentence or the notes, for at that moment a sound entered the room. I don't know how else to express it. It began all at once, and it is exceedingly difficult to describe. Perhaps if one compared it to some very primitive plain-song chant, mournful and slow, continually rising and falling and with an indescribably weird effect, one would not be far wrong, and yet there was with it the sound one would associate with some enormous gnat. One thing, however, struck me at the time with a strange chill, it was undoubtedly in the room, and the uncanny feeling almost overpowered me that the sound, whatever it was, might "materialise" at any moment, and I hurriedly set light to almost all my stock of candles, of which, fortunately, I had plenty. However, scared as I own I was, I tried to find out if some material cause was producing this strange phenomenon. I poked the fire in case some gas escaping from the coals might account for the noise, but no! the droning evidently was more in the middle of the room. I opened the window and looked out. It was a bright, starlight, somewhat frosty night, and everything was as still as could be. I even thought of gnats, but remembered that it was December, and, moreover, the sound was much too loud. Literally shivering with fright I finally got into bed, and after fervently praying that I might not see something terrible, I propped myself up with pillows, and with open eyes staring at nothing, and yet every moment expecting to see something, I became oblivious of all things at about 2 a.m. Next day I awoke feeling anything but fit for my examination, and after slipping on a few clothes, with the freedom common amongst "Varsity men," I knocked at the door of my next door neighbour on the right-hand side and entered his room. (The reader will remember that I made his acquaintance on the previous

night.) He was shaving, and as I at once noticed, regarded me with a puzzled look, and answered my question as to how he had slept, etc., in a very abstracted way. At last he said: "My dear fellow, we are very new friends, but I hope you will forgive a plain question: Is it a matter of principle with you to intone your prayers for an hour or two before you go to bed at night? As a matter of fact you kept me awake till the small hours!"

Needless to say, after the explanation I gave, he was thunderstruck and said, "Well, I could have sworn you, or somebody in your room, was singing and praying half the night, and the only other possible contingency I could hit on was that the Archdeacon was walking in his sleep and fancying he was conducting a service!"

After finishing our toilette we both descended to the bishop's breakfast room. By the big fireplace stood the Highbury man (up for "Priest's") who slept on my left-hand side.

Directly he saw me he greeted me very unceremoniously: "I say, I wish you High Church fellows would have a little regard for other people's feelings. Why on earth can't you say your prayers like sensible beings and not kick up an awful row late at night and give nobody a chance of sleeping!" Of course this made the mystery still more extraordinary. Here was my next-door neighbour on the other side prepared to swear that intoning and singing had gone on in my bedroom on the previous night, and it will be remembered the room above us all was empty! I found it very difficult to convince this man that I had not made the noise, but at last he was convinced, and said, "Oddly enough, I heard the same sounds coming from that very room last Advent, when I was up for my 'Deacon's,' but I took it for granted that they were made by the fellow who then occupied it, and he was the sort of fellow one couldn't question as one can you, and so I held my tongue!"

What was the sequel to all this? Well, first I spoke to a member of the bishop's family, who thanked me for giving him the information, which seemed to cause him no surprise, for he only said: "Thank you, Mr. —, for having told me. I don't think you will ever hear that noise again."

Then I spoke to the veteran butler. At first he was most reticent, and said, "His lordship would be very angry if I agreed with what you say. I don't think, sir, there can be anything wrong with that room." However, I could see he was keeping something back, and I begged him to tell me. After a solemn promise not to let the bishop know he had spoken, he said, "Well, sir, there was a young gentleman there once, a fine young fellow, not one likely to be scared much at anything, and perhaps, poor young man, he had eaten too much supper, for he came to me with tears in his eyes and said, 'O! Mr. T—, if you can't find me another bedroom I shall sleep in the street to-night, for an awful female figure came to my bedside in the night and looked at me. I can never forget it, and I wouldn't sleep there again for thousands.'" Needless to say I did what that other man did, I begged for and obtained a smoky attic. The occupant, a German gentleman, said he was only too glad to change quarters, but added, "I hope, sir, you are not superstitious!" That very night my German successor was taken ill—biliousness he declared. He called up my Cambridge friend to sit with him, and left the first thing in the morning, giving up his examination! I put my own construction on his action.

Have I ever heard an explanation? Yes, in fact, several. Old friends of the bishop (he, the Archdeacon and the old butler have all passed to their rest) told me that one bedroom in the Palace had for years been regarded as haunted. Apparently though, it was only on certain nights in each year that manifestations occurred, and no doubt this is what the bishop's relative meant when he said I should not hear the sounds again. Tradition said that some old monk in years gone by neglected to say his offices, and could be heard repeating them in that room once a year—I suppose as a sort of penance. Another story told how a lady visitor woke up in the night and saw by the side of the fireplace in that selfsame room a female in a rocking-chair nursing a baby. Naturally she was very startled, and still more so when, on jumping out of bed, the whole thing—mother, child and chair—vanished!

Fortunately for me I had no idea there was anything uncanny about the room at the time I occupied it, but what *did* take place there, vouched for by three living witnesses, was quite sufficient to make me resolve never to pass a night in that awful room again!

THERE is no end to spirit-life. There are changes, no doubt, but there is no end. I was Jan Steen when I entered into this life: I am still Jan Steen, and will be for ever—so far as I can see. You may be sure you will be yourself, and not someone else, in the life of the spirit. You will never lose your individuality.—"Hafed."

Mrs. M. H. WALLIS completes her fifty years of public work on Sunday next, October 1st. It is hoped that her many friends will avail themselves of the opportunity of meeting Mrs. Wallis on that day, when she will deliver an address at the Eolian Hall, New Bond-street, London, at 8.30 p.m., under the auspices of the Marylebone Spiritualist Association.



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### "BY ANY OTHER NAME."

Some time ago we saw allusions to what was called a "new religion" bearing the name of Immortalism. We took but little notice of the matter, feeling that it was probably some flimsy device designed for sensation-hunters. Besides, we did not like the name. It seemed to belittle a great idea.

But the affair was rather more serious than we supposed, and the "Pall Mall and Globe" of September 18th furnishes some interesting particulars. It seems that the "new religion" is the invention—we use the term in the classical sense—of Dr. Samuel Fallows, Reformed Episcopal Bishop of Chicago, who, in speaking of it to a newspaper man, summed it up as "Spiritualism with the Fake Left Out." There is something pithy and pungent about that description. And here let us quote from the account given:—

Bishop Fallows says that the first principle of Immortalism is that the human spirit survives the bodily death and retains its personality. Before long it will be common to receive messages from the world of spirits.

"Have you ever seen a spirit yourself?" the Bishop was asked.

"No, I never have," he answered frankly, "but members of my own congregation in Chicago—persons whose word I cannot doubt—have told me of messages they have received from loved ones who have gone before."

We read that the Bishop was at first sceptical, even when one of his best friends told him of a message which he had received from a long-deceased brother. Why, this was Spiritualism, that rank heresy, and the Bishop tried to discourage his friend. To-day the Bishop realises that he made a great mistake. "Had I listened to him I should undoubtedly have come into possession of information which would have been of incalculable value."

Perhaps—perhaps not! We are strong believers in times and seasons. There are some revelations which are useless and even mischievous to a man until he is ripe for them. But, however that may be, the revelation came to the Bishop in the fulness of time, and now he admits his belief in "the visibility of spirits to material beings, and that spirits may talk with and influence a material mind." There are "well-authenticated cases on record" of important actions of noted men being influenced by some supernatural communication.

