

# LIGHT

A JOURNAL OF SPIRITUAL  
PROGRESS & PSYCHICAL RESEARCH

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# LIGHT

A JOURNAL OF  
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

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

## What "Light" Stands For.

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

## NOTES BY THE WAY.

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

—CHURCHILL.

### THEN AND NOW.

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

### SIGNS OF ADVANCE.

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

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

M. GABRIEL DELANNE AND M. PAUL HEUZE.

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

### AFTER HARVEST.

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

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

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

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

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

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D. G.

## THE PROGRESSION OF MARMADUKE.

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

(Continued from page 547.)

April 4th, 1920.

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

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

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

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

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

April 11th, 1920.

### THE GROWTH OF PRUDENCE.

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

(To be concluded next week.)

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

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

## THE PROCESS OF DEATH.

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

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

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

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

## THE WISDOM OF SIMPLICITY.

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

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

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

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

## SIR BRYAN DONKIN AND ECTOPLASM.

To the Editor of LIGHT.

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

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

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

Yours, etc.,

FREDERICK STEPHENS.

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

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

BY THE "LIGHT" INVESTIGATOR.

(Continued from page 548.)

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

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

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

(To be continued.)

## MR. HARRY PRICE REPLIES.

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

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

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

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

properly exposed and developed, and produced in a normal manner. Under these conditions, no X-ray marking like mine could ever be obliterated. It so happens that upon the two negatives that Hope made at my sitting, the images are particularly thin; slightly under-exposed; slightly under-developed. As a matter of fact, Hope used slow "ordinary" or "process" plates at my test. I have compared the emulsion of the plate I retained with the emulsion of one of the set supplied by the Imperial Co. These I examined under a microscope, using a  $\frac{1}{4}$  inch objective, and the difference between the two is very marked. The emulsion of the slow plate is of a much finer grain than that of the "Flashlight." Dr. Cushman tells us on page 532 of LIGHT that X-ray markings "quite disappear on long exposures and over-development. What Dr. Cushman did not tell us is the fact that even if the plates are over-developed, the X-ray marks can be made to reappear by chemically reducing the negative, with hyposulphite of soda and ferriyanide of potassium. I can personally vouch for this method, but probably other reducers, both chemical and mechanical, would have the same effect. Another point the scientists have missed is the fact that the X-rayed disc goes to the extreme edges of the plates. A portion of this disc is therefore behind the rabbit of the dark-slide, and receives no exposure if the photograph is taken in the usual way. Therefore this disc will always be visible upon development. At our experiments at Reginald Haines' studio on August 10th, where we duplicated my sitting with Hope to the best of our ability (see LIGHT, p. 516), X-rayed "Flashlight" plates were given varying exposures from snap-shot to 88 seconds at f. 11., and all the x-ray markings came up vividly. It is interesting to note that the plates receiving the longer exposures did "flash up black," as they should have done at my sitting, within a few seconds of their being placed in a normal developer.

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

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

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

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

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

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

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

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

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

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

## MR. HOPE ON HIS DEFENCE.

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

## LETTERS ON THE HOPE CASE.

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

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

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

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

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

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

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

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

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

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

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

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

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

Yours, etc.,

WM. HOPE.

To the Editor of *LIGHT*.

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

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

(Continued at foot of next page.)

## CAMEOS OF [SPIRITUAL LIFE.

THE MESSAGES OF ANNE SIMON.

(Continued from page 551.)

## A "MANSION" IS NOT CONTRACTION.

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

## PUNISHMENT.

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

## THERE ARE NO "LOST SOULS."

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

(Continued from previous page.)

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

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

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

R. BETTS.

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

From F. J. Sewells:—

To the Editor of LIGHT.

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

To the Editor of LIGHT.

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

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

## NO PLACE OF EVIL SPIRITS.

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

## THE SIGNIFICANCE OF GOD-LOVE.

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

## THE DIVINE COMPASSION.

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

(To be continued.)

