

# 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!"—Psalm.

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 incarnate. This position it firmly and consistently maintains. Its columns are open to a full and free discussion—conducted in the spirit of honest, courteous and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light!"

## NOTES BY THE WAY.

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

### MR. SIDNEY 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,  
'Tis 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 cumbersome, 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

## 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 had 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.

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.

# 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 supernormal 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 supernormal 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, Kilmington, 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. Intuitively, 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 ethereal 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 ethereal 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 ethereal 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 than 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, with 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

now they know, as I am telling you, they should not fear; only each one must work on his little earth-spot and raise flowers, and dig the earth, and pull weeds. And pull weeds from his neighbour's plot! Tell them often to reach over, for while they do this they will see flowers that were not there before. A flower, yes, you are right! It is like the baby.

"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.)

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.

## L I G H T,

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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 skillfully 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 counterfeit 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 "Lily 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 Fair- lamb), 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 sidewise 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 sances 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 sances 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 sance, 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 sance 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 sances.

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, the 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 109 fath. in the shade! It is in 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 cheater, 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 a suburban cemetery recalls to my mind a stanza from Gray's "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.

## 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 “odinic 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. OLDEHAM.—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, in 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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## 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 6d. 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.*—Athenaum 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, Havel-street, Camberwell Town Hall.—September 3rd, 11 and 6.30, Mr. Alfred Vout Peters, address and clairvoyance, both services.

*Holloway.*—Grovevale Hall, Grovevale-road (near Highgate 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, Sentr.

*Peckham.*—Lousanne-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., asking 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 un-dreamt 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), 42, Langham Street, Great Portland Street, London, W. 1.



This is the type of child you are asked to help. Homeless—Helpless—Foodless—Shelterless.

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

### INDIGESTION.

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

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### HÆMORRHOIDS.

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

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