Of course there are. The Bible, which has doubtless come under the attention of the Bishop, is full of such instances, to say nothing of the lore and literature of all the ages. We can take up a score of volumes in our own little library and read the testimony to a spirit world of great writers who lived long before Modern Spiritualism was ever heard of. It was the life and soul of early Christianity.

And now let us quote again from the remarks of the Bishop:—

"These were men who were not believers in Spiritualism nor acquainted with the devices of mediums. Their standing in the world does not permit their statements to be ques-

tioned. Their experiences plainly indicate that Immortalism has a founding in fact.

"Telepathy is an established fact, and it is closely allied to Immortalism. In recent years great strides have been made in the explanation of psychic phenomena, and in years to come the science of communicating with the departed will be made a part of the curriculum of great educational institutions.

"As its study becomes systematised and more widespread greater advances will be made, and some day we shall talk with the spirits as we now converse with our friends in the flesh."

Generally we are in cordial agreement with the Bishop. We might object, in reference to the last quoted remark, that the two states of being—the earth and spirit life—seem designed by universal laws to be kept distinct, so that the life of one shall not invade the other to the confusion of the respective orders of existence. A marked separateness is clearly ordained, a fact which has apparently not yet dawned on the minds of some over-enthusiastic Spiritualists.

The Bishop's remarks are interesting and significant. We will not say they are a little belated, for we believe, as we have said, in "times and seasons," and are suspicious of precocious and premature growths. This is a great thing—this later revelation—and it is well that it shall come "slowly to its stature and its form."

But it is not new and it is not a religion. Nor is it at all disguised by the name Immortalism. But that does not matter in the least for all practical purposes. A name, except in a very deep mystical sense, is of very little moment. It is, as Byron said, at once a "Glory" and a "Nothing." If the whole civilised world rose up and accepted the fundamental idea of Spiritualism under some other name—Immortalism, for example—we should raise no objection. But it will not, for the time is not yet. Meanwhile our commitments to the Bishop.

### THAT WHICH REMAINS.

He whom I love is dead; and nought remains  
 But wooden cross inscribed by alien hand  
 With date and name. He lies where those he loved  
 Can never tend his grave . . . in foreign land.  
 And nought remains.

His life was such that all who strive might envy.  
 He died, as many died, to save a soul.  
 In dying, he epitomised his service;  
 Proclaimed his fealty; localised his goal.  
 Yet nought remains.

Stay. Is it nought? Does soul and body still so  
 Close unite that soul becometh dust?  
 The soul I knew was spirit; more, 'twas love.  
 Love is divine. So we believe it must  
 Be strong as death.

"Fear not, my child, for many, many waters  
 Have failed to quench this attribute of God.  
 Possessing love, thou canst not fear the future;  
 Arise, and lift thy gaze athwart the flood.  
 'Tis Death should fear. He meets a dauntless rival  
 Who claims a kingdom, falsely held too long.  
 Let faith and hope becalm thy troubled spirit  
 And sing, in very gladness, life's song.  
 For, what is death? An opening of the portals,  
 By God's Own Hand, enabling men to see  
 That hopes shall be fulfilled in greatest measure;  
 That Truth does set the suffering spirit free.  
 For where Love is, is God. However lowly,  
 However poor that love, yet it constrains.  
 Then bow thine head in thankfulness for knowledge  
 That all remains."

MARY E. MONTEITH.

EVERYTHING is considered here, even the things which seem so casual and transitory in the earth life. They are all registered and viewed in their relation to one another, all the seemingly casual talks or chance meetings, a book read, a hand shaken in the street for the first time and never again, a few friends meeting, in the same way, at a mutual friend's house and never meeting again—everything, and every item, is registered, considered, co-ordinated and used when, and if, occasion offers. Be, therefore, not remiss to weigh well all you do, and every word you say, not in anxiety, but rather by cultivating a habit of will to do good always and everywhere to radiate kindness of heart—Vale Owen Script.



## THE OBSERVATORY.

## LIGHT ON THINGS IN GENERAL.

That well known Church of England weekly journal, "The Guardian," could not resist giving an expression of opinion on "The Coming of the Fairies." In the last week's issue of that paper its critic says:—

"If the pretty creatures in the photographs had been entirely different from all the familiar pictures, credence would at least have been a trifle easier."

Of course it would have been so much easier to believe in the photographs of the Cottingley Fairies if the little creatures had been quite unlike fairies. How stupid of us all not to have realised this before! The very fact that the fairy pictures are like fairies must now be accepted as proof that they are not. Perhaps the critic will tell us what fairies should be like when they are not, or rather, when is a fairy not a fairy?

The exhibition of psychic photography, promoted by Mr. George Garscadden, and being held just now in the McLellan Galleries, Glasgow, is attracting considerable notice in the Scottish Press and interesting large crowds of the public. It is to be hoped that the promoter may be able to make arrangements to tour such a valuable collection of psychic photographs, and hold exhibitions in other big centres.

The "New York Globe" publishes the following story relating to psychic photography:—

Dr. Walter Franklin Prince, chief investigator of the Psychical Research Society, recently identified a ghostly face appearing on an ordinary flashlight photograph as that of the late Professor James E. Hyslop, of Columbia, the founder and for many years president of the Psychical Research Society. In the photograph, taken Monday, August 14th, 1922, at a meeting of twelve physicians and writers interested in spirit phenomena, in the home of Dr. Edward F. Bowers, 255, West End Avenue, a trained nurse, Miss Marie Haviland, of 1603, Gravesend Avenue, Brooklyn, is shown lying on a couch, surrounded by those who took part in the experiment. Major Carl M. Ramus, a physician at Ellis Island, is shown in the group. In the upper left hand corner of the photograph appears the faint outline of a face. This Dr. Prince at once declared was Dr. Hyslop. "I cannot positively affirm this to be a material manifestation of Dr. Hyslop without full investigation, which I intend to make," said Dr. Prince, "but this photograph bears a striking resemblance to him. It is the kind of picture which a spirit should make, and if it is a fake, it is a most adroit one."

The Rev. R. J. Campbell, D.D., of whom we are glad to hear such favourable news of his return to health after his recent serious illness, writing in "John Bull," in its issue dated September 23rd, on the question, "Is Man Immortal?" says:—

It has been proved that the mind can act at a distance from the body in certain abnormal conditions. Telepathy, clairvoyance, clairaudience, and the like, are demonstrated facts. They have been called the mind's wireless, which, of course, might have a purely physical basis. But there is one important difference. Distance does not lessen the power of their operation in the slightest degree. A sailor boy drowning in the South Pacific has made himself both seen and heard at that very instant by his mother in Scotland. There are thousands of such cases well authenticated. They do not prove the immortality of the soul, but they do prove that man is more than his physical body. The greatest evidence for the existence of the soul and its superiority to all earthly conditions is of a kind that physiology cannot touch. It is the witness of the highest religious experience, and it is always the same. This is a most impressive fact of which science will have to take account. It is the saints and mystics who are the best authorities concerning eternal life.