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

Yours, etc.  
ROSE A. MARRIAN.

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

To the Editor of LIGHT.

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

Yours, etc.,  
C. F. FLETCHER.

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

To the Editor of LIGHT.

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

Yours, etc.,  
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## LIGHT,

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## CAN THE SPIRIT TEMPORARILY LEAVE THE BODY?

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

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

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

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

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

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

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

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

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

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

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

## THE OBSERVATORY.

### LIGHT ON THINGS IN GENERAL.

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

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

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

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

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

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

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

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

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

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

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

As to recognition, mortal bodies are not all alike, neither are spiritual bodies all alike; at death the mortal body returns to dust, for flesh and blood cannot inherit the Kingdom of God (1. Cor. xv., 50), but the spiritual body perpetuates the likeness of the mortal body so that we shall be able to recognise our loved ones who are gone before. We learn from the parable of Dives and Lazarus that there is recognition in the next life.

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

Hook Heath, Woking.

J. GEORGE.

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

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

FRANCIS P. SYNGE.

Pitecombe Vicarage, Bruton, Somerset.

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

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

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

## THE VALE OWEN SCRIPT AND A LOST SCIENCE.

By A. J. Wood.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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## SPIRIT OBSESSION AND PSYCHIATRY.

—  
LINES OF CONVERGENCE.  
—

By E. W. DUXBURY.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

---

### THE LATE DR. ELLIS POWELL.

A SOUTH AFRICAN TRIBUTE.

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

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

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

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

## EARTH MAN AND SPIRIT MAN.

A MESSAGE.

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

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

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

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

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

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

## THE MEDIUMSHIP OF MR. FRED EVANS.

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

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AND THE

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BY THE REV. G.

# VALE OWEN

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## BOOK NOTICES.

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

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

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

G. H.

# HOW I IMPROVED MY MEMORY in one evening.

By VICTOR JONES.

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

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

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

And he did.

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

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

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

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

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

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

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

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

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

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

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

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

**INCREASING EARNING POWER** will be enormous.

VICTOR JONES.

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## RAYS AND REFLECTIONS.

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

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

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

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

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

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

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

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

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

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

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

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

D. G.

## QUESTIONS AND ANSWERS.

Conducted by the Editor.

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

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

### NOTE.

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

### SIR WILLIAM CROOKES AND PSYCHIC INVESTIGATION.

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

### NATURE AND MAN.

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

### THE RESTRAINING POWERS OF GOOD.

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

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

### SAFEGUARDS AGAINST DECEPTION.

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

### PROBLEMS TO BE SOLVED.

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

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## ANSWERS TO CORRESPONDENTS.

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

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

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

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

## SUNDAY'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Levisham.—Limes Hall, Limes Grove.—Sunday, Sept. 10th, 11.15, Mr. Cowlam; 2.45, Lyceum; 6.30, Mr. Ernest Meads.

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

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

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

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

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

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

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

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

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

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

Central.—144, High Holborn (entrance, Bury-street).—Sept. 8th, 7.30, Mrs. Maunder. Sept. 10th, 7, Mrs. Clempson.

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

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

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

## REPORTS OF SUNDAY MEETINGS.

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

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

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

MRS. ROBERTS JOHNSON will be in London for a short visit from October 6th. Applications for sittings with this famous medium for the direct voice can be addressed to her care of the Office of LIGHT, 5, Queen Square, London, W.C.1.

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

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

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## TO ALL READERS OF "LIGHT."

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

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

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GEORGE E. WRIGHT,  
Organising Secretary.

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

## Preliminary Announcements for the Autumn Session.

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

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

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

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

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

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

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

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

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

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

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

**Subscription.**—The Annual Subscription to the Alliance is ONE GUINEA. With effect from August 1st new members will be admitted for the remainder of the year 1922 for HALF A GUINEA only.

GEORGE E. WRIGHT,  
Organising Secretary.

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