The "Daily Express" and the "Sunday Express" have, during last week-end, given considerable space to reports on mysterious knockings heard by the dwellers in a cottage at the village of Stanley, near Crook (Co. Durham). The report on Monday last states:—

Three Spiritualists swear to me that a white woman with blazing eyes, unbound hair and the left sleeve of her blouse torn to shreds has twice beckoned to them at midnight in the ghost house at Stanley. Tales more gruesome and considerably bloodthirsty are current here about the lonely cottage in this mining village, from which mysterious rappings have driven two families. Both the Hutchinsons and Wilkinsons state that before they fled this knocking kept them awake all night. It shook pictures and beds, and once the notes of the piano were touched by an invisible hand. Worse than the knocking was the terrible feeling of indescribable evil. The result of these stories has been to make the house the talk for

a radius of twenty miles. Charabancs bring loads of sightseers. Last week five hundred waited outside till 3 a.m., kept back by eight policemen. During the holding of the séance not one of the 12,000 hefty miners in the neighbouring town of Crook would spend the night there. Shifts going to work in the small hours hurry past in terror. . . . Among the Spiritualists who have sworn to exorcise the ghost are a mother and daughter who live at Crook. The daughter is famous locally as a medium. "We have found," she told me, "that fifty years ago the cottages were built on the site of a public-house and cow sheds, and a strange death occurred there. Whether it was a murder or a gun accident we cannot say at present, but twice a terrible woman, with a white face, flowing hair, and torn clothes, has come downstairs and stood beckoning. There were other ghosts about which I would rather say nothing except that we have seen re-enacted parts of a tragedy which we think was one that took place years ago." "What is the Spiritualists' theory of this haunting?" I asked. "A ghost with a something to confess," she replied. "It will not have peace till the secret is revealed. Our séance was a great success. I never felt such a black atmosphere in my life. Already, as we learn things, the atmosphere is less evil, and I have no doubt that in two weeks' time we shall have learned all, and that the bad influences will depart for ever, making the house fit for human habitation."

In the "Pall Mall Gazette" for September 20th last, a story is related by Dr. J. A. Harker, F.R.S., who made a sensational speech at the recent meeting of the British Association at Hull, which shows how Sir Oliver Lodge anticipated Signor Marconi in the invention of the transmission of wireless signals. Dr. Harker said:—

"I remember the British Association meeting in Liverpool in 1896. At the end of the meeting on the last morning Sir William Preece, who was then chief electrician to the Post Office, had been describing in the course of a debate on transmission of wireless signals, the fact that a young Italian had come a few months previously to his laboratory at the Post Office, and had succeeded in showing what then was an extremely novel thing, that wireless signals could be transmitted over a distance of about a mile. That young man was Marconi. After the morning's work was done I was clearing away my apparatus in the preparation room attached to the Physical Lecture Theatre, where the meeting was held, and was having a word with Sir Oliver Lodge. As we were talking, Lord Kelvin came in—came up to Sir Oliver just like a schoolboy let out of school. For the programme was over, and he felt, like the rest of us, that we had done our work. He said: 'Let's see, Lodge, weren't you on with something of this sort, with Hertzian waves?' 'Yes,' said Sir Oliver, 'and under the circumstances I'm sorry that I didn't show this experiment myself. I have been so busy as General Secretary of the Association that I haven't had time to do what I had planned to do during this meeting. I have been telegraphing by wireless signals between my house and this laboratory, and I intended to have had the installation fixed up to demonstrate to the members of this section.' Kelvin asked with enthusiasm: 'How far is it to your house?' 'How far have you succeeded in getting good signals?' 'Oh, about two miles,' said Sir Oliver. I shall never forget the reply of Lord Kelvin. He said: 'That's right, Lodge. If Mr. Macaroni can go a mile, surely you can go two miles!'"

The third instalment in "Lloyd's" last Sunday of Sir Arthur Conan Doyle's adventures in the United States during his recent lecture tour proves more interesting than ever. The series is attracting great attention, and in his story this week he makes a reference to the Thompson séance, on which a good deal has been written in the Press of America in consequence of subsequent arrest and conviction of the medium for fraud. Referring to his meeting with these persons Sir Arthur wrote:—

Both my wife and I, together with two friends whom I took to the Thompson séance (one of them Mr. Stefanson, the famous Arctic explorer), were of opinion that the proceedings were very suspicious, and we came away deeply dissatisfied, for there were no test conditions, and no way of checking such manifestations as we saw. Some days afterwards these two so-called mediums were seized by the New York police in open fraud. I do not think that any punishment could be too severe for rogues of this kind. The old saying that the unforgivable sin was the sin against the Holy Ghost seems to me to apply exactly. I trust that the American Spiritualists will not condone or try to cover up such scandals. The rotten twigs must come off. When the man was doing the direct voice I put my hand on his larynx, and could say with confidence that it was working, and that beyond all doubt the voice was coming from himself. I am so distrustful of direct voice phenomena, and so convinced that the natural voice can be projected without apparent movement, that I should never be impressed by the mere voice alone, but only by the information which it conveyed.



## LIKE TO LIKE.

## A SYMPOSIUM.

By STANLEY DE BRATH.

[In the following sketch Mr. Stanley De Brath resumes a series which he contributed to LIGHT a year or two ago, the characters in each symposium being the same.]

There is one thing that perplexes me greatly, said the Chaplain, and I do not see that Spiritualism has any solution. It is this: so many men are what they are by mere force of circumstance and up-bringing; they could not be otherwise. There is no hard-and-fast line between the good and the bad. Once men thought that "the bad" would be cast into a lake of fire. Then Dante extended the imagery of the mediæval hell; but his version revolts us as much as the other; and Aquinas' plea revolts us even more.\* Dante makes some attempt to fit the punishment to the crime, but it is just as revolting to plunge the violent into the Stygian marsh; the sullen and the proud into boiling slime; the fraudulent, the panderers and the seducers immersed in the mouth in the loathsome filth of Malebolge, as to throw them all into flame. An eternal penalty for a few brief years of crime!

SOLDIER: Shakespeare is a truer poet:

"I am thy father's spirit  
Doomed for a certain term to walk the night;  
And for the day, confined to fast in fires,  
Till the foul crimes, done in my days of nature,  
Are burned and purged away."

CHAPLAIN: Shakespeare is just re-phrasing "Purgatory," before it was condemned by Article XXII.

S. Well then, here is another quotation:—

"Then came wandering by  
A shadow like an angel, with bright hair  
Dabbled in blood; and he shrieked out aloud—  
Clarence is come—false, fleeting, perjured Clarence  
That stabb'd me in the field by Tewkesbury—  
Seize on him, furies, take him to your torments!"

C. I can quote a better one, from the Bible. Do you remember Isaiah's description of the descent of the King of Babylon to Hades?

"Sheol is moved to meet thee at thy coming; it stirreth up the dead for thee, and they shall say unto thee, Art thou become weak as we? How art thou cut down, thou that didst weaken the nations! How art thou fallen from heaven, O day-star, son of the morning! All that see thee shall narrowly look upon thee saying, Is this the man that made the earth to tremble, that did shake kingdoms!"

PHYSICIAN: Dreams, poetic dreams, all of them.

S. But dreams have much resemblance to what modern communications tell us.

C. They are no answer to the question. Why should any be punished for what he could not help?

WRITER: Dreams! Ah, no one really knows anything about them, especially poets' dreams. At one extreme are those that are obviously woven from the threads of daily consciousness, and such are palpably meaningless; but at the other are those that are real revelations.

C. Are dreams that are real revelations ever given nowadays?

W. I do not know why they should not be. Spiritual law must be as constant as physical law.

C. But have you ever known an instance?

W. I will tell you one as it was told to me by one who was convinced of its truth. I cannot give names, for it was one of those confidences that it would be treachery to reveal; but the man who told it me was by no means a visionary; and his dream, if dream it were, impressed me by his accents of conviction, as well as by its consistency. His wife was an automatic writer, and through her he had, conversations with his "guide," who certainly was to him as much a real person as Stainton Moses' guide "Imperator." He showed me some of these writings, and certainly there was much in them that could hardly be referred to sub-conscious knowledge on the wife's part. For instance, on one occasion the writing instructed him to look in a box of papers long since put away, for certain letters that had assumed unlooked-for importance. He was quite sure that the wife did not know of their existence, he had family

\* St. Thomas thus explains the feelings of the Saints towards lost souls: "A thing can be a joy in two ways: (1) For itself when one rejoices in the thing (*per se*) as such, and in this way the saints do not rejoice in the sufferings of the wicked. (2) Indirectly (*per accidens*) on account of something else joined to it; thus the saints will rejoice in the sufferings of the wicked, considering in them the order of Divine justice." S. Supp. q. 94. a. 2. (Quoted from "Dante's Divina Commedia, Its Scope and Value," translated from the German of Franz Hettinger, D.D., Professor of Theology at the University of Warzburg, by Henry Sebastian Bowden, of the Oratory. Burns & Oates, 1887.)

reasons for keeping them from her; but their position among other papers was quite correctly described.

P. That was thought-transference from his subconsciousness.

W. Perhaps, though there is no evidence that it was.

S. More probably as Swedenborg's case, when he told the widow where the goldsmith's receipt would be found.

W. Yes, more like that. He was entirely convinced that he was in communication with an unseen personality, and the rest of his story looks like it if you admit (on other grounds) that such unseen personalities exist. He was, he told me, in great perplexity on just the same question that the Chaplain has stated, and his guide promised to enlighten him if he would wait. Some days later he was alone in his library, no other person being in the house. He fell, he said, into a kind of doze between sleeping and waking, in which his surroundings seemed to vanish. I will give the rest in his own words, as well as I can remember them:—

"I heard a voice speaking as it were internally to myself. It said, I cannot show you actualities, and you must remember that all you are about to see is only a representation, but it is a representation of real states of mind.

"There opened before my vision a scene. I was in the midst of a drifting cloud of souls, men and women much as they were in earth-life. My guide told me to watch and observe, but not to question them; he said, 'You will hear no words, but their thought will be open to you; I have quickened your soul-senses.'

"One of these spirits paused before me, a man looking the picture of dejection and despair. Lies, all lies, he seemed to be saying: there is no truth, there is no God. What have I done to be in this hateful place? I was no worse than others. I did as others did. If I sought to push my interests, did not all others do the same? How could a man get on if he were always thinking how his acts may influence others? Every man for himself was the rule of the world and the weakest to the wall. Here there is nothing, no work, no pleasure, nothing but these wretches each absorbed in himself—aimless life and aimless death. I used to think that death ends all. Even the Bible said so—"The dead know not anything; there is no work nor device, nor knowledge, nor wisdom in the grave." But that is a lie too; I can't die and I can't forget. Lies, lies, all lies. And he drifted away. Who is he? I asked.

My guide replied, He is a man who shut his eyes to all he did not want to see. He expected to have all his thinking done for him, but rejected everything that was not to his taste: he lived for ease, for position, for riches, and success. He got all his wealth out of others, and used every trick of sophistry to justify his acts. He made use of his fellow men and women just so long as they could serve his ends, and then cast them off. Now he has lost the power of seeing truth.

For ever? I asked.

No, not for ever, said my guide, but till he can cease to think of himself alone.

How long will that be?

There is no Time here; he stays as he is till he ceases to repel those who try to help him. He might change at once if he would. Sooner or later he will listen to one whom he has deeply wronged, and then he will begin to change.

Another passed holding his hands to his ears. Around him was a cluster of faces full of hatred. They seemed to shriek at him; their remembrance of desolated homes, of fatherless children, of misery and poverty leading to a seemingly endless vista of crime and degradation in some cases; to ruined lives and broken hearts in others; to a spreading infection of hatred in all. "It was by superior orders," he seemed to be saying again and again. *Spiritus versenken* was the order; I could not help myself.

I looked an enquiry.

He was the man who sank the "Leyden," and rammed her boats, I was told.

Why is he here? I asked. Has he done so much worse?

He is essentially the same as the other, was the reply; he would do anything whatever for his own advancement. The other would have done the same as this man did, had he been in the same position. They are alike in mind.

But those round him? Why should they be here?

They are but few now; most of those he has injured have forgiven him and are gone higher; these will go when they have come to the same mind. Then he will go too, eased by forgiveness. As yet they are as self-regarding as he is. It is not what they have done, but what they are that keeps them in this state.

A woman drifted up to us. Take me from these wretches, she wailed. They are the lowest of the low. I am a respectable woman: I had a husband and children. Where are they now? Gone, gone. What have I done to be here? And she, too, drifted on.

Surely, I said, this woman has done nothing to deserve such punishment.

There is no punishment, he answered; it is not what she has done, but what she is that puts her here. She lived for herself alone, she made her home ugly with vanity and temper. She neglected her children; she disregarded every duty; she embittered her husband; she lived for her own whims. She continues to excuse herself and she is here by her own choice.

How can that be? I asked. She wants to get away.



She can go whenever she ceases merely to wish to get to greater ease, he replied. All these people, when new-born to this life, were met and shown how to redeem their past. The first was asked to help one of the families he had despoiled by his schemes; but he would not, and in this life, where all character is open, he saw pitying contempt wherever he turned. He hated the pleading of those who would have helped him to larger vision. He "only wanted to be let alone," he said; so he drifted to those who do let him alone. The woman is the same; her husband met her and would have given her comfort but that could be given only by changing her outlook, and that she would not have. She, too, wanted to be let alone; and she is alone. She is sick in mind, and will soon be helped.

Terrible! I said. But what has she done? Perhaps she could not help her character. Is not any allowance made?

Every allowance, he said, if we must call it so. It is not the deeds but the motives that determine destiny. The deeds are the result of circumstances, the motives show the character. There are many that you do not see here who have done worse things than cling to these idle selfish lives; but they sinned in ignorance; they were open to pleading; they desired to undo their mistakes; some of them fell through mistaken trust; some by force of circumstance; all that is asked is that one be willing to learn. There is no penalty here other than consequence, and no Time as you know it; years mean nothing to them, their time is measured by sensation and change of mental state. Look carefully, you will see the messengers pleading with them, but always repulsed. We here scarcely know the meaning of "guilt" or "merits": we see the actual state, irrespective of what may have caused it; and we blame none, but we know that only by consequences can they ever learn. We see the presence or absence of Love, and therefore of spiritual life. These people are not really alive as we understand life. And I awoke, if it can be called waking for I seemed to be half conscious the whole time, and every line was graven on my memory.

That was his tale. What do you think of it?

P. Hysteria.

W. You would hardly say that if you knew the man, he is one of the most level-headed of my friends, and very practical. Is hysteria usually so logical?

C. It is very graphic, and if it could be relied on it solves my question. But is it true?

W. You mean—Was it an actuality? Was there really a "guide"? Were there actual spirits there?

C. Yes. Was it not all fancy—an excited brain?

W. I should say that it is an exact parallel to the visions of the Bible prophets. (Turning to the Chaplain): Do you seriously believe that Jeremiah saw an actual seething pot set in the north and an almond branch to show him that there would be an invasion from the north and that its coming would be early in the spring? Do you really believe that Micah saw a council in heaven and Jehovah accepting a lying spirit's offer to lure an insignificant king to his death? Do you seriously believe that Ezekiel saw in Babylon, in the sixth year of the Captivity, through a hole in a wall, the actual men and women engaged in the idolatrous Syrian rites at Jerusalem before the siege? Are not all these things symbols according to the mentality of the time; symbols of the actualities?

C. But these do not claim to be actualities, this does.

W. Those read just as much like actualities as this, I think: and this scarcely claims to be an actuality, it is expressly stated to be a representation. And are we not bound to use our judgment in every case how far the representation is likely to be correct? Are not actualities and symbolism always intertwined?

P. (turning to the Engineer): What do you think about it?

E. I think the guide was a real person because I am quite convinced of real unseen personalities. I think the spirits were pictures impressed on the seer's subconscious faculties, because of the similarity to other visions where actuality is out of the question. But my real ground for belief in the story is that it shows sequence of cause and effect just as in the physical world. That is just where the ecclesiastical presentations fail. "Purgatory" is an arbitrary *ad interim* hypothesis pending an arbitrary final decision. In neither case is there an organic connection by consequence.

P. That is at least reasonable, given that there are "guides."

E. I accept that on the general psychic facts that show directing intelligences.

P. But if your friend had access to the Unseen, why did he not put such questions to them?

W. He did; through a medium who knew nothing of the vision till told of it, and this is the answer he showed me. I brought it with me because I meant to tell this story to-night:—

Q. Is this a true representation? Is the vision one of realities?

A. I think it was a real vision—an object-lesson, and probably destined to be given-out through you. It is mainly true, but often as in the woman's case, ignorance of God's Love keeps her dead in life, and even causes her to be ill,

as it were, in mind; and she is kept and treated, so that when she wakes again she begins really to live.

Q. Have you nothing to add to qualify it but what you have said?

A. No, except that those who come over having believed that death ended all, have, some of them, had it suddenly all revealed, and are very zealous to get to work to prove their sincerity. . . . I have received many who have been freed, or have come to one of us whose business it is to seek, to answer, or to help in some way all who are in distress; and in missing them they relapse as it were in dreams and seem very unhappy.†

P. Those messages may very well have been from the medium's subconsciousness.

W. I do not say it was not, though the form of the message would make it a deception if it were; but even if it were, might not the subconsciousness be guided aright?

P. Yes, but we want proof that it was.

E. Is not the only possible proof firstly from the facts showing discarnate personality; and secondly from the harmony with that conclusion of invariable law which is the great achievement of the physical and natural sciences?

Hostess: The wild rose has all the latent potentialities that are developed into garden roses. It seems to me that it is the same with undeveloped mankind. Why should not that development come through guided subconsciousness? We make subconscious interpretations of that which we perceive or seem to perceive objectively. The whole world is to me an objectification of spiritual power; and it means to each of us just as much as intuition can interpret.

P. You have been reading Geley's "From the Unconscious to the Conscious," I perceive. That is his idea of continuous interchange between each.

H. Certainly I have read the book, and I think he has the root of the matter; but surely if the facts have proved to me that there are real faculties of the soul I may draw my own conclusions without being accused of borrowing from anyone. What Geley's book did for me was to clarify my vague ideas.

P. Well; I am afraid I must repeat Brewster's words, "Spirit is the last thing I will give in to."

S. You will think differently some day.

P. Like your Quetta chaplain, eh?

S. He threatened, I don't.

P. (with a laugh). Well, perhaps I shall. "One world at a time!"

C. That may be impossible if in point of fact we belong to both worlds.

† An actual message on this vision (*verbatim*).

"CAROLS OF SPIRITUAL LIFE."—We have received a copy of the second edition of this hymn-collection consisting of 58 numbers compiled by the Literary and Musical Committee of the Marylebone Spiritualist Association, and issued by the Stead Publishing House. The book as now enlarged furnishes a sufficient repertoire for general use, as every item is really useful. All the added tunes, except one, are old favourites and, in their choice, the aim has evidently been to cater for congregational singing. We note the inclusion of Richard Baxter's "He wants not friends that hath thy love" (41), and "Ye holy angels bright" (50), the former being the late Dr. Ellis Powell's favourite hymn, also Bishop Mant's "Bright the vision that delighted" (a special favourite with the Rev. G. Vale Owen), and items by the brothers Longfellow, Whittier, Ellerton, Tuttiert, Hosmer, as well as other more recent work of which we think F. T. Read's "Carpenter of Galilee" (30), and Lizzie Lovell's brotherhood carol (29) are both likely to be much in demand. The booklet is nicely printed in clear type of good size and, at the price of sixpence, is now excellent value.

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AND

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\* Jer. i., 11; I. Kings, xxii.; Ezek., viii.



## CAMEOS OF SPIRITUAL LIFE.

THE MESSAGES OF ANNE SIMON.

(Continued from page 604.)

### FLOWER-LIFE AND SIGNIFICANCE.

Flowers, once more! I stop with them, and begin again to help you to sense their spirit-life here. Their fragrance! It becomes accentuated, glorified, so that one kneels before it as a devotee at the shrine. A rapturous delight here! Not heavy like from swamp-flowers, tainted, maybe, as growing from muddy and unclean waters, but suggestive as I have told you like the wild flowers of early spring-time. So with fragrance there is the exhilaration and that peculiar quality of awakening that one senses in spring-blossoms. Always the radiance of a perpetual youth and happiness and buoyancy, and what the mortal calls hope, that brought new energy and stimulus to do even laborious things, that made the eye look upwards through the green branches filled with singing birds to the great blue of the sky, God's dear Spiritual Eye looking down on mankind. And so flowers and fragrance exist here, and our spiritual eyes see great expanses of these, with colours of delicacy unknown to mortals. For with an increased glory of perception and assimilation comes the spiritual object infinitesimally glorified to be perceived. So even to the mortal this principle holds. If he wills it, the influx is limitless and he will see heaven while yet on earth. And so the flower-world speaks to us through gentle essences and its colour glory. Speaks to us, as we spirits of light converse with each other through emanations. The flower soul! God has given it a high place. They do not die on earth, except to come here again. Some of certain species appear again on the earth-plane with each new springtime. God leaves them for the earth-man. Others seemingly die, but come to us. So tell mortal man to quiver the nostril and drink in the flower-spirit, to open wider the man-eye and admit their tints and delicate grace so they may rest in the human heart, for it prepares them for the glorified flower-life that is here.

### AFFILIATION OF SPIRIT-CREATION.

We are spirit-essences, but I wish to draw some finer differences. All who are in the same Mansion are bound to each other in golden love as we are to those of other Mansions, as we are to mortals on the earth-world and to all creatures, yes, of all the worlds of all creation. Not only the man-creatures, but all creation, even the inanimate stones that lie scattered over earth's meadows and that man has sensed as spiritless. One sees God's light in certain stones. Men call them "precious stones." You remember how the gleam and varied colours of precious stones intoxicated me with the beauty-sense? But in the dull and inert rock there is God's love. Yes, say this! They have their communication. Who will say, except mortal man through his yet slumbering sensibilities, that these are lower creations? They are not. They are by man unrecognised in their fineness. The outward apparel which

hides the God-essence is infinite in variety. It is the divine wish that there should be affiliation among all creation, that its members and varieties should work for each other and stimulate in some not understood way.

### UNITY THROUGH LOVE.

Nothing is soulless. Even there is animation in inanimate. So tell mortals to be kind to the other creations besides man, and to look on them, now I have given the revelation with interest and awe and wonder. A spiritual essence! So will the entire world be drawn together by the higher links of love and understanding. I am trying to impress the conditions of our more exalted existence on mortal man, so that earth may reach its highest perfection through love.

### "THERE IS NO DARKNESS HERE."

There is no darkness here. I sensed the question. The quality of the light is softness (yes, that is right!) and effulgence, the light of serenity and happiness. The spiritual flower-life and the green are always with us. It is always like the first green of spring-time. There are no snows and piercing winds. There is no darkness nor gloom. These were earth's phenomena that hovered over care and earth troubles. An all-pervading serenity! Our emanations are never hurried, not fluttering, but like a floating bird with quiet wings. The serenity of heaven is never disturbed. Yes, you have written all as it exists.

### THE HOUSE OF HEROES.

I hear you asking of the heroes who have fallen in battle. Heaven's serenity has not been disturbed. I have told you of the Many Mansions. The soldier who has given up his earthly life gloriously has gone beautifully to his own, and there is the House of Heroes in this heavenly Realm, the souls of daring, brave and venturesome men, who have helped to win the battles of the world, or who have been overcome in trying to win them. This House of Warriors is so different from our own, that I can scarcely sense it. We rarely ever give our characteristics to them, or at least they seem to need these just so very little; but they will grow to our appreciation. On some soil our little seeds do not thrive so well, and yet, they have glorious, noble, big traits—these heroes. It is the man-power. We are more towards the sensitive type, feminine, the earth-word. And yet this element of the soldier-soul is with us also, the soul of idealism that has grasped the sword and fallen in battle. Their sword had always the glint of gold through it. I speak in the language of spirits, though with your earth-words.

Such fighting souls, too, are in many other Mansions where they would have gone had they "passed over" under more normal conditions. So each Mansion will have its soldier-souls. But the warrior, the hero type, the patriot-heart whose sword flashed under spirit-vitality, inspired, and with the virility of genius, such a one will go to the Mansion of the Heroes.

Every soldier who falls in battle is not a hero. His attitude of approach would decide.

(To be continued.)

## GLIMPSES OF THE UNSEEN.

SIR WILLIAM BARRETT AT BREDON'S NORTON.

Under the title "The History and Mystery of the Divining Rod and other Glimpses of the Unseen," Sir William Barrett, F.R.S., gave a deeply interesting lecture on Wednesday, the 16th inst., in the Old Tithe Barn, Bredon's Norton, the scene of so many interesting gatherings. The large audience listened with absorbed interest to the lecture, illustrated by lantern slides, on these subjects, which Sir William Barrett has made so peculiarly his own. He began by stating that in old times, every unusual event, such as earthquakes, eclipses, meteoric stones, etc., were thought to be supernatural. But nothing perceived by our senses is really supernatural—all life is governed by the laws of nature, though we do not understand them all yet, and simply because a thing is extraordinary, or inexplicable (at present) we have no right to reject such events as either impossible or diabolical. Our daily lives are in fact daily miracles and only the ignorant will deride the miraculous—that is the marvellous or the supernatural.

Within ourselves we each have a second self, ruling our involuntary actions, with powers transcending our normal conscious self. This hidden life is revealed by unconscious muscular action—such as blushing, the beating of the heart and by such mysteries as the so-called divining rod, automatic writing, etc. The divining rod or forked twig, first used in finding metals is spoken of as far back as 1520, from the 17th century onwards, it has been used in finding water or "dowsing." The twig—usually a forked hazel twig is only of value as revealing the effect of hidden water upon the dowsing or water finder. Sir William Barrett mentioned various places where well sinkers and geologists had failed to find water, but where it had been successfully located by dowsers—showing illustrations in several cases. Though a complete explanation of this mysterious gift may be difficult, it undoubtedly is an instinct, like the homing of pigeons and the intrusion of reason or conscious

volition is fatal. Some supernormal perceptive or sensory power is given to some and is thus manifested.

Similar supernormal power is illustrated when ideas, drawings, words, etc., thought of by one person, are drawn or written down by another person—called the percipient—who is often in quite a different country. Illustrations of this faculty were given by the lecturer and photographs shown on the screen. A still more singular power is given to some people who draw unseen objects or faces, sometimes in the dark, persons otherwise quite unable to draw at all. Pictures of some of these drawings made by the late Mrs. Shaw and Lady Darley, were shown.

All these faculties belong to our supernormal self, which corresponds to the unseen actinic rays of the sun, for the visible rays of the sun are but a small part of the energy it sends out. In like manner our conscious self is but a small part of our whole self. To our subliminal self and our supraliminal self the source of these transcendental powers forms a large part of our personality. It is to investigate and to record these powers that the Society for Psychical Research was founded some forty-five years ago by the lecturer together with the late Mr. F. W. H. Myers, Professor H. Sidgwick, and Mr. Dawson Rogers. The S.P.R., as it is usually called, has proved that mind can act upon mind without the intervention of a material brain, and has thus destroyed the very foundation of materialism. Its work should therefore be welcomed by religious teachers. In the past many have shown hostility to it, but the value of its work is being more and more recognised. Spiritualism is not, and should not be made into a religion, but it is a valuable handmaid to faith and has brought comfort and hope to many a sorrowing soul. A corner, but only a corner, of the veil hiding the life beyond this world has been lifted. Just as the sun reveals the beauties of the earth, but hides the wonders of the vast firmament of heaven—so our senses reveal to us the wonders of this world, but conceal from us the great spiritual world; though as Milton truly said: "Millions of spiritual beings do walk this earth unseen, both when we wake and when we sleep."—*The Worcester-shire Standard.*



**"FACTS AND THE FUTURE LIFE."**

BY THE REV. ELLIS G. ROBERTS, M.A. (OXON.).

The publication of Mr. Vale Owen's unpretentious volume\* meets one of the most pressing needs of the religious world at the moment. Nothing can be more painfully evident than that the churches have almost completely lost their hold on the "wayfaring man"—the man and woman who, handicapped by ignorance and beset by cruel doubt, are stretching out lame hands for help along the steep and thorny path that may lead them out of the City of Destruction. What have the theologians to offer them? For month after month I have been following a correspondence in the great Evangelical organ, the "Record." It would seem that, in the opinion of most of the writers, religion itself must stand or fall by the authenticity of Psalm 110. And according to bigots of another school the salvation of countless thousands of souls must turn on the question whether or not a certain bishop was duly ordained by episcopal hands. Is it marvellous that, according to one of the most able scholars among modern Churchmen, thoughtful men have ceased to be interested, not simply in the churches, but in religion itself?

Mr. Vale Owen is in a high and real sense "a man of the people." He has lived year after year among the toilers, those who rise up so early, and so late take rest, those who work at dull mechanical occupations week in week out from one end of life to another, those to whom the Christ Himself referred as His "little ones." To such as these the Future Life is no matter for academic conjecture, no sport for the unvarnished self-advertising conjurer: it is in literal sense a matter of Life or Death. Mr. Owen understands such people as the academic can never do; he has shared their lives and stood by their dying beds. He loves them and they love him; they loved him for his faithful service in days long past; most of all they love him now, because he has brought right home to their hearts and minds the message of Him, Who, when He had overcome the sharpness of Death did open the kingdom of Heaven to all believers.

It must not, however, be supposed that Mr. Owen's book is suited only for the comparatively uneducated. It is, for one thing, a handy little book of reference, containing brief but very lucid descriptions of the varied classes of Spiritualistic phenomena. Those of us who have regarded Mr. Owen as a mystic dwelling in some sphere too lofty for our personal habitation will be agreeably surprised to find that the seer is a man of sound common-sense and possessed of quite a pretty turn of humour. As a student of Scripture, he has the same invaluable gifts as the late Dr. Powell, and the Rev. C. L. Tweedale; he is their worthy fellow-labourer in a mine of inexhaustible wealth. Even the older students of LIGHT will find in this book much to repay their study. I have turned to it myself from the perusal of Dr. Geley's "From the Unconscious to the Conscious." To these the most valuable portion will be the personal experiences of the author, who, time after time, brings in some first-hand evidence not hitherto familiar even to those whose reading has been both extensive and varied. But what has impressed my individual self most deeply as I read the book is the tremendous necessity for the message it contains. Read the unspeakably touching letter on p. 33 of the volume: it is typical of many others which Mr. Owen has received. "The only excuse I can make for troubling you is a broken heart . . . of your goodness, if you can, help me."

Many and many a pain-wracked soul has been kneeling at the feet of the churches, as did the poor father in Bible story at the feet of the Christ. Their cry has been like his, "If thou canst do anything at all . . . help me." And alas, over and over again the suppliant has been sent empty away; he asked for bread and the churches offer him a stone.

There is no longer any excuse for the ignorance and the resulting impotence of the churches. This little volume will place the truth within the reach of thousands and thousands of those who ask for facts, not theories, on which to base the conduct of their lives. If the hierarchies continue to disdain the new knowledge that is come to the rescue of the time-worn faith, then the doom of these hierarchies cannot be far away. Mr. Vale Owen is probably now the best-known man in the ranks of the far-spread Anglican Church; how indeed could it be otherwise for he has his message for us all, "high and low, rich and poor, one with another." And as he goes out from long familiar scenes, guided no doubt by the Unseen Hand, like the patriarch of old, yet, like him, "not knowing whither he goes," may God speed him on his way!

In the stage of life immediately following earth experience there is a longer or shorter period of darkness and unconsciousness, but as soon as an individual is awakened he perceives the new conditions surrounding him and faces his past and realises that his conscious life is in its infancy.—"Messages from Melsom."

\*"Facts and the Future Life," by the Rev. G. Vale Owen. Hutchinson and Co. (4s. 6d. net.)

**A PRETTY HARVEST FESTIVAL.**

A large congregation attended the harvest festival held at St. John's Spiritual Mission, Woodberry-grove, North Finchley, London, on Sunday evening last. The church was beautifully decorated, and the gifts of fruit, flowers and vegetables, and all manner of products of harvest time, given by members of the congregation as tributes of thanksgiving, made a wonderful display round and about the altar. Mr. H. W. Engholm conducted the service and gave the address, which he based on the text from St. Luke 12: "But God said unto him, thou fool, this night thy soul shall be required of thee." In the course of his remarks Mr. Engholm reminded the congregation that there were two harvests always to be considered. One produced by



Man, in the course of his work in the spiritual fields of labour here, and he should endeavour to improve every hour the quality of the harvest of deeds and words he had to offer God. The other harvest was God's. The spheres of light were His garner. The harvest He gathered in was that of peace, love and purity. What is man doing now to add his quota to such a harvest? During the course of the service a chapter was read from the Vale Owen Script, volume one, which refers to harvest festivals beyond the veil. The choir rendered the harvest anthem in a beautiful and finished manner. After the service the harvest gifts were distributed by members of the Church Council to the poor of the district.

**NOW READY.**

# **FACTS**

AND THE

# **FUTURE LIFE**

BY THE REV. G.

# **VALE OWEN**

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## RAY'S AND REFLECTIONS.

More than once **LIGHT** has referred to Sir Oliver Lodge as the pioneer of wireless telegraphy, a remark which seemed to provoke doubt in some quarters. I am glad the point is now settled by a statement made by Dr. J. Harker at the British Association the other day, from which it is clear that at the time Mr. Marconi first visited Sir William Preece, who was then chief electrician at the Post Office, to speak of his discovery that wireless signals could be transmitted, Sir Oliver was making his own investigations into the subject. He had indeed telegraphed by wireless over a distance of two miles, twice the distance that Marconi had found possible. But he had been too busy to give demonstrations so that he lost the chance of being first in the field.

The opposition to psychic phenomena is not only bitter but may also be described as stout, as witness the statement of M. Paul Heuze so ably satirised by Mr. G. E. Wright last week. If M. Heuze really believes that ectoplasm is simply the froth from a bottle of stout, by what right does he class other persons as credulous? The episode lends point to an old argument of my own, that it is sometimes better to let our critics have plenty of rope, for when they are allowed to proceed unchecked they usually reach at last some conclusion so idiotic that it covers them with ridicule, to say nothing of the newspapers in which their lucubrations are permitted to appear.

I met some time ago a man who at times appears as a rancorous opponent of Spiritualism, usually under some kind of disguise. He lamented that for many years he had investigated the subject with a view to solving his doubts as to what would become of him at death; but always he was disappointed. He had heard the evidence of those who had experimented and who had gained proof. Why was it denied to him? He was quite lachrymose about it. Evidently these others had been deluded. The more he thought of it the more he was convinced that the whole business was delusion and imposture; and yet if all the Spiritualists said were true, there must be something in Spiritualism.

I did not say all I thought about his position. But it seemed to me that there was a great deal of vacillation in the nature and something of that interior feebleness which continually baffles its victim in his pursuit of anything whatever. If a man really believes that any subject he pursues is a delusion, let him shun it manfully and betake himself to something more profitable. How much more dignified is the position of the man who stands firm and forthright on one side or the other, than that of the mere dangle in the camp of each party alternately—pitifully unable to make up his mind under which flag he will serve.

D. G.

## MRS. JENNIE WALKER: THE INTERMENT.

Manor Park Spiritualist Church, and Wood Grange Cemetery, Manor Park, were on Wednesday, 20th inst., scenes of inspiring services, conducted by Mr. Frank T. Blake, Bournemouth, on the occasion of the interment of Mrs. Jennie Walker. Favoured by splendid summer weather, large numbers of Spiritualists, and some others, assembled. The floral tributes were very many and beautiful, the atmosphere delightful, and the addresses of Mr. Blake, the invocation by Mr. Maurice Barbanell, the sympathetic singing, both in church and cemetery, together with the striking committal with flowers instead of earth, all made a strong impression on all present. After the service many invited guests met again in the church, the guests of Mr. Walker's brother, at a simple tea meal. Numerous churches were represented—some by official delegates—as London Central (Mr. Barbanell and Miss Thomas), North London S. A. (Mr. Ellis and Mr. Pulham), Daulby Hall, Liverpool (Mrs. Wells), and others by many individual members.

The wreaths were particularly numerous and lovely, again churches as well as individuals being represented, amongst the former being London Central, N.L.S.A., Marylebone, Manor Park, Little Ilford, Bournemouth, and Daulby Hall, Liverpool. The personal floral tributes were too numerous to be given in detail.

It may be added that Mrs. Walker's fatal illness was of fully two years' duration; its origin and nature so obscure that many specialists of many sorts, entirely failed to diagnose it till within five weeks of the end. The outstanding disease proved to be that of Tuberculous caries of the spine, one which hardly ever attacks people of age, and before it was discovered its deadly work was fully done. There never was any "nervous breakdown," and the illness was in no way traceable to Mrs. Walker's erstwhile strenuous psychic work.

I BELIEVE that old people grow younger here until they reach their prime again, and that then they may hold that for a long time.—"Letters from a Living Dead Man."



## QUESTIONS AND ANSWERS.

Conducted by the Editor.

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

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

### NOTE.

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

### THE EFFICACY OF PRAYER.

H. H. (Godalming).—We have read and heard much concerning the nature of prayer and many theories regarding it. But we do not feel any great interest in the academics of the subject, seeing that as with all other questions of a metaphysical kind there are many different views, some of them quite irreconcilable. Experiences concerning prayer and answers to prayer vary endlessly. Our own view is that the supreme factor is Faith. George Müller supported his orphanage by faith and prayer, and sometimes the aid he received came as by miracle. We believe but for his splendid faith his prayers would have availed but little. Again, there is the quality of unselfishness in prayer. Most of the answered prayers are those offered for the welfare of others. We quite agree with you that printed prayers tend to degenerate into mere empty forms, as mechanical as the Tibetan praying wheel, and the supplication which affirms that "there is no health in us" is not very helpful. We prefer the study of prayer on its practical side rather than on the side of theory. Answered prayers are many. They seem, as we have already said, to prevail by reason of the faith and devotion of those who pray.

### EVIL SPIRITS AND THEIR POWERS.

CYMO.—Perhaps you will be able to understand our position better when we say, as we have said so many times before, that although we admit the existence of evil agencies, that is to say, misdirected or undeveloped spirits, we do not regard them as any more to be feared than the men and women of similar nature whom we meet daily in this world. Therefore we do not accept the lurid stories we sometimes hear of banded hosts of devils who threaten the existence of the human race. We cannot reconcile such things with the existence of Supreme Intelligence, and positively refuse to accept these extravagant ideas of the powers of diabolism in warring against the Omnipotent Good. In our experience the evil-disposed discarnate spirit exists just in the same way as the evil-disposed spirit in the flesh, able to do certain mischief but by no means unchecked by the eternal laws. There are definite limits to the powers of mischief inherent in humanity—either on this side or the other. In any case, frantic fear is foolish. We should keep our heads and go fearlessly (but not blindly) in our researches into the Unseen.

### METHODS OF COMMUNICATION.

STUDENT.—We are certainly of opinion that inspiration and impression are more natural modes of communication from spirit realms than the physical methods. Indeed, it seems self-evident, for clearly the communication along interior lines is more in accordance with spiritual laws. But we do not on that account deprecate the ordinary practice, for we must take the means nearest to hand and only the few are sufficiently sensitive to respond to the more delicate signals. None the less it would be wise for all to "reach up," and try to develop a receptive attitude, so as to gain impressions and those "inner counsels" which are available for all who seek the highest forms of guidance. All the more external forms of communication tend in this direction when they are followed by those desirous to progress. Your comment on the term "spiritual" reminds us that it is one that escapes all definition. It represents an ideal rather than an idea, but we must perforce use it as it has become an accepted term usually as implying something higher than the meaning which we attach to the term "material."

### CRYSTAL GAZING.

H. McL.—The crystal has, as you say, rather a bad name, owing to its association with fortune telling. But it seems to be an aid to clairvoyance in some cases, and has some very respectable names associated with it. The late Mr. Andrew Lang, who was much interested in the subject, gave the following directions for the use of the crystal: "It is best to go alone into a room, sit down with the back to the light, place the ball on the lap, at a just focus, on a dark dress or dark piece of cloth; try to exclude reflections, think of anything you please, and stare for, say, five minutes at the ball. If after two or three trials you see nothing in the ball . . . you will probably never succeed." This period of probation is probably too short, for in some persons who practise "scrying," as it is called, the power is often absent for weeks together. Miss Goodrich Freer (Mrs. Hans Spoer), who has written on the subject, once gave the following instructions on the use of the crystal: "Look carefully at some part of the room in front of you, avoiding anything likely to be reflected in the ball. Shut your eyes, and try to visualise something; then try if you can see it in the crystal. If you have any gift of visualisation at all this ought to be acquired with ease after half-a-dozen experiments. When you can do this you may go on to visualise, with closed eyes, some scene that you have lately witnessed—and this, too, can be transferred to the crystal." Such visions as may come are not always referable to spiritual sources, but may simply represent the "weavings of the sub-conscious mind." Consequently it is well to proceed with care and discretion, remembering that where the visualising faculty is absent the crystal is useless.

### 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."

**SUCCESS** 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.

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## ANSWERS TO CORRESPONDENTS.

D. M. WILSON.—We are using the examples you kindly send us. They are better described as "Messages from the Living." The verses are noteworthy, but their original source seems to be doubtful.

E. P. G.—The quotation is a little mixed as you give it. It should run, we believe, as follows: "Acquam memento rebus in arduis servare mentem." It is a "tag" from Horace conveying the admonition to preserve an equal (or even) mind amid difficulties, and that, of course, is a difficulty in itself!

## 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. 1st, 11.15, Mr. Cowlam; 2.45, Lyceum; 6.30, Mr. T. Austin. Croydon.—Harewood Hall, 96, High-street.—Oct. 1st, 11 and 6.30, Mr. Percy Scholey.

**Brighton.**—Athenaeum Hall.—Oct. 1st, 11.15 and 7, Mr. T. W. Ella; 3, Lyceum. Monday, 8, healing. Wednesday, 8.15, Mr. Cager.

**Church of the Spirit, Camberwell.**—The Guardian Offices, Havil-street, Camberwell Town Hall.—Oct. 1st, 11, Mrs. Finch; 6.30, Miss Violet Burton.

**Holloway.**—Grovevale Hall, Grovevale-road (near Highgate tube station).—Saturday, 7.30, whist drive in aid of building fund. Sunday, 11, Mr. Leslie Curnow; 7, Mrs. E. A. Cannock, address and clairvoyance; harvest festival. Monday, 8, developing circle (members only). Wednesday, 8, Mrs. Maunder. Free healing on Thursday, 5-7, children; Friday, from 7, adults. Membership earnestly invited; subscription, 6/- per annum.

**St. John's Spiritual Mission, Woodberry-grove, North Finchley (opposite tram depot).**—Oct. 1st, 7, Mr. Harold Carpenter. Wednesday, Oct. 4th, 8, class for spiritual healing, Mr. Harold Carpenter. Thursday, Oct. 5th, 8, address and clairvoyance, Mr. Dewhurst.

**Shepherd's Bush.**—73, Becklow-road.—Oct. 1st, 11, public circle; 7, Mrs. Golden. Thursday, Oct. 5th, 7, Miss Roscoe.

**Peckham.**—Lausanne-road.—Oct. 1st, harvest festival; 11.30 and 7, Mrs. Tina Tims (Cardiff). Tuesday, 8, Thursday, 8.15, Mrs. Tina Tims.

**Bowes Park.**—Shaftesbury Hall, adjoining Bowes Park Station (down side).—Sunday, Oct. 1st, 11, Mr. Ernest Meads; 7, Mrs. Redfern.

**Working Spiritualist Mission.**—17, Warwick-street.—Oct. 1st, 6.30, Mrs. C. O. Hadley. Thursday, Oct. 5th, Mr. R. Gurd.

**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).—Sept. 29th, 7.30, Mrs. Maunder. Oct. 1st, 7, Mr. and Mrs. Pulham.

**Forest Hill Christian Spiritualist Society.**—Foresters' Hall, Raglan-street, Dartmouth-road.—Sept. 1st, 6.30, speaker, Miss F. Newton; clairvoyance, Miss V. Lippy.

**Richmond Spiritualist Church, Ormond-road.**—Sunday, Oct. 1st, 7.30, Mme. De Beaurepaire. Wednesday, Oct. 4th, 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.

AN IN MEMORIAM MEETING to commemorate the passing to the higher life of Mrs. Jennie Walker, will be held on Tuesday, October 10th, at the Mortimer Hall, Oxford Circus, W. Owing to the limited seating accommodation early application for tickets (price 2s.) is deemed advisable, and should be addressed to Maurice Barbanell, 36, Bell-lane, E.1.

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ARRANGEMENTS FOR WEEK ENDING OCTOBER 7TH.]

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**Wednesday, October 4th, 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.

**Thursday, October 5th, Mr. H. ERNEST HUNT, "Suggestion and Auto-Suggestion."**

**Friday, October 6th, 4 p.m.**—"Talks with Mrs. WALLIS's Spirit Control." Subject, "Control, from a Spirit's Viewpoint." Preceded at 3 p.m. by Conversational Gathering.